

Catholic Parish of Blackiriars

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Year A

Under the care of the Dominican Fathers



VERITAS



Fourth Sunday of Easter

HOLY ROSARY CHURCH

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Holy Rosary Church
will be closed until
further notice.

If you are in Urgent need
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The Lord is my Shepherd

FIRST READING

First Reading

Acts 2:14a, 36-41

Then Peter stood up with the Eleven, raised his voice, and proclaimed:

“Let the whole house of Israel know for certain that God has made both Lord and Christ, this Jesus whom you crucified.”

Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles,

“What are we to do, my brothers?”

Peter said to them, “Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call.”

He testified with many other arguments, and was exhorting them, “Save yourselves from this corrupt generation.”

Those who accepted his message were baptized, and about three thousand persons were added that day.

RESPONSORIAL PSALM

Responsorial Psalm

Ps 23: 1-3a, 3b4, 5, 6

The Lord is my shepherd; there is nothing I shall want.

The LORD is my shepherd; I shall not want. In verdant pastures he gives me repose;
beside restful waters he leads me; he refreshes my soul. (R)

He guides me in right paths for his name's sake. Even though I walk in the dark valley
I fear no evil; for you are at my side. With your rod and your staff that give me courage. (R)

You spread the table before me in the sight of my foes;
you anoint my head with oil; my cup overflows. (R)

Only goodness and kindness follow me all the days of my life;
and I shall dwell in the house of the LORD for years to come. (R)

SECOND READING

Second Reading

1 Peter 2:20b-25

Beloved:

If you are patient when you suffer for doing what is good, this is a grace before God. For to this you have been called, because Christ also suffered for you, leaving you an example that you should follow in his footsteps. *He committed no sin, and no deceit was found in his mouth.*

When he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly. He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed. For you had gone astray like sheep, but you have now returned to the shepherd and guardian of your souls.

GOSPEL ACCLAMATION

Gospel Acclamation

John 10:14

Alleluia, alleluia! I am the good shepherd, says the Lord; I know my sheep, and mine know me. **Alleluia.**

GOSPEL

Gospel

John 10:1-10

Jesus said:

“Amen, amen, I say to you, whoever does not enter a sheepfold through the gate but climbs over elsewhere is a thief and a robber. But whoever enters through the gate is the shepherd of the sheep. The gatekeeper opens it for him, and the sheep hear his voice, as the shepherd calls his own sheep by name and leads them out.

When he has driven out all his own, he walks ahead of them, and the sheep follow him, because they recognize his voice.

But they will not follow a stranger; they will run away from him, because they do not recognize the voice of strangers.”

Although Jesus used this figure of speech, the Pharisees did not realize what he was trying to tell them.

So Jesus said again, “Amen, amen, I say to you, I am the gate for the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture. A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly.”

SPIRITUAL COMMUNION PRAYERS

If you are unable to receive Holy Communion, you may make a Spiritual Communion.

My Jesus, My Lord, My God,
I adore you.
I place all my trust in You.
I Love You with all my heart.
I cannot receive You in Holy Communion,
But come into my soul in a spiritual way.
Purify and sanctify it;
make it a fitting tabernacle
for Your Real Presence.
Amen



My Jesus,
I believe You are in the Blessed Sacrament.
I love You above all things
and I long for You in my soul.
Since I cannot now receive You sacramentally,
come at least spiritually into my heart.
I know You have already come.
I embrace You and unite myself entirely to You;
never permit me to be separated from You.
Amen

A Sacrament Most Holy, O Sacrament Divine,
All praise and all Thanksgiving, Be every moment Thine.

Divine Mercy Publications

FROM THE PARISH PRIEST

Listen to my voice



How often in our lives have we failed to listen to the advice of others, especially people in authority like parents or teachers, or mentors of some kind, maybe we refuse to listen to our spouse or our children, we just think we know what's best-what do they know? This failure normally arises because of pride.

