



Holy Family Parish

**Pentecost Sunday - Year B -
Sunday 23rd May 2021**

FIRST READING : Acts 2:1-11

When Pentecost day came round, they had all met in one room, when suddenly they heard what sounded like a powerful wind from heaven, the noise of which filled the entire house in which they were sitting; and something appeared to them that seemed like tongues of fire; these separated and came to rest on the head of each of them. They were all filled with the Holy Spirit, and began to speak foreign languages as the Spirit gave them the gift of speech. Now there were devout men living in Jerusalem from every nation under heaven, and at this sound they all assembled, each one bewildered to hear these men speaking his own language. They were amazed and astonished. 'Surely' they said 'all these men speaking are Galileans? How does it happen that each of us hears them in his own native language? Parthians, Medes and Elamites; people from Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya round Cyrene; as well as visitors from Rome - Jews and proselytes alike - Cretans and Arabs; we hear them preaching in our own language about the marvels of God.'

RESPONSORIAL PSALM : Psalm 104

R. Lord, send out your spirit, and renew the face of the earth

Bless the Lord my soul, Lord God how great you are, How many are your works, O Lord, The earth is full of your riches. *R.*

You take back your spirit, they die, returning to the dust from which they came, You send forth your spirit, they are created, and you renew the face of the earth. *R.*

May the glory of the Lord last forever! May the Lord rejoice in his works! May my thoughts be pleasing to him. I find my joy in the Lord. *R.*

SECOND READING : Galatians 5:16-25

If you are guided by the Spirit you will be in no danger of yielding to self-indulgence, since self-indulgence is the opposite of the Spirit, the Spirit is totally against such a thing, and it is precisely because the two are so opposed that you do not always carry out your good intentions. If you are led by the Spirit, no law can touch you. When self-indulgence is at work the results are obvious: fornication, gross indecency and sexual irresponsibility; idolatry and sorcery; feuds and wrangling, jealousy, bad temper and quarrels; disagreements, factions, envy; drunkenness, orgies and similar things. I warn you now, as I warned you before: those who behave like this will not inherit the kingdom of God. What the Spirit brings is very different: love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control. There can be no law against things like that, of course. You cannot belong to Christ Jesus unless you crucify all self-indulgent passions and desires. Since the Spirit is our life, let us be directed by the Spirit.

GOSPEL : John 15:26-27,16:12-15

Jesus said to his disciples: 'When the Advocate comes, whom I shall send to you from the Father, the Spirit of truth who issues from the Father, he will be my witness. And you too will be witnesses, because you have been with me from the outset. I still have many things to say to you but they would be too much for you now. But when the Spirit of truth comes he will lead you to the complete truth, since he will not be speaking as from himself but will say only what he has learnt; and he will tell you of the things to come. He will glorify me, since all he tells you will be taken from what is mine. Everything the Father has is mine; that is why I said: *All he tells you will be taken from what is mine.*'

IMPORTANT EVENTS & DATES COMING UP ON OUR PARISH CALENDAR

- **FOOD FESTIVAL: Sunday 23rd May - TODAY- Pentecost Food Festival in the Hall after Mass. \$2 entry Fee. Come along to enjoy some food and fellowship.**
- **CONFIRMATIONS: Sunday 13th June - Parish Celebration of Confirmation for our children. Please bring a plate for Hall celebration.**
- **ORDINATION: Saturday 3rd July - Mass will be at 7am and there will be **No Reconciliations** that Saturday as Fr Jeremy will be attending the Ordination all day. The Traditional Rite Ordination of Deacon Brendan Boyce is at St Benedict's at 10am. All are welcome.**
- **YOUTH TALK: Friday 9th July, 7pm, Bugler Centre - All youth welcome. Topic = Friendship, the source of real happiness.**
- **PARISH RETREAT DAY: Saturday 10th July - "The person and nature of Christ" by Robert Loretz. A look at who Jesus is.**
- **MUSIC TALK and WORKSHOP: Wednesday 14th July, 7:30pm-9pm - TOPIC = "Origins and History of Sacred Music" by Robert Loretz. Will be very entertaining.**
- **THEOLOGY OF THE BODY FOR TEENS (14 to 19 year olds): August 7, 14, 21, & 28, Saturdays 2pm-6pm. Can be opened to 13 yr olds on a case-by-case basis, if parents think their child is mature enough.**
- **QUIZ NIGHT: Saturday 4th September - Parish Quiz Night - start getting your team of 8 together. The Latin Mass community from St Anne's will join us.**
- **WANTING TO BECOME CATHOLIC? Our course begins on Sunday, June 20, 4pm. Contact the Parish Office to know more.**

