

Son. We are children of our natural parents, but in baptism we receive the origin of all fatherhood and true motherhood: no one can have God for a Father who does not have the Church for a mother (cf. Saint Cyprian, *De Cath. Eccl.*, 6). Our mission, then, is rooted in the fatherhood of God and the motherhood of the Church. The mandate given by the Risen Jesus at Easter is inherent in Baptism: as the Father has sent me, so I send you, filled with the Holy Spirit, for the reconciliation of the world (cf. *Jn* 20:19-23; *Mt* 28:16-20). This mission is part of our identity as Christians; it makes us responsible for enabling all men and women to realize their vocation to be adoptive children of the Father, to recognize their personal dignity and to appreciate the intrinsic worth of every human life, from conception until natural death. Today's rampant secularism, when it becomes an aggressive cultural rejection of God's active fatherhood in our history, is an obstacle to authentic human fraternity, which finds expression in reciprocal respect for the life of each person. Without the God of Jesus Christ, every difference is reduced to a baneful threat, making impossible any real fraternal acceptance and fruitful unity within the human race.

The universality of the salvation offered by God in Jesus Christ led Benedict XV to call for an end to all forms of nationalism and ethnocentrism, or the merging of the preaching of the Gospel with the economic and military interests of the colonial powers. In his Apostolic Letter *Maximum Illud*, the Pope noted that the Church's universal mission requires setting aside exclusivist ideas of membership in one's own country and ethnic group. The opening of the culture and the community to the salvific newness of Jesus Christ requires leaving behind every kind of undue ethnic and ecclesial introversion. Today too, the Church needs men and women who, by virtue of their baptism, respond generously to the call to leave behind home, family, country, language and local Church, and to be sent forth to the nations, to a world not yet transformed by the sacraments of Jesus Christ and his holy Church. By proclaiming God's word, bearing witness to the Gospel and celebrating the life of the Spirit, they summon to conversion, baptize and offer Christian salvation, with respect for the freedom of each person and in dialogue with the cultures and religions of the peoples to whom they are sent. The *missio ad gentes*, which is always necessary for the Church, thus contributes in a fundamental way to the process of ongoing conversion in all Christians. Faith in the Easter event of Jesus; the ecclesial mission received in baptism; the geographic and cultural detachment from oneself and one's own home; the need for salvation from sin and liberation from personal and social evil: all these demand the mission that reaches to the very ends of the earth.

The providential coincidence of this centenary year with the celebration of the Special Synod on the Churches in the Amazon allows me to emphasize how the mission entrusted to us by Jesus with the gift of his Spirit is also timely and necessary for those lands and their peoples. A renewed Pentecost opens wide the doors of the Church, in order that no culture remain closed in on itself and no people cut off from the universal communion of the faith. No one ought to remain closed in self-absorption, in the self-referentiality of his or her own ethnic and religious affiliation. The Easter event of Jesus breaks through the narrow limits of worlds, religions and cultures, calling them to grow in respect for the dignity of men and women, and towards a deeper conversion to the truth of the Risen Lord who gives authentic life to all.

Here I am reminded of the words of Pope Benedict XVI at the beginning of the meeting of Latin American Bishops at Aparecida, Brazil, in 2007. I would like to repeat these words and make them my own: "Yet what did the acceptance of the Christian faith mean for the nations of Latin America and the Caribbean? For them, it meant knowing and welcoming

Christ, the unknown God whom their ancestors were seeking, without realizing it, in their rich religious traditions. Christ is the Saviour for whom they were silently longing. It also meant that they received, in the waters of Baptism, the divine life that made them children of God by adoption; moreover, they received the Holy Spirit who came to make their cultures fruitful, purifying them and developing the numerous seeds that the incarnate Word had planted in them, thereby guiding them along the paths of the Gospel... The Word of God, in becoming flesh in Jesus Christ, also became history and culture. The utopia of going back to breathe life into the pre-Columbian religions, separating them from Christ and from the universal Church, would not be a step forward: indeed, it would be a step back. In reality, it would be a retreat towards a stage in history anchored in the past" (*Address at the Inaugural Session*, 13 May 2007: *Insegnamenti* III, 1 [2007], 855-856).