Pride is the queen of all sins, she reigns unhappily over the other deadly sins. It is her false glamour that is the backbone of our lust, our greed, our envy, our unjust anger. Pride, St Thomas Aquinas says is contrary to reason since by it a person aims higher than his state will allow. Aquinas points out further that right reason requires that every man's will should

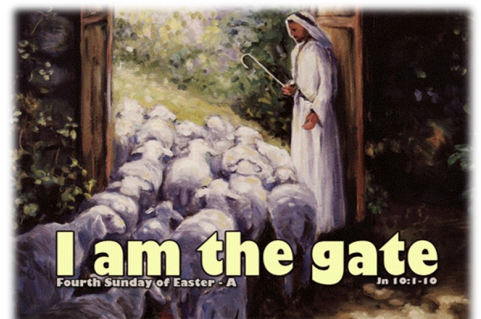
tend to that which is proportionate to him. Therefore it is evident that pride denotes some thing opposed to right reason, and this shows it to have the character of sin. Our pride causes us to become our own god! This is how we feel, we have the authority to sin, to break God's law, to fail to love him as we ought. By our pride we put ourselves on a pedestal and accept our own worship. We can no longer love God, because our love has turned in on ourselves.

Jesus in our gospel today speaks to a proud generation. A generation that thought they knew better. Even though he had told them already who he was they, because of the proudness of their hearts, failed to see clearly who he was, and if they did know they did not have the humility to accept it. They were happy with the status quo, Jesus rocked the boat too much!!!!

So the lesson that comes out of this gospel hinges on humility. It is only by having the humility of a sheep that we can rightfully call Christ our shepherd. "The sheep that belong to me **listen** to my voice" only by humility can we be more open to his voice calling us to aim higher in our spiritual lives.

This voice is echoed through our Mother, the Church. The Church's pastors particularly are endowed with the charism of calling the sheep, calling them to Christ. Jesus says to his disciples "he who hears you hears me" (Lk 10:16). Yet this charism of teaching and calling is fraught with danger as the pastors themselves are more concertedly called to the humility of the sheep so that they may more faithfully hear the words of Jesus too. Hence the shepherds of the Church, that is bishops and priests, who are entrusted with the duty of leading are also supposed to listen to the voice of the supreme shepherd, Christ the Lord. If they do not they will be seen by Jesus, and the flock they lead as "strangers", and thus Jesus says of the shepherd who is alien to his sheep that "they do not recognise the voice of strangers". Humility and a patient listening then are key to the healthy functioning of the sheepfold!

Our listening to the voice of Christ the Good Shepherd also takes on a moral tone too. Often people think that they can pull a "swifty" with God and do some nice things for people, a bit of charity work here, or a kind act for someone there, and then God will overlook their corrupt ways. These deceitful sheep hide their deviousness, their lustful advances, their shonky deals, their dishonesty in a tax return or in a business deal, they are nothing but thieves and brigands who enter the sheepfold in another way. One or two small kind acts just won't cut it, our Christian lives must always aim at being consistent not foolhardy or slap dash, and we do not fool God by our deceit.



Continuing...

FROM THE PARISH PRIEST

Our Lord says this to those who deceive themselves

“Not every one who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. 22 On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ 23 And then will I declare to them, ‘I never knew you; depart from me, you evildoers.’ (Mt 7:21)

It is only by listening to Christ's voice in daily, humble prayer that our pride becomes humility **when we look not** to do our own will but the will of God, this is the subject of one of our most treasured prayers, the ‘Our Father’.

It is God alone, by grace, who elevates us to participation in his life, let us then be mindful to ask for this in humility **and listen to his voice** seeking that His will first of all may be done in our hearts, and thus it may be done on earth, as it is in heaven.

God love you all. You're all in my prayers

Fr Mannes OP

HOLY FATHER'S MESSAGE FOR GOOD SHEPHERD SUNDAY

“Dear brothers and sisters,

The Fourth Sunday of Easter offers us the figure of the Good Shepherd who knows his sheep: he calls them, he feeds them and he guides them. For over 50 years the universal Church has celebrated this Sunday as the World Day of Prayer for Vocations. In this way she reminds us of our need to pray, as Jesus himself told his disciples, so that 'the Lord of the harvest may send out labourers into his harvest'.

Jesus' command came in the context of his sending out missionaries. He called not only the 12 Apostles, but another 72 disciples whom he then sent out, two by two, for the mission. Since the Church 'is by her very nature missionary', the Christian vocation is necessarily born of the experience of mission. Hearing and following the voice of Christ the Good Shepherd, means letting ourselves be attracted and guided by him, in consecration to him; it means allowing the Holy Spirit to draw us into this missionary dynamism, awakening within us the desire, the joy and the courage to offer our own lives in the service of the Kingdom of God.