Here, *Part One* of the Pastoral Letter of Archbishop Cordileone is printed in serialized form. *Part Two* will appear next week, and *Parts Three and Four* in subsequent weeks.

"BEFORE I FORMED YOU IN THE WOMB I KNEW YOU"

A PASTORAL LETTER ON THE HUMAN DIGNITY OF THE UNBORN,
HOLY COMMUNION, AND CATHOLICS IN PUBLIC LIFE

By the Most Reverend Salvatore Joseph Cordileone, Archbishop
of San Francisco

May 1, 2021, Memorial of Saint Joseph the Worker

Introduction

"Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you." (Jeremiah 1:5)

These words from the Book of the Prophet Jeremiah speak profoundly and movingly to the great love and purpose for which God brings each one of us into the world from the first moment of our existence. Sadly, though, in today's "throw-away culture"—as Pope Francis so vividly refers to it—the dignity of each and every human person is not accorded the value inherent to it. In a culture that values profit, power, prestige, and pleasure over all else, many people end up being victims of this throw-away culture, from struggling immigrants and working poor to the elderly and physically challenged. This throw-away mindset also fuels the serious damage inflicted on the environment, which especially adversely impacts the poor. But when it is an innocent human being's very existence—a moral absolute—that is thrown away, it is a sign that a society has truly become severely disordered. Such is the plight of the unborn and the state of our society.

In 2023 our nation will mark the fiftieth anniversary of the infamous Roe decision. Generations of Americans have now grown up not knowing what it is like to live in a country that values and protects the lives of the smallest, most defenseless and vulnerable members of its society. Fifty years, over 60,000,000 deaths, and many more millions of scarred lives later, it is time for a frank and honest reassessment. Abortion not only kills the child, it deeply wounds the woman. How could it not? The maternal instinct is very powerful: a mother will go to great lengths to protect her child. Indeed, how often have those of us in Church ministry heard the lament from post-abortive women, "I didn't want to go through with it, but I felt like I had no choice"? This lament exposes the lie of the "pro-choice" slogan.

This is especially a time for us Catholics, whose faith calls us to advocate for the universal good of a consistent ethic of life, in every stage and in every condition, to call our country back to respect for human life. And this is especially so for Catholics who are prominent in all walks of public life—entertainment, media, politics, education, the corporate world, and so forth—as they have such a powerful influence on shaping the attitudes and practices of people in our nation.

Abortion is the axe laid to the roots of the tree of human rights: when our culture encourages the violation of life at its youngest and most vulnerable condition, other ethical norms cannot stand for long. In this pastoral letter, then, I would like to address four topics: the necessity for Catholics and all people of good will to understand how gravely evil abortion is; how to avoid sinful cooperation in this evil; how these principles apply to the question of Catholics and the reception of Holy Communion; and the special responsibility that Catholics prominent in public life have with regard to the common good.

The letter is thus structured in four sections, corresponding to each of these four considerations. I begin with principles of law and science because abortion is not a "Christian" or "Catholic" issue: the dignity of the human person is a value that is, or...

or should be, affirmed by us all.