We entrust the Church's mission to Mary our Mother. In union with her Son, from the moment of the Incarnation the Blessed Virgin set out on her pilgrim way. She was fully involved in the mission of Jesus, a mission that became her own at the foot of the Cross: the mission of cooperating, as Mother of the Church, in bringing new sons and daughters of God to birth in the Spirit and in faith.

I would like to conclude with a brief word about the Pontifical Mission Societies, already proposed in *Maximum Illud* as a missionary resource. The Pontifical Mission Societies serve the Church's universality as a global network of support for the Pope in his missionary commitment by prayer, the soul of mission, and charitable offerings from Christians throughout the world. Their donations assist the Pope in the evangelization efforts of particular Churches (the Pontifical Society for the Propagation of the Faith), in the formation of local clergy (the Pontifical Society of Saint Peter the Apostle), in raising missionary awareness in children (Pontifical Society of Missionary Childhood) and in encouraging the missionary dimension of Christian faith (Pontifical Missionary Union). In renewing my support for these Societies, I trust that the extraordinary Missionary Month of October 2019 will contribute to the renewal of their missionary service to my ministry. To men and women missionaries, and to all those who, by virtue of their baptism, share in any way in the mission of the Church, I send my heartfelt blessing.

From the Vatican, 9 June, 2019, Solemnity of Pentecost

FRANCIS

FUNERAL CEREMONIES We celebrated the Funeral Rites for [Brian Keith Strudwick](#) on Thursday; his wife, Makita, had tastefully organised for family members to put their painted handprints directly on the coffin, just prior to the burial. It was a fine artistic instance of how Makita's people symbolise the personal connection between living family members and the one who has rejoined the ancestors. May he rest in peace. On Tuesday at 11am, we have a funeral service for the late [Liz Bennett](#) of Banksia Village at Broulee at the Crematorium.

BODALLA EVENT REPORT: Our Anglican-Catholic shared ceremony last Sunday brought about 150 people together; you couldn't tell an Anglican from a Catholic, generally speaking! They filled St Edmund's, our Catholic Church. We got going with the Zammit's and the Scobies, Rosemary Patyus, Pat Anderson, Rev. Rebecca Newland, Marg Croese and John Mehl doing "Lead, Kindly Light", penned by St John Henry Newman, the newly canonised saint; a welcome and an opening prayer; then we had the great reading from the Book of Ruth, psalm and gospel reading of Jesus' hopes 'that all may be one'; Rev. Carol Wagner gave a fine homily; David Mort spoke about an icon of Our Lady of Perpetual Succour, that had belonged to his mother and that is in the church; there was a word of thanks for Bill Mahoney's magni-

ficent work on our stained glass windows, as well as the team from Eurobodalla Garage Doors for repairing the damaged floor.

Then it was off to All Saints' Anglican Church, into which we were warmly welcomed by the Venerable Carol Wagner. The congregation filling all the available pews, sang 'Joyful, joyful, we adore you', accompanied by Alma Stern and Len Mulley. Then we had an Opening Prayer and Ven. Carol Wagner led us in Psalm 95; a reading of Ephesians 4 by Carol McCabe; a homily by Fr Michael Kelly SJ, prayers by Ven. Carol Wagner; David Mort spoke his family's history regarding the two churches, each of which was given to the Anglican and Catholic Churches for the people of Bodalla to use for worship. Then there was a Blessing, with texts by St John Henry Newman, and the worship concluded with 'Bind Us Together'.

Everyone stayed for the gathering of friends old and new; the greatest meeting up was of two men who hadn't seen each other in 50 years! The other statistic was from Rev. Paul Rummery that he hadn't seen that many people in St Edmund's in about 40 years.

So, in short, it was a great day; thanks to all comers and doers of many tasks. I was asked by a number of people: "When can we do this again?" I'm keen and so we'll start making plans with our PPC at the next meeting.

