Again, if you memorise something, you are said to 'know it by heart'. That is why we want to be remembered by someone important to us: we want that person to 'know us by heart'. Wouldn't it be wonderful to know that God always remembers you, remembers me, that we are *always* 'in mind', that God 'knows us by heart'. That would be a powerful remembering. In today's Gospel, amidst all the scoffing and jeering and the taunting of Our Lord: 'If you be the king of the Jews...', one of the criminals crucified with Jesus simply pleads:

'Jesus, remember me, when you come into your kingdom.' 'Jesus'. Surprisingly, this is one of only two instances in the Gospels where Jesus is addressed by his name. 'Jesus' is a short form of the Jewish name 'Joshua' which means 'Yahweh helps' or 'may Yahweh help'.

This poor tortured criminal recognised in his fellow crucified someone who embodied the power of God to save him – to save him from the realm of everlasting death and to transfer him to the divine realm of everlasting life.

Unlike the jeering and taunting leaders, he saw the truth of the inscription: 'Jesus of Nazareth, King of the Jews.' He was invoking the Kingly power – the power of absolute pardon responding to a petition for mercy.

But he does not plead for mercy in so many words. He simply pleads: 'Remember me'. It was enough for him if this Jesus would 'bring him to mind', would 'know him by heart'. It was enough for him to be imprinted on Jesus' memory, and saving consequences would follow. Even after the dissolution of the body in death, he could be remembered in heavenly glory. This is an exercise of sovereignty which befits 'Christ the King'. At times, the church has emphasised the all too worldly aspects of that title, symbolised perhaps in the bestowing of the triple crown on the Pope at his coronation in years past. However, the true sovereignty of Jesus Christ is perfectly shown in this little episode in His dying moments on the throne of the cross: 'Today, you will be with me in Paradise.' Jesus demonstrates all the kingly power you or I will ever need and he shows that he will do so not by lording it over us, but, as with the criminal on Calvary, being close enough to really gaze at us so that we are imprinted on his mind.

So one of the tasks in life is to put ourselves in a position where we can be confident that Jesus is alongside us: in coming to Mass in response to Jesus' imperative at the Last Supper: 'Do this in memory of me.'

Do these things and we can be sure that Our Lord is present, close enough to gaze on us, close enough at the moment of death to hear our voices joining that of the criminal on Calvary:

'Jesus, remember me, know me by heart.'

And He will, and when He does, that is our salvation — that is to be in Paradise. Fr Michael Tate

INTERNATIONAL AY FOR ELIMINATION OF VIO-

LENCE AGAINST WOMEN: This UN Day comes so coincidentally, but so appropriately, for Christians who gather to celebrate the Feast of Christ the King. In St Luke's and St Paul's writings, in particular, special concern is shown for the situation of women. They built on the guidelines of the Torah that decreed the care of orphans, widows and strangers to be the necessary conduct of true believers among the chosen People of God. Orphans are without parents or carers, like strangers/foreigners, or in our times, refugees and asylum-seekers, who maybe don't know the language or how to function as outsiders. Take care of them; this : is God's will.

Widows had no legal rights to property, etc, and so were dependent upon a man to look after them. Jesus looked after many widows during his three years of public ministry. In our own times, women are subject to much violence in many forms, from executive roles in corporations, through to so many pay scales, right through to those women who suffer domestic violence and abuse on a daily basis, and those who suddenly find themselves homeless and impoverished. Let us go further and say that among those suffering from the impoverishment of our drought and bushfires, the current 'double-whammy', there would be some whose lives were already at desperation. The 'B & D' syndrome indiscriminately destroys the lives of those who are cruising along in life and those whose lives are already unjustly difficult.

NATIONAL DROUGHT PRAYER CAMPAIGN

Eternal God, In wisdom and love you created our earth to sustain us and give us life. We turn to you now in faith, hope and love, asking you to look with favour on our drought-stricken land, on our starving animals, on our failing crops. Strengthen, sustain and give new heart to our farmers and to all who are affected by drought; be with those who support them. In your loving providence, send abundant rain and restore our parched earth. Father of all compassion, hear our prayer through Jesus Christ your Son, in whom the promise of new life has dawned, and through the power of the Holy Spirit, the Lord the giver of life: Renew your faithful people; Renew the face of the earth. Our Lady of the Southern Cross, Mary, help of Christians -Pray for us. St Mary of the Cross MacKillop -Pray for us.