Section 1. The Human Foundation

Law and Science

"We hold these truths to be self-evident, that all men ... are endowed by their Creator with certain unalienable Rights, that among these are life, liberty, and the pursuit of happiness." With these stirring words, the Declaration of Independence affirms that fundamental human rights do not find their source in any individual, court, or government: fundamental human rights are not bestowed, they are inherent and must be acknowledged as such. These truths are self-evident because they emerge from the very nature of what it is to be human, and they are accessible to reason alone. The assertion of these unalienable rights in our Declaration of Independence is not a matter of religious doctrine, but rather it flows from the same natural law basis as the answers to other moral questions upon which our laws are based: forbidding stealing, lying, cheating, racial discrimination, homicide, and so forth. Furthermore, these inherent rights, knowable by human reason, are presented in the Declaration with a definite order of priority. Thus, one's right to the pursuit of happiness is limited when it deprives another of the right to liberty or life; one's right to liberty is limited when it deprives another of the right to life. The right to life itself is the foundation of all other rights. Without protection of the right to life, no other talk of rights makes sense.

Who possesses the right to life? The natural law teaches, and the Declaration proclaims, that every human being possesses the dignity that forms the foundation of these unalienable rights. Proponents of abortion raise a chorus of theoretical questions about "what constitutes human life? When does it begin?" The answer from science is clear: a new, genetically-distinct human life begins at conception, defined as fertilization: "Development of the embryo begins at Stage 1 when a sperm fertilizes an oocyte and together they form a zygote."¹ Because an embryo is a unique and developing human organism, it follows that she or he possesses an inherent right to life from the moment of conception. Thus, the violent invasion of the act of abortion ends a human life. Likewise, those contraceptives which prevent the implantation of the embryo are in fact abortifacients that kill an innocent, growing human being.

The horror of abortion is manifest in the biological reality of what really happens in the "termination of pregnancy," how violent it is. Witness the Congressional testimony of Dr. Anthony Levatino, who performed abortions before renouncing the practice. In his remarks before Congress, Dr. Levatino describes in gruesome detail the procedure of killing a 24-week-old unborn baby. The abortionist, he explains, after draining the uterus of the amniotic fluid that was protecting the child, inserts a claw-like instrument into the womb. The claw-like instrument begins tearing the child apart, gradually dismembering the baby, removing the body parts one limb at a time. Dr. Levatino describes the toughest part of the procedure, extracting the baby's head:

"The head of a baby that age is about the size of a large plum and is now free floating inside the uterine cavity. You can be pretty sure you have hold of it if the Sopher clamp is spread about as far as your fingers will allow. You will know you have it right when you crush down on the clamp and see white gelatinous material coming through the cervix. That was the baby's brains. You can then extract the skull pieces. Many times a little face will come out and stare back at you."

How can anyone in good conscience dare to describe such a procedure as "safe"? We are all called to oppose abortion because we acknowledge the human being's right to life, the unique human identity of each living, developing embryo from the moment of conception, and the horrendous violence of the procedure itself...

In addition to these human motivations, we as Catholics are prompted by religious motivations as well. This does not mean that we seek to impose our religious beliefs on others, but it does mean that our religious understanding of the human person as created in the image and likeness of God deepens our resolve to join hands with others, regardless of religious convictions or lack of them, to serve, teach, heal, and protect the human community, especially those most in need. We share with others the conviction that human dignity is innate; but we also believe it is of inestimable value.

Our Savior has taught us that the two great commandments are to love God with all our heart, all our mind, and all our strength, and to love our neighbors as ourselves (Mt 22:36-40; Mk 12:28-31; Lk 10:27). And, because we believe that Jesus Christ is truly both our brother, human like us in all things but sin, and truly God incarnate, He unites in Himself the two commandments: in Christ we love God by loving and serving our neighbor. Christ made this truth explicit in His parable of the Last Judgment. When the king is asked, "Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?" the king answers: "Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me" (Mt 25:37-40).

Far from being "pre-occupied" with abortion, the Catholic Church provides a wide variety of medical, social, and educational services both here in the United States and throughout the world. Catholics champion various expressions of this discipleship: opposing racism, fighting for the rights of the oppressed, assisting the sick and the elderly, working for greater economic equality, and so on. Some say that we should devote our energies solely to "non-controversial" needs and keep quiet about abortion; we should concede that, unlike all these other issues, this is a "private matter." But it is not. Indeed, the very existence of that growing child is the fruit of communion between two persons, and the mother and father are themselves part of a constellation of human relationships. All of these people are harmed to a greater or lesser degree by the act of ending the unborn child's life.