To offer one's life in mission is possible only if we are able to leave ourselves behind. On this 52nd World Day of Prayer for Vocations, I would like to reflect on that particular 'exodus' which is the heart of vocation, or better yet, of our response to the vocation God gives us. When we hear the word 'exodus', we immediately think of the origins of the amazing love story between God and his people, a history which passes through the dramatic period of slavery in Egypt, the calling of Moses, the experience of liberation and the journey toward the Promised Land. The Book of Exodus, the second book of the Bible, which recounts these events is a parable of the entire history of salvation, but also of the inner workings of Christian faith. Passing from the slavery of the old Adam to new life in Christ is an event of redemption which takes place through faith. This Passover is a genuine 'exodus'; it is the journey of each Christian soul and the entire Church, the decisive turning of our lives towards the Father.

At the root of every Christian vocation we find this basic movement, which is part of the experience of faith. Belief means transcending ourselves, leaving behind our comfort and the inflexibility of our ego in order to centre our life in Jesus Christ. It means leaving, like Abraham, our native place and going forward with trust, knowing that God will show us the way to a new land. This 'going forward' is not to be viewed as a sign of contempt for one's life, one's feelings, one's own humanity. On the contrary, those who set out to follow Christ find life in abundance by putting themselves completely at the service of God and his kingdom. Jesus says: 'Everyone who has left home or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life'. All of this is profoundly rooted in love. The Christian vocation is first and foremost a call to love, a love which attracts us and draws us out of ourselves, 'decentring' us and triggering “an ongoing exodus out of the closed inward-looking self towards its liberation through self-giving, and thus towards authentic self-discovery and indeed the discovery of God'.

The exodus experience is paradigmatic of the Christian life, particularly in the case of those who have embraced a vocation of special dedication to the Gospel. This calls for a constantly renewed attitude of conversion and transformation, an incessant moving forward, a passage from death to life like that celebrated in every liturgy, an experience of Passover. From the call of Abraham to that of Moses, from Israel's pilgrim journey through the desert to the conversion preached by the prophets, up to the missionary journey of Jesus which culminates in his death and resurrection, vocation is always a work of God. He leads us beyond our initial situation, frees us from every enslavement, breaks down our habits and our indifference, and brings us to the joy of communion with him and with our brothers and sisters. Responding to God's call, then,

Continued...

HOLY FATHER'S MESSAGE FOR GOOD SHEPHERD SUNDAY

means allowing him to help us leave ourselves and our false security behind, and to strike out on the path which leads to Jesus Christ, the origin and destiny of our life and our happiness.

This exodus process does not regard individuals alone, but the missionary and evangelising activity of the whole Church. The Church is faithful to her Master to the extent that she is a Church which 'goes forth', a Church which is less concerned about herself, her structures and successes, and more about her ability to go out and meet God's children wherever they are, to feel compassion (com-passio) for their hurt and pain. God goes forth from himself in a Trinitarian dynamic of love: he hears the cry of his people and he intervenes to set them free. The Church is called to follow this way of being and acting. She is meant to be a Church which evangelises, goes out to encounter humanity, proclaims the liberating word of the Gospel, heals people's spiritual and physical wounds with the grace of God, and offers relief to the poor and the suffering.

Dear brothers and sisters, this liberating exodus towards Christ and our brothers and sisters also represents the way for us to fully understand our common humanity and to foster the historical development of individuals and societies. To hear and answer the Lord's call is not a private and completely personal matter fraught with momentary emotion. Rather, it is a specific, real and total commitment which embraces the whole of our existence and sets it at the service of the growth of God's Kingdom on earth. The Christian vocation, rooted in the contemplation of the Father's heart, thus inspires us to solidarity in bringing liberation to our brothers and sisters, especially the poorest. A disciple of Jesus has a heart open to his unlimited horizons, and friendship with the Lord never means flight from this life or from the world. On the contrary, it involves a profound interplay between communion and mission.

This exodus towards God and others fills our lives with joy and meaning. I wish to state this clearly to the young, whose youth and openness to the future makes them open-hearted and generous. At times uncertainty, worries about the future and the problems they daily encounter can risk paralysing their youthful enthusiasm and shattering their dreams, to the point where they can think that it is not worth the effort to get involved, that the God of the Christian faith is somehow a limit on their freedom. Dear young friends, never be afraid to go out from yourselves and begin the journey! The Gospel is the message which brings freedom to our lives; it transforms them and makes them all the more beautiful. How wonderful it is to be surprised by God's call, to embrace his word, and to walk in the footsteps of Jesus, in adoration of the divine mystery and in generous service to our neighbours! Your life will become richer and more joyful each day!