ADVENT PROGRAM : "Lead kindly light" St Columbans Mission Society has produced this Advent resource called "Lead kindly *light*" for the four Sundays in November/December (Year A). https://www.columban.org.au/media-and-publications/educationalresources/advent-catholic-resource-lead-kindly-light-year-a. If you need assistance with getting your own copy, ask a friendly parishioner to assist you, or contact the Parish Office during the week. Here is a snippet of the Week 1 program:

"Yearnings: During Advent, the Sunday Readings focus on the spiritual yearnings of people throughout history fulfilled with the coming of Jesus. The people's yearnings range from personal happiness to worry about a planet in ecological danger, our common home. Advent prayer reminds us of Gospel answers to our yearnings. It lights our way and comforts us with hope in our fears. The whole human family carries a spiritual impulse as it searches for a vision for the future. Advent challenges us to be awake to our life choices. It grows hope." So, let us gather in the church on Thursday, November 28, at 5.30pm, for one hour; that will be the same for the four weeks of the Advent to prepare ourselves, with each others' help, for a blessed Christmas! All welcome.



SATURDAY NIGHTS AFTER MASS: In an initiative from **Faith and Dying** We tend to nurse a certain naiveté about what our Parish Council, we all reckon it to be a good idea to see if we can build on the good will already amongst us by having a simple gathering outside the church after Mass.

The purpose is purely social and follows from other very successful gatherings we have had in recent times to provide opportunities for us to get to know each other better - and even to meet with those who are currently 'strangers' to each other. If you feel like a 'stranger'/newcomer, then we'd love to put an end to that feeling!

If you could bring a plate That would be great! If you could bring a drink, That would be 'rinky-dink'! (The best thing about that is that it does rhyme!)

CARITAS AUSTRALIA We are the international aid and development organisation of the Catholic Church in Australia. We: +Deliver long-term development programs +Help people regardless of ethnicity, religion or political beliefs +Work with the poorest of the poor

+Help people help themselves.

Caritas invites you to connect with the website

www.globalgifts.org.au or call 1800 024 413 to choose the ', the 'Gift of Food' or the 'Gift of Water' or the 'Gift of Sustainable Livelihoods'. Samples and a poster are at the church entrance in Moruya.

CARROLL COLLEGE IMPORTANT EVENTS

Lollapalooza - It was wonderful to be part of this fine event on Friday afternoon! There was music, food, drinks, fun and so many other things one could say. Personally, I came home having enjoyed conversations with people I knew before and others I had never met; the friendly, community spirit was a delightful feature.

"Lollapalooza" (I had to look it up!) means a person or thing that is particularly impressive or attractive' {Oxford Dictionary}. It is becoming an event in many countries around the world; the Car roll College was so rightly entitled: 'impressive' and 'attractive'!

ST MARY'S The whole school is participating actively in National Recycling Week with an art competition using only recycled products. Please remember the Christmas Greeting Card fundraiser. Templates are available from the office.

ABSENCE: The Annual Archdiocesan Retreat took place in Galong this past week. I hade an enjoyable trip both ways, overnighting each way in Canberra with a friend, who does NOT live in 122 Empire Circuit, Yarralumla!

The retreat itself was marked by talks from Bishop David Walker, who retired from Broken Bay diocese a few years ago. As I usually find these occasions, there is as much, or sometimes more value in the 'extracurricular' events as in the official occasions. In addition to the three talks per day, the conversations at meal times, the evening gatherings, verandah conversations, times of walking and yarning, etc. There was, in other words, a lot of talking, a lot of listening, a lot of silence - but overall much more was said than done. Problems of the church and the world were supposed to have been solved, but surprisingly ...!

PRESBYTERY DEVELOPMENTS: I am delighted to report that the upstairs room in the presbytery that has been planned since before I got here as a kitchenette has now had the carpet and underlay removed, exposing some pretty ugly floorboards that were blackish in colour, white paint daubed chaotically, and that's enough as to what was exposed. The good news is that they have been transformed from ugly to beautiful by Karl and Noah Smith, a great father and son team from Narooma.

From Thursday to Saturday, Karl laboured strenuously till the job was done, but he attributes him getting to finishing point was Noah's good work.

As those among us experienced in this area would know, we need to wait till Wednesday before 'moving in'. The return of the downstairs of the presbytery for greater use by parishioners is thus 'just around the corner'. Further details when available

faith means in the face of death. The common notion among us as Christians is that if someone has a genuine faith she should be able to face death without fear or doubt. The implication then of course is that having fear and doubt when one is dying is an indication of a weak faith. While it's true that many people with a strong faith do face death calmly and without fear, that's not always the case, nor necessarily the norm.

We can begin with Jesus. Surely he had real faith and yet, in the moments just before his death, he called out in both fear and doubt. His cry of anguish, "My God, my God, why have you forsaken me", came from a genuine anguish that was not, as we sometimes piously postulate, uttered for divine effect, not really meant, but something for us to hear. Moments before he died, Jesus suffered real fear and real doubt. Where was his faith? Well, that depends upon how we understand faith and the specific modality it can take on in our dying.