POPE AT CANONIZATION MASS:

New saints "kindly lights" in the gloom of the world Pope Francis presided over the canonizations of Cardinal John Henry Newman, Sister Marian Thresia, Sister Giuseppina Vannini, Sister Dulce Lopes Pontes, and Marguerite Bays last Sunday, with nPrince Charles in attendance. In his homily, the Pope reflected on the Gospel account of the lepers, and on the verbs "to cry out, to walk, to give thanks". Pope Francis concluded by quoting St John Henry Newman, who described the holiness of daily life in these words: "The Christian has a deep, silent, hidden peace, which the world sees not... The Christian is cheerful, easy, kind, gentle, courteous, candid, unassuming; has no pretence... with so little that is unusual or striking in his bearing, that he may easily be taken at first sight for an ordinary man" Let us ask God to be like that, he said : "kindly lights" amid the encircling gloom.

SMALL IMPACTFUL CLIMATE ACTION Katherine Richardson. It is no secret that our Earth seems to be on the brink of devastation, and that we need as many hands on deck as possible to help bring her back. Something I have noticed recently, as this issue is being talked about more and more, is that there is a pressure to do everything perfectly. We must all be 100 per cent vegan and 100 per cent plastic free and anyone caught doing anything less than this is automatically vilified.

While two people focus on holding back a deluge of plastic bags, a small child lifts a single one to reveal green shoots beneath. I think it would be fantastic if everyone could, and would, give 100 per cent all of the time, it simply isn't. Ruling out an individual's efforts simply because they aren't perfect seems to be a fantastic way of discouraging people from joining what is an incredibly important movement.

It is estimated that there are approximately half a million vegans in Australia. According to a study conducted in the United States, if the entirety of their population had one meat free day per week, it would be the environmental equivalent to taking 7.6 million cars off the road.

Using this data and applying it to the Australian population it seems the current vegan population of Australia is saving the equivalent of approximately 81 million cars. This is already a great number, but if the entirety of our country were to do a meat free day this figure would rise to above 572 million.

While I personally think being vegan is a wonderful way to live and to contribute environmentally, I would say there is a

significantly higher chance of Australian people transitioning to eating meat one less day a week, than giving it up all together — at least for now. While this may not be the end of the journey, it would at least be a huge step in a positive direction.

Another largely talked about issue at the moment is the use of plastic, specifically single use plastics. There is a big focus on becoming zero waste, a movement which involves individuals consuming as little plastic as possible. While I think this is a wonderful thing to strive for, once again it comes with the pressure of perfectionism. I know many times I have attempted to drastically reduce my waste, only to get frustrated and feel guilty that I couldn't live up to the zero part of it. I have found so much more success in taking small steps to replace the most obvious things in my home, and to move forwards from there. For example, having a selection of lovely tote bags that I keep in my handbag, car and kitchen has helped me to drastically reduce my use of plastic bags, which is one of the biggest areas in need of change.

"It's not a huge change for the individual, and it doesn't depend on perfectionism, but it would make a drastic difference to our home."

A study reported by Earth Day Network found that four trillion plastic bags are used annually around the world. Only one per cent of these are returned for recycling. If each of the approximately 21 million Australians over the age of 15 uses two plastic bags a week, that's potentially 42 million bags going to landfill. If even half of those people remembered a reusable bag just once a week, it would save 10.5 million bags.

Once again, it isn't about perfectionism, or beating yourself up for forgetting to put the tote bags in the car, it's about doing the best you can. It's not a huge change for the individual, and it doesn't depend on perfectionism, but it would make a drastic difference to our home.

It is not at all my intention to bring negative attention to those who are genuinely giving 100 per cent every single day, for without them there would hardly be a movement at all. What I do want to bring attention to is the fact that even one seemingly simple act can bring about a world of difference, and that is what we should all be striving for.

DEACONS WORK 'IN THE SHADOW OF GOD'S LOVE'

The Australian National Association of Deacons gathered in Fremantle for its fifth biennial conference, under the theme 'The Father and I are one'. More than 80 deacons, candidates, aspirants and their wives attended the October 3-6 at the University of Notre Dame. Deacon Mark Powell, chair of the organising committee, said the theme was chosen to reinforce the community aspect of the diaconate.