The Virgin Mary, model of every vocation, did not fear to utter her 'fiat' in response to the Lord's call. She is at our side and she guides us. With the generous courage born of faith, Mary sang of the joy of leaving herself behind and entrusting to God the plans she had for her life. Let us turn to her, so that we may be completely open to what God has planned for each one of us, so that we can grow in the desire to go out with tender concern towards others. May the Virgin Mary protect and intercede for us all".

STUPID SHEEP?

Fourth Sunday of Easter.

Fr Mark Edney OP helps us to see what being called one of God's sheep really means.

The Lord is my shepherd... Everyone knows and loves the words of Psalm 23. And many, in fact most, want to hear them again and again. There a large number of funerals in our parish during the year. 99.9 percent of the families choose this psalm to bid farewell to their loved one. The comforting confidence of the opening words of the psalmist go right to the heart, as does the peaceful pastoral imagery evoked in what follows. Christians sometimes mistakenly believe that the words come from the New Testament, so familiar are they with the image of Jesus as the Good Shepherd. For that we owe both the parable of the shepherd who goes in search of the lost sheep in St. Luke's Gospel and Jesus' shepherd and sheep talk in chapter ten of St. John's Gospel, from which is taken today's reading.

I too like the image of Jesus as the Shepherd and after so many funerals I can now sing Psalm 23 in ten or so different settings in English or Spanish. But sometimes it pays to think again about even the most familiar and comforting of images. I like Jesus as the Good Shepherd, but on reflection I wonder why I, or we, should like very much being compared to sheep.

Sheep have the reputation of being one of the stupidest of animals in God's creation. St. Luke's parable is endearing but it is not the most comforting story when you realize that the 99 were left to fend for themselves because that one stupid sheep ran off and got lost. And stupidity is the issue in today's Gospel reading as well. The Pharisees (presumably) just couldn't get the simple figure of speech used by Jesus—"they did not understand what he was saying to them." Jesus is here comparing himself to the door or gate through which the sheep pass in and out to pasture. The image proved too complicated for his hearers. In what follows (vv. 11-21) Jesus will try again, this time comparing himself to the shepherd of the sheep. He has no better success; for they conclude that he must be mad (v. 20) and they won't listen to him anymore.

The seemingly invincible stupidity of his hearers calls to mind the reputed dimwittedness of sheep. (Are we really always that one stupid beast who got itself lost?) That is what I feel a little uneasy about. Yeah, it's great to have a good shepherd! But it is not so great to be a stupid sheep! Sometime last year I raised this Christian self-image problem with my Mass congregations. At first they were taken aback because they, like me, love the image of the *Lord is my shepherd*. In the end, though, they did have to agree that the "Lord is my Shepherd" imagery is comforting but the "I am a stupid sheep" is rather less so.

Continued...

STUPID SHEEP?

At the end of mass, a woman came to me and explained that she had been a sheep farmer for most of her life and that I was really very ignorant in telling people that sheep were stupid: "If you only knew them as I know them, you would understand better..." Her words only made me feel, well, more like a stupid sheep. So I, a human being, not a sheep, set about to inform myself. According to scientists at Oxford and Cambridge universities, it turns out that sheep are not as stupid as I (we, the Bible) once believed. One science correspondent of a national daily reveals that "they are far more intelligent than they have been given credit for." Thanks be to God!

There is hope yet for me! The same reports that "they (sheep) have relatively advanced learning capabilities, are adaptable, can map out their surroundings... and may even be able to plan ahead." Now, that gives one hope. My ignorance isn't invincible. I can learn, I can adapt, find my place in the world, and even (maybe) get to my destination without getting lost. Modern science and one woman's sheep farming experience reveal the truth of the Gospel. Christ remains our Good Shepherd. We hear and know his voice. I don't want us to stop praying the *Lord is my shepherd*. I don't want us to stop celebrating Good Shepherd Sunday. But I do want us to understand that we Christians are not supposed to remain stupid sheep. We are not supposed to be always on the verge of getting lost. Being human and not sheep, how much more can we learn, adapt, grow—and change. It's that the Good Shepherd has done for us his people, who were but once a flock of stupid sheep.