In her famous study of the stages of dying, Elizabeth Kubler-Ross, suggests there are five stages we undergo in the dying process: Denial, Anger, Bargaining, Depression, Acceptance. Our first response to receiving a terminal diagnosis is denial – This is not happening! Then when we have to accept that it is happening our reaction is anger -Why me! Eventually anger gives way to bargaining - How much time can I still draw out of this? This is followed by depression and finally, when nothing serves us any longer, there's acceptance -I'm going to *die*. This is all very true.

But in a deeply insightful book, The Grace in Dying, Kathleen Dowling Singh, basing her insights upon the experience of sitting at the bedside of many dying people, suggests there are additional stages: Doubt, Resignation, and Ecstasy. Those stages help shed light on how Jesus faced his death.

The night before he died, in Gethsemane, Jesus accepted his death, clearly. But that acceptance was not yet full resignation. That only took place the next day on the cross in a final surrender when, as the Gospels put it, he bowed his head and gave over his spirit. And, just before that, he experienced an awful fear that what he had always believed in and taught about God was perhaps not so. Maybe the heavens were empty and maybe what we deem as God's promises amount only to wishful thinking.

But, as we know, he didn't give into that doubt, but rather, inside of its darkness, gave himself over in trust. Jesus died in faith - though not in what we often naively believe faith to be. To die in faith does not always mean that we die calmly, without fear and doubt. For instance, the renowned biblical scholar, Raymond E. Brown, commenting on the fear of death inside the community of the Beloved disciple, writes: "The finality of death and the uncertainties it creates causes trembling among those who have spent their lives professing Christ. Indeed, among the small community of Johannine disciples, it was not unusual for people to confess that doubts had come into their minds as they encountered death. ... The Lazarus story is placed at the end of Jesus' public ministry in John to teach us that when confronted with the visible reality of the grave, all need to hear and embrace the bold message that Jesus proclaimed: 'I am the life.' ... For John, no matter how often we renew our faith, there is the supreme testing by death. Whether the death of a loved one or one's own death, it is the moment when one realizes that it all depends on God. During our lives we have been able to shield ourselves from having to face this in a raw way. Confronted by death, mortality, all defenses fall away." Sometimes people with a deep faith face death in calm and peace. But sometimes they don't and the fear and doubt that threatens them then is not necessarily a sign of a weak or faltering faith. It can be the opposite, as we see in Jesus. Inside a person of faith, fear and doubt in the face of death is what the mystics call 'the dark night of the spirit" ... and this is what's going on inside that experience: The raw fear and doubt we are experiencing at that time make it impossible for us to mistake our own selves and our own life-force for God. When we have to accept to die in trust inside of what seems like absolute negation and can only cry out in anguish to an apparent emptiness then it is no longer possible to confuse God with our own feelings and ego. In that, we experience the ultimate purification of soul. We can have a deep faith and still find ourselves with doubt and fear in the face of death. Just look at Jesus. Ron Rolheiser

A reading from the second book of Samuel 5:1-3

All the tribes of Israel came to David at Hebron. 'Look' they said 'we are your own flesh and blood. In days past when Saul was our king, it was you who led Israel in all their exploits; and the Lord said to you, "You are the man who shall be shepherd of my people Israel, you shall be the leader of Israel."" So all the elders of Israel came to the king at Hebron, and King David made a pact with them at Hebron in the presence of the Lord, and they anointed David king of Israel.

Responsorial Psalm 121:1-5. R. see v.2 (R.) Let us go rejoicing to the house of the Lord.

1. I rejoiced when I heard them say: 'Let us go to God's house.' And now our feet are standing within your gates, O Jerusalem. (R.) 2. Jerusalem is built as a city strongly compact. It is there that the tribes go up, the tribes of the Lord. (R.) 3. For Israel's law it is, there to praise the Lord's name. There were set the thrones of judgement of the house of David. (R.)

A reading from the letter of St Paul to the Colossians

1:12-20 We give thanks to the Father who has made it possible for you to join the saints and with them to inherit the light. Because that is what he has done: he has taken us out of the power of darkness and created a place for us in the kingdom of the Son that he loves, and in him, we gain our freedom, the forgiveness of our sins. He 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, Sovereignties, 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; because God wanted all perfection to be found in him and all things to be reconciled through him and for him,

The Liturgy

oraly entra

everything in heaven and everything on earth, when he made peace by his death on the cross.

Alleluia, alleluia!

Blessed is he who inherits the kingdom of David our Father; blessed is he who comes in the name of the Lord.

Alleluia!