"Not only are we, as deacons, most effective when we are working as one with the community, we are also at our most effective when we work in the shadow of God's love,". The seminar began with Parramatta Bishop Vincent Long, who shared the story of his journey from Vietnam to Australia in the 70s. Other speakers included Broome Bishop Christopher Saunders, Deacons Tony Hoban, Gerald DuPont, Anthony Gooley, Greg Lowe, Patrick Moore, Drs Steven Kiely & Debra Sayce, and Prof Glenn Morrison.

Annette Hoban, Hilary Kelly and Deborah Talbot led one of the final sessions, speaking about how wives support deacons and the impact of the diaconate on wives and families. In his opening reception keynote address, Bishop Saunders spoke about how ordained ministers can counteract the threat of clericalism, to which he described as "a root evil within the Church. Most of you here today have been called to ministry. Your ministry was a call from God that you have answered most generously, and serve out generously," Bishop Saunders said. Authentic discipleship must have core values and promote the common good, he said, adding that one's faith works in the world through "the power of love".

A reading from the book of Exodus 17:8-13

The Amalekites came and attacked Israel at Rephidim. Moses said to Joshua, 'Pick out men for yourself, and tomorrow morning march out to engage Amalek. I, meanwhile, will stand on the hilltop, the staff of God in my hand.' Joshua did as Moses told him and marched out to engage Amalek, while Moses and Aaron and Hur went up to the top of the hill. As long as Moses kept his arms raised, Israel had the advantage; when he let his arms fall, the advantage went to Amalek. But Moses' arms grew heavy, so they took a stone and put it under him and on this he sat, Aaron and Hur supporting his arms, one on one side, one on the other; and his arms remained firm till sunset. With the edge of the sword Joshua cut down Amalek and his people.

Responsorial Psalm 120. R. v.2

(R.) Our help is from the Lord, who made heaven and earth.

1. *I lift up my eyes to the mountains: from where shall come my help? My help shall come from the Lord who made heaven and earth. (R.)*
2. *May he never allow you to stumble! Let him sleep not, your guard. No, he sleeps not nor slumbers, Israel's guard. (R.)*
3. *The Lord is your guard and your shade; at your right side he stands. By day the sun shall not smite you nor the moon in the night. (R.)*
4. *The Lord will guard you from evil, he will guard your soul. The Lord will guard your going and coming both now and for ever. (R.)*

A reading from the second letter of St Paul to Timothy 3:14 – 4:2

You must keep to what you have been taught and know to be true; remember who your teachers were, and how, ever since you were a child, you have known the holy scriptures – from these you can learn the wisdom that leads to salvation through faith in Christ Jesus. All scripture is inspired by God and can profitably be used for teaching, for refuting error, for guiding people's lives and teaching them to be holy. This is how the man who is dedicated to God becomes fully equipped and ready for any good work. Before God and before Christ Jesus who is to be judge of the living and the dead, I put this duty to you, in the name of his Appearing and of his kingdom: proclaim the message and, welcome or unwelcome, insist on it. Refute falsehood, correct error, call to obedience – but do all with patience and with the intention of teaching.

Alleluia, alleluia!

The word of God is living and active; it probes the thoughts and motives of our heart.

Alleluia!

A reading from holy Gospel according to Luke 18:1-8

Jesus told his disciples a parable about the need to pray continually and never lose heart. 'There was a judge in a certain town' he said 'who had neither fear of God nor respect for man.

In the same town there was a widow who kept on coming to him and saying, "I want justice from you against my enemy!" For a long time he refused, but at last he said to himself, "Maybe I have neither fear of God nor respect for man, but since she keeps pestering me I must give this widow her just rights, or she will persist in coming and worry me to death." And the Lord said, 'You notice what the unjust judge has to say? Now will not God see justice done to his chosen who cry to him day and night even when he delays to help them? I promise you, he will see justice done to them, and done speedily. But when the Son of Man comes, will he find any faith on earth?'