Fr Mark Edney OP <http://english.op.org/torch>

THE PARABLE OF THE GOOD SHEPHERD

The Pharisees had understood the meaning of the Lord when he spoke of blindness, but they did not understand the parable of the good shepherd. Had they known that they were represented under the figure of thieves and robbers, how great would have been their indignation! Yet such indeed they were, because they robbed God, for they destroyed the souls of his people by their false instructions. They loved to feed on the flesh, and to clothe themselves in the fleece of the sheep, but they cared not for the flock. They sought their own gain, and their own reputation, but not the glory of God.

What is meant by their climbing over the wall into the sheepfold, instead of entering by the door? The door represents Christ. The Pharisees did not come in by the door, for they did not believe in the Saviour. But who is the shepherd of the sheep? How many little children could answer, "Jesus is the good Shepherd!" Some could say, "He is my shepherd." They know He is their shepherd, because they love him.

How did Jesus show he was the true shepherd? By his manner of coming in to the fold, and by his manner of going out. He did not climb over the wall, as thieves and robbers do, but entered by the door, openly declaring that he was the Son of God. "To him the porter opens." Does not the porter represent the prophets? Christ was the Shiloh of whom Jacob had spoken nearly two thousand years before, and the Lamb of God to whom John the Baptist had lately pointed.

He showed he was the Shepherd of the sheep by his manner of going out. He led his flock. He called them by their names, according to the custom of shepherds in the East; when he called them, he went before them. None but the true shepherd could lead the sheep; strangers would have been forced to drive them. It is very interesting to behold an eastern shepherd going before his sheep and leading them to their pastures. His flock know the voice of their own shepherd, and would not obey the call of any other.

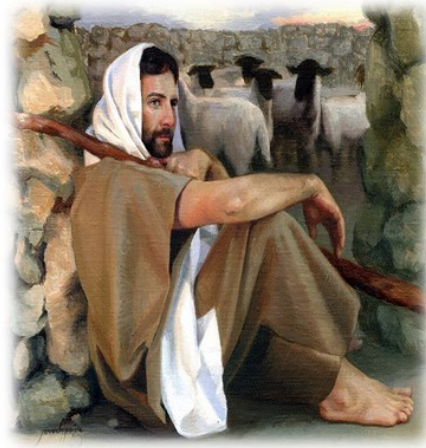
Nathanael was one of the sheep of Christ. When Jesus saw him, he said, "Behold an Israelite indeed, in whom there is no deceit." Thus he showed he knew him. He was like a shepherd calling his sheep by its name. Did Nathanael hear the shepherd's voice? Yes, he replied; "You are the Son of God; you are the King of Israel." The man born blind was another of Christ's sheep. When the shepherd said to him, "Do you believe on the Son of God?" he soon replied, "Lord, I believe." Have we heard the voice of the shepherd, calling us to follow him to the green pastures? None but his sheep hear that voice. They hear it sounding in the depths of their hearts, saying, "Come unto me, all you that labour and are heavy laden, and I will give you rest." They listen to the voice, and say to their own souls, "Return unto your rest, O my soul." They feel safe while they follow their Shepherd. Each says to Him, "Cause me to know the way wherein I should walk." (Ps. 143:8.) The poor helpless sheep cannot tell which is the path that leads to glory, but his shepherd can. After passing through some dark valley, the sheep says, "When my spirit was overwhelmed within me, you knew my path." (Ps. 142:3.) The further the sheep goes in the way, the more trust he feels in his shepherd; and when he comes to the edge of the last valley he is able to say, "Though I pass through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me." We know what lies beyond that valley - Mount Zion. It is to that fair mountain the shepherd conducts his flock.

But while other shepherds are of a different nature from the sheep they tend, the good shepherd has taken on him the nature of his flock. "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." (Rev. 7:17.) Having fed, and led them upon earth, he will feed and lead them in heaven. We shall never cease to require a shepherd's care. It is a delight to those who love Jesus to think that He will always be their shepherd and they his sheep.

Favell Lee Mortimer



PROCLAIMING FAITH



We are all familiar with the image of Jesus as the Good Shepherd. But in this reading from John's Gospel, Jesus first refers to himself as "the gate" through which the sheep come to safety. The thieves are those people who try to enter God's kingdom by some other gate. The sheep are those who recognize Jesus as the only door to the green Pasture of eternal and abundant life.