It is for good reason, then, that the bishops of the United States speak of this as the "pre-eminent" political issue of our time and place "because it directly attacks life itself, because it takes place within the sanctuary of the family, and because of the number of lives destroyed."

Aware of the profound effects of abortion, the Church also engages in helping women and their families. Further, the erosion of reverence for inherent human dignity poisons the wider culture, contributing to disregard for the rights of "the other," whoever he or she may be. Our increasingly polarized and uncivil society manifests a lack of respect for "the other" across a broad spectrum of issues, and the Catholic Church is committed to rebuilding human solidarity. In the case of the killing of the unborn, the Church strives to be a voice for the voiceless, speaking on behalf of those who quite literally cannot speak for themselves.

The Teaching Of The Church — Then:

Dated between AD 70 and 130, these two documents are considered by many scholars to be among the oldest surviving extra-biblical Christian texts.

"You shall not murder a child by abortion nor kill that which is born." (Didache, ch. 2)

"You shall not kill the child by obtaining an abortion. Nor, again, shall you destroy him after he is born." (Epistle of Barnabas, ch. 19)

CONTINUED NEXT WEEK...

"NEVER WORRY ABOUT NUMBERS. HELP ONE PERSON AT A TIME, AND ALWAYS START WITH THE PERSON NEAREST YOU."



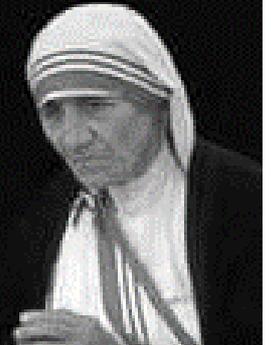
MOTHER TERESA

BEING UNWANTED, UNLOVED
UNCARED FOR, FORGOTTEN
BY EVERYBODY, I THINK
THAT IS A MUCH GREATER HUNGER
A MUCH GREATER POVERTY THAN
THE PERSON WHO HAS
NOTHING TO EAT

Mother Teresa



Don't treat people as bad as they are, treat them as good as you are.



HOLY 40 PROJECT

13 March 1911 | Pole Józef Kowalski a Catholic priest, Incarcerated in Auschwitz. On 4 July 1942, he was drowned in a barrel of excrement in the penal unit where he had been sent for refusing to trample his rosary.

PROCESSIONAL HYMN:

Come Holy Ghost, Creator, come,
From thy bright heav'nly throne,
Come take possession of our souls,
and make them all thy own.

Thou who art called the Paraclete,
Best gift of God above,
The living spring, the living fire,
Sweet unction and true love.

Thou who art sev'nfold in thy grace,
Finger of God's right hand
His promise teaching little ones
To speak an understand.

O guide our minds
with thy blessed light,
With love our hearts inflame;
And with thy strength,
which ne'er decays
Confirm our mortal frame.

Far from us drive our deadly foe;
True peace unto us bring;
and through all perils lead us safe
Beneath thy sacred wing.

Through thee may we the Father know,
Through thee th' eternal Son,
And thee, the Spirit of them both,
Thrice-blessed Three in One.

All glory to the Father be,
With his coequal Son;
The same to thee, great Paraclete,
While endless ages run.