A reading from the holy Gospel according Luke 23:35-43 The people stayed there before the cross watching Jesus. As for the leaders, they jeered at him. 'He saved others,' they said, 'let him save himself if he is the Christ of God, the Chosen One.' The soldiers mocked him too, and when they approached to offer him vinegar they said, 'If you are the king of the Jews, save yourself.' Above him there was an inscription: 'This is the King of the Jews.'

One of the criminals hanging there abused him. 'Are you not the Christ?' he said. 'Save yourself and us as well.' But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said. 'You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus,' he said, 'remember me when you come into your kingdom.' 'Indeed, I promise you,' he replied, 'today you will be with me in paradise.'

Even in extremis, Jesus and one of the other victims of crucifixion are able to reach out in genuine solidarity to each other. How ironic that it is a condemned thief who testifies to Jesus as Christ the King and how appropriate that we finish the liturgical year with Jesus giving a repentant sinner the assurance of redemption. In this story the powerless are gracious and the powerful are crude and uncaring. When our God is such a compassionate God, it is scandalous that we so frequently lack compassion. -Dr Jenny Close



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

Cleaner: Mrs Sue Fawcett Tuross Caring Group: 0497 315 534 Moruya Caring Group: 0431 354 993 PARISH SCHOOLS: St Mary's Primary School

Principal: Mrs Noeleen O'Neill Carroll College Principal: Mrs Jacqueline Heffernan

Christ the King

But we have to be careful to tune out of anything that comes from the practices of our royal families, and make sure that our celebration of the One who rules the Kingdom of God is in His terms, not ours.

To get the point of the kingship of Christ, we must take into our hearts the texts of Sacred Scripture that deal with this matter. The biblical teaching is guite countercultural: it is precisely in he rejection of this world's values, ways and procedures that the kingdom of God is experienced by some as attractive and abhorrent by others. That is what Jesus was like.

This 'some' vs 'others' division is reflected in the relationship Jesus has with his two fellow victims of crucifixions: to abuse Jesus or to appeal to him. The choice of the former option by some remains the ironic appeal to others of Jesus who have experienced abuse and the myriad other ways of harsh and unjust treatment.

FROM RICHARD LEONARD Stephen Spielberg's film A.I. opens in the near future when couples are permitted only one child. Families also have robots, but the makers of these robots have not yet been able to get them to ape human feelings. Professor Hobby develops David, a robotic boy who 'is able to love'. Hobby's question is, 'Will human beings love him back?' Henry and Monica's only son is in danger of death. They are selected as David's first foster parents. They grow to love him until their son recovers and comes home. David is then abandoned, but he spends the rest of the film trying to regain the love he has known.

David is caught between being robotic and human because he develops a memory, at least he remembers what is like to be loved by Monica. Spielberg seems to argue strongly in this film that memory is ensoulment. It makes us who we are. It gives us our spirit, our human compass. The film's insight is important. It might be set in the future, but it is a commentary on the present debates about DNA recreation and cloning. Spielberg is right in as much as A.I. argues that we can never have a clone or copy of someone because each person is made up of his or her memories.

THIRTY FOURTH SUNDAY IN ORDINARY TIME

(Year C) 24/11/2019

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, Norman Collins, Graham Beer and Nick de Grave



Today's Feast is indeed a grand one, with a grand title! Memory is powerful. It is often one of the last faculties to go in the human brain. It can be so strong that decades after an event people can recall an experience as though it were yesterday. This recollection can bring back strong feelings, which makes us laugh at the pleasure or weep over an unhealed hurt. As insightful as Spielberg's theology of the human person in A.I. may be, it is inadequate for Christians. We all know people who have limited or no memory and some, tragically, who since birth are unable to communicate whatever they can remember. For Stephen Spielberg these people could be less human than we are. But for Christians it doesn't matter if we remember or not, our soul or spirit is that which is alive to God's memory. We are privileged to know that God remembers us. In today's Gospel the good thief simply asks Jesus to

'remember me'. And Jesus tells him that being remembered by God is paradise. It's a wonderful way to understand the Kingship of Christ. We know that Christ our King is not about earthly power, land, buildings, riches or might. We know Jesus' Kingship is not about lording it over us, or making us frightened of his compassionate judgment. The power of Christ the King is seen in his memory, holding every person in this world close; calling each one of us by name.

What a feast day! The final day of the church's year is when we remember the saving memory of God! So in this Eucharist let's join our voice with all those who long for paradise and say, 'Jesus, remember me when you come into your Kingdom.' AND From Fr Michael Tate:

The Power of Remembering Memory is an awesomely powerful phenomenon. A passing comment or even aroma can lead to the vivid recall of some event, some person, and we can still feel the joy or sorrow, the happiness or trauma.

But it can decline. One of the sadnesses about a person suffering from Alzheimer's Disease is that one cannot be sure that one's dearly loved father or mother really remembers you, and you desperately want to be 'brought to mind'.