Discussion Questions for Gospel

Think about what an ordinary gate does. It keeps safe whatever is in the yard (like small children, animals, a garden) and keeps out what might be harmful. How is Jesus a gate for your life? How does he keep you safe? What does he keep in your life? How can you help others to recognize Jesus as the gate for their lives? One of God's gifts to us is our free will. We can run out of the yard and leave the gate behind if we like. How can you say yes to Jesus, the gate? How can you show him that you appreciate him and love him?

GOSPEL SUMMARY FOR FAMILIES

Using the image of shepherd and sheep, Jesus made an analogy for us to listen to the voice of God. Sometimes we are distracted by other voices that Jesus called "thieves." These thieves rob us of our desire to follow Jesus. True sheep, however, know the Voice of the shepherd. The shepherd provides safety and life for the sheep.

Reflection for Families

Imagine your child wandering off in a crowd of strangers - perhaps at an amusement park or a shopping mall. After an anxious period of separation, your child hears your voice above all the others calling out his or her name. The relief and joy your child would feel is the same emotion Jesus promises us when we follow his voice. The thieves that separate us from our children are not necessarily people. Sometimes we allow thieves of busyness, work priorities or even social engagements to steal control of our lives. This Gospel reminds us it is better to listen to the trusted voice of the Good Shepherd.

Bringing the Gospel Into Your Family

Think of a person or group of people your family knows who needs to be "shepherded" (or cared for). Decide on an action you can all do together to help this person. When you have completed the service, talk over with one another how your family's 'shepherding' was similar to the shepherding Jesus talked about in today's Gospel. Consider whether or not your service shepherded your own family as well.

GOOD SHEPHERD SUNDAY

Today is the World Day of Vocations. Pope Francis tells us:

Every vocation is born of that gaze of love with which the Lord came to meet us, perhaps even at a time when our boat was being battered by the storm. We will succeed in discovering and embracing our vocation once we open our hearts in gratitude and perceive the passage of God in our lives.

Let us pray for the young people in our community, and in our families and circle of friends. May our prayers and presence reflect the gaze of love from the Lord to help them discover their vocation.

Pope Francis – Message for 2020 World Day of Vocations

'Take heart, do not be afraid! Jesus is at our side, and if we acknowledge him as the one Lord of our lives, he will stretch out his hand, take hold of us, and save us.'

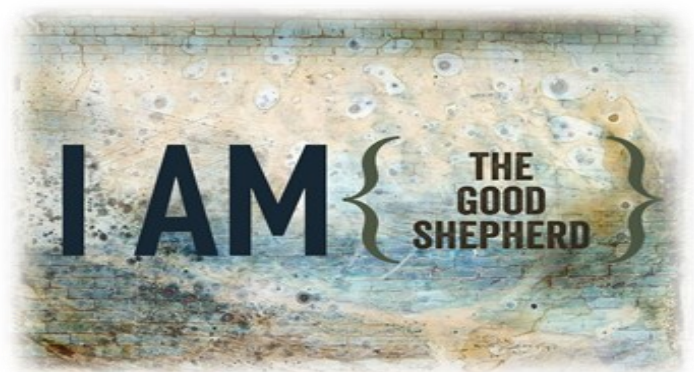
'The Lord knows that a fundamental life choice - like marriage or special consecration to his service - calls for courage. He knows the questions, doubts and difficulties that toss the boat of our heart, and so he reassures us: "Take heart, it is I; have no fear".'

'Dear friends, on this day in particular, but also in the ordinary pastoral life of our communities, I ask the Church to continue to promote vocations.'

What can I do? Each one of us can do something for the future of the Church in our nation. We all want and need more vocations to the priesthood and consecrated life. What can I do?

The most important and essential thing that each of us can do is to pray. Intentionally, regularly, insistently. Make a decision today to include a prayer for vocations in your daily prayers.

On Line ideas - At this time when we are communicating with people on line much of the time, it is an opportunity to enter into the world of young people, and engage with them in a new way. The Masses that are being streamed may be one of the few times that they may engage with the Church; the posts on social media; the new and innovative ways of pastoral ministry – these are all opportunities to spread the message of vocation in a new way.