HOMILY by *Richard Leonard* Many years ago I remember hearing the story of a charismatic prayer meeting which went all night. Apparently the leader was convinced that, 'God wants to do a strong and powerful work here tonight and we have to show we are worthy.' So he insisted that everyone stay until it happened. By dawn nothing had overtly occurred, so the leader declared, 'God has worked hundreds of miracles here tonight – on the inside.' He may have been right, but it sounded like mystical spin doctoring to me! What worries me about his story is that it can portray God as a remote and severe figure whom we need to convince that we are serious about him before he will be moved by our plight.

Today's Gospel is often used to support this idea. The persistent widow gets her way because she nags the judge into submission. While Jesus praises her endurance, he tells the disciples that God is NOT like the judge, but rather that God will quickly attend to our needs, rather than see us cry out all night. There is a long and venerable tradition in the Church that prayer can influence God's will. Our belief in the power of intercession is predicated on it. This tradition holds that God regularly and actively intervenes to effect good outcomes in the world. In this school God is waiting to be asked or have us ask others to petition him.

The problem with this school is how much an all-knowing, unchanging God changes his mind in regard to our petitions. Furthermore God's interventions in the world are fine if all the decisions are running our way, but what happens when they run against us? This approach can downplay free will. It can minimize our role, with God, to discern our options and choose carefully. If most of our petitions are focused on what God can do, it shifts all the responsibility (and the blame) on to God. An equally long and venerable tradition in the Church, however, is that prayer changes us. This tradition has had less airplay. Fasting, abstinence and pilgrimages, for example, do not change God, but are meant to change the person who undertakes them. These things can enable us to be more responsive or receptive to whatever happens in life. I think this tradition needs to be reclaimed.

The idea of prayer changing us, changes our prayer – giving it greater dynamism and urgency. While we may not know the mind or will of God, we often know our own thoughts and desires. We can usually pinpoint what needs recrafting or reshaping in us so that we may live out the goodness and love of God more clearly. Confronting and converting these obstacles, with God, can see our prayer at its boldest and bravest. At these times we can enjoy God's healing and forgiveness. And because conversion is a lifetime process, Jesus encourages us not to lose heart but to pray always and hold on to faith even when the going gets tough.

John Powell once said, 'God knows what we want and need before we open our mouths. In prayer, then, he does not need a performance from us. He longs for an act of love.' May this Eucharist help us to move away from demanding that God change his mind or will to allowing his love to keep converting and changing us.

SACRED HEART PARISH

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Principal: Mrs Noelene O'Neill

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CATHOLIC MISSION SUNDAY

'BAPTIZED AND SENT':

- THE CHURCH OF CHRIST ON MISSION IN THE WORLD

The Extraordinary Missionary Month October 2019 Pope Francis announced the Extraordinary Missionary Month October 2019 to celebrate the 100th anniversary of Pope Benedict XV's Apostolic Letter *Maximum Illud*.

The Theme of the Extraordinary Missionary Month "Baptized and Sent: The Church of Christ on Mission in the World" is the theme chosen by Pope Francis for the Extraordinary Missionary Month. Awakenning the awareness of the *missio ad gentes*, and reinvigorating the sense of responsibility for proclaiming the Gospel with new enthusiasm, are themes that combine the pastoral concern of Pope Benedict XV in his Apostolic Letter *Maximum Illud*, published 100 years ago, with the missionary vitality expressed by Pope Francis in his recent Apostolic Exhortation *Evangelii Gaudium*: "*Missionary action is the paradigm of every work of the Church.*" (EG 15)

How to Live the Extraordinary Missionary Month

There are four dimensions, specified by the Pope, to live more intensely the journey of preparation for the Extraordinary Missionary Month October 2019:

1. A personal encounter with Jesus Christ alive in His Church through the Eucharist, the Word of God, personal and communal prayer;
2. Testimony: missionary saints, martyrs and confessors of the faith, as an expression of the Church scattered throughout the world;
3. Missionary formation: biblical, catechetical, spiritual and theological;
4. Missionary charity.