THE INVITATION OF MAY DAY

This May Day (May 1), we stand with and pray for those on the edge of our economy: people working multiple jobs, workers on insecure contracts, those subsisting on 'Newstart', drivers for rideshare and food delivery apps, and stressed parents making difficult decisions about how to survive on their pay. We are aware of the increasing casualisation of the Australian workforce, where power resides more and more in the hands of employers. In the Gospel of Luke, Jesus announces his mission 'to bring good news to the poor' (Luke 4:14-21). Later, Jesus gives us the parable of the rich man and Lazarus (Luke 16:19-31). This story acts to challenge the consciences of those who have much, and to inspire an awareness of what is expected. Jesus calls the rich to bring relief and dignity to the poor.

This is an invitation to reconciliation, where those elevated by money and position are called to exercise 'downward mobility' in order to return to a more human plane. Letting go of our desire for honour and prestige prepares us to act in solidarity with people who live in insecure lodgings and who work on the edges.

We spend so much time on smart phones that we can be too distracted to recognise the people the biblical writers would call oppressed. Today, Jesus invites us to see the faces of those oppressed by today's increasingly unaccommodating economy. Hidden within the statistics live one million-plus people with limited agency who subsist in situations of unemployment and underemployment. We need to ask God for what Dorothy Day called 'a revolution of the heart' and so demand dignity for all, especially those living in extreme poverty and powerlessness.

Jesus, friend of the poor, you notice people pushed to the margins. Give us the means to act in solidarity with those experiencing unemployment. Animate the consciences of decision makers within governments and organisations which can bring hope to people.

James O'Brien www.pray.com.au/prayer-rite-the-invitation-of-may-day



**Fate creates
opportunities for new
spiritual growth and a
higher understanding.**

In Your Prayers please remember those in our community who are ill:

Alexia Harris, Maria Martiniello, Greg O'Neill, Una Bell, Mary Martin, Barbara Wilson, Mary Bui, Anne Corver, Fr Ellis Clifford, Maureen Dawes, Edith Jensen, Awny El-Ghitany, Fr Joe McGeehan, Joe Schimizzi, Elsie Laughton, June Pollard, Paul Neddrie, Beth Delos Santos, Margaret Sullivan, Rosa Maria Santos, Pamela Sandy, Frank Zobec, Zelma McManus, Elizabeth Webster, Philip Bailey, Mimma Giampietro, Maureen Blood, Charlotte Woolner,

Our recently Deceased: May they find peace and comfort in the embrace of the Lord.

Anne Grieves, Bernard Slammon

ARCHDIOCESAN TRIBUNAL

With the pressures of modern life marriage breakdown affects many Australian families. For many in our community there can be a sense of isolation or even exclusion from the Church because of their marital status. The Tribunal can assist people who have experienced a marriage breakdown and establish whether they are free to enter a new union within the Catholic Church. Further information is available on the Archdiocesan website at www.cg.catholic.org.au under "Agencies & Services" or contact the: **Tribunal Office** Tel: 6201 9802 Email: tribunal@cg.catholic.org.au

SPIRITUAL HELP

Catholic Resources for Spiritual Health in these Difficult Times

Daily inspiration from Canberra Goulburn 'Catholic Voice', delivered to your email daily free of charge: <https://www.catholicvoice.org.au/daily-voice/>

Receive daily Gospel Reflections from the Archdiocese of Canberra & Goulburn: <https://cgcatholic.org.au/livingword/>

Daily and Sunday Mass online from the Melbourne Archdiocese: <https://melbournecatholic.org.au/Mass>

The Divine Office: The purpose of the Divine Office is to sanctify the day and all human activity. This is the richest single prayer resource of the Christian Church, with prayers, psalms and readings for each of the Hours, changing each day and through the seasons. <https://universalis.com/> <https://divineoffice.org/>

LAUDATO SI

Please consider taking part in two webinars about **Laudato Si**, the encyclical **On Our Common Home**, a key focus in the Pope's personal Christian ministry across the world, and what it means for us all.

The webinars will be at 6-7 pm on 19th & 21st May to help mark the Vatican's *Laudato Si* week. World-class consultant, Jacqui Rémond will present on what *Laudato Si* is about on the Tuesday evening and facilitate discussion on its deep implications on the Thursday. Hosted on Zoom by Belconnen South, the webinars *On Our Common Home* reach out particularly to towns and parishes affected by drought and bushfires, as well as those in Canberra. Please let other parishioners know.

Express interest/RSVPs + Email belconnensouth@cg.org.au OR) Phone/Text 0428 625 110