Dear Brothers and Sisters,

For the month of October 2019, I have asked that the whole Church revive her missionary awareness and commitment as we commemorate the centenary of the Apostolic Letter *Maximum Illud* of Pope Benedict XV (30 November, 1919). Its far-sighted and prophetic vision of the apostolate has made me realize once again the importance of renewing the Church's missionary commitment and giving fresh evangelical impulse to her work of preaching and bringing to the world the salvation of Jesus Christ, who died and rose again.

The title of the present Message is the same as that of October's Missionary Month: *Baptized and Sent: The Church of Christ on Mission in the World*. Celebrating this month will help us first to rediscover the missionary dimension of our faith in Jesus Christ, a faith graciously bestowed on us in baptism. Our filial relationship with God is not something simply private, but always in relation to the Church. Through our communion with God, Father, Son and Holy Spirit, we, together with so many of our other brothers and sisters, are born to new life. This divine life is not a product for sale – we do not practise proselytism – but a treasure to be given, communicated and proclaimed: that is the meaning of mission. We received this gift freely and we share it freely (cf. Mt 10:8), without excluding anyone. God wills that all people be

TWENTY-NINTH SUNDAY IN ORDINARY TIME

(Year C) 20/10/2019

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.

Wednesdays 2pm Banksia Village. 1st Thursday of the month, 10.30am at IRT, Moruya.

-Rosary after Mass

Reconciliation: Saturday 10—10.30am

Baptisms, Anointings, Weddings & Funerals by appointment.

For the sick: Fr Kevin Murphy, Lee & Jerome Maat, Gail Moss, Kay Morton, Lauri-Anne Foran, John Bolton.

For the recently deceased: Brian Strudwick and Elizabeth Bennett

PRAYER FOR THE BLESSING OF RAIN

Lord God,

Bless Australia – our *Great South Land of the Holy Spirit*.

Grant, that as the *Cross* shines in our southern skies,

so may Christ bring light to our nation,

to its peoples old and new.

May we receive the blessing of abundant rain

so that the "desert blooms with the life that lies in wait."

We ask this through Christ, Our Lord. Amen.

saved by coming to know the truth and experiencing his mercy through the ministry of the Church, the universal sacrament of salvation (cf. *1 Tim 2:4; Lumen Gentium*, 48). The Church is on mission in the world. Faith in Jesus Christ enables us to see all things in their proper perspective, as we view the world with God's own eyes and heart. Hope opens us up to the eternal horizons of the divine life that we share. Charity, of which we have a foretaste in the sacraments and in fraternal love, impels us to go forth to the ends of the earth (cf. *Mic 5:4; Mt28:19; Acts 1:8; Rom 10:18*). A Church that presses forward to the farthest frontiers requires a constant and ongoing missionary conversion. How many saints, how many men and women of faith, witness to the fact that this unlimited openness, this going forth in mercy, is indeed possible and realistic, for it is driven by love and its deepest meaning as gift, sacrifice and gratuitousness (cf. *2 Cor 5:14-21*)! The man who preaches God must be a man of God (cf. *Maximum Illud*).

This missionary mandate touches us personally: I am a mission, always; you are a mission, always; every baptized man and woman is a mission. People in love never stand still: they are drawn out of themselves; they are attracted and attract others in turn; they give themselves to others and build relationships that are life-giving. As far as God's love is concerned, no one is useless or insignificant. Each of us is a mission to the world, for each of us is the fruit of God's love. Even if parents can betray their love by lies, hatred and infidelity, God never takes back his gift of life. From eternity he has destined each of his children to share in his divine and eternal life (cf. *Eph 1:3-6*).

This life is bestowed on us in baptism, which grants us the gift of faith in Jesus Christ, the conqueror of sin and death. Baptism gives us rebirth in God's own image and likeness, and makes us members of the Body of Christ, which is the Church. In this sense, baptism is truly necessary for salvation for it ensures that we are always and everywhere sons and daughters in the house of the Father, and never orphans, strangers or slaves. What in the Christian is a sacramental reality – whose fulfillment is found in the Eucharist – remains the vocation and destiny of every man and woman in search of conversion and salvation. For baptism fulfils the promise of the gift of God that makes everyone a son or daughter in the