SEQUENCE:

*Holy Spirit, Lord of Light,
From the clear celestial height
Thy pure beaming radiance give.
Come, thou Father of the poor,
Come with treasures which endure
Come, thou light of all that live!*

*Thou, of all consolers best,
Thou, the soul's delightful guest,
Dost refreshing peace bestow
Thou in toil art comfort sweet
Pleasant coolness in the heat
Solace in the midst of woe.*

*Light immortal, light divine,
Visit thou these hearts of thine,
And our inmost being fill:
If thy take thy grace away,
Nothing pure in man would stay
All his good is turned to ill.*

*Heal our wounds, our strength renew
On our dryness pour thy dew
Wash the stains of guilt away:
Bend the stubborn heart and will
Melt the frozen, warm the chill
Guide the steps that go astray.*

*Thou, on us who evermore
Thee confess and thee adore,
With thy sev'nfold gifts descend:
Give us comfort when we die
Give us life with thee on high
Give us joys that never end.*

OFFERTORY:

Come Holy Spirit, Come Holy Spirit,
Come Holy Spirit,
Fill the hearts of your faithful
and enkindle in us the fire of your love.
Send forth your Spirit,
and we shall be recreated,
and you will renew the face of the
earth.

COMMUNION HYMN:

Come down, O love divine,
see Thou this soul of mine,
And visit it with
Thine own ardour glowing.
O Comforter, draw near,
within my heart appear,
And kindle it,
Thy holy flame bestowing.

O let it freely burn,
til earthly passions turn
To dust and ashes in its heat
consuming; and let Thy glorious light
shine ever on my sight, and clothe me
round, the while my path illuming.

Let holy charity mine outward vesture
be, and lowliness become mine inner
clothing;
True lowliness of heart,
which takes the humbler part,
And o'er its own short comings
weeps with loathing.

And so the yearning strong,
with which the soul will long,
Shall far outpass
the pow'r of human telling;
For none can guess its grace,
till he become the place
Wherein the Holy Spirit
makes His dwelling.

RECESSIONAL HYMN:

Let us sing to you, O Mary,
disciple first and best,
Join our voices sing with every age
that loves to call you blest.
Blessed you among all women,
first in faith, in hope, in love,
Blessed you who believed in the
promise from above, Chosen Woman,
through obedience untied the knot of
Eve, Holy Virgin, fruitful Mother of all
who believe.

Hail His Palace! Hail His Tabernacle!
Hail His Ark! His Shrine!
Hail His Home! His Throne!
His Servant! His Mother and mine!
Consecrated by the Father,
before time had e'er begun,
And prepared by the Spirit to mother
the Son, Spotless Ark, conceived
immaculate and spared from every sin,
Full of grace, you won God's favour,
enfleshed the Word within.

At the cross, a sword of sorrow
would pierce your loving soul,
As your Son is opened with a lance
and Blood and Water flow.
Hail Model of the Church
newly created from His side,
Called to mother Christ's children
and be His holy Bride,
And His words: "Behold your mother,"
And "Woman see your son," Are his gift
to His disciples while endless ages run.

To the Father, faithful daughter,
We join with you our praise,
To your Son, O Blessed Mother,
Our worship we raise.
To the Spirit by Whose power
you conceived The living Word,
our profound adoration will always be
heard, Turn your eyes,
O Holy Mary, Look lovingly and bless,
Take our prayer, in love transform it,
Unite it with your "Yes!"

NEXT SUNDAY:**30 May 2021****The Most Holy Trinity***Deut 4:32 - 34, 39 - 40; Rom 8:14-17;**Mt 28:16-20***LITURGY ROSTER****Readers:** C. Tagiilima, M. Tagiilima**Prayers of the Faithful:** E. Shaw**Offertory:** N & V Fakava**Special Ministers:** F. Ulugia**CHURCH CLEANING ROSTER**

Tovio Family

SUNDAY CUP OF TEA ROSTER

Senior Legion of Mary

ANNIVERSARIES THIS WEEK**23 May:** Kay Povinell, Jack Moody**24 May:** Eileen Hunter**25 May:** Ernest Henty**26 May:** John Keating, Conrad Scanlan**27 May:** Kathleen Dilmott,
Venus Tomlinson**28 May:** John Hart, Dorris Smith,
Angeline Culas**29 May:** Margaret Ryan,
Margaret Savage**PARISH FINANCES**

Parish	\$1,897.13
Priests	\$ 948.57
Total AP's and Cash	\$2,845.70

HOLY FAMILY NOTICES

Reminder: just a reminder if you have any tea towels and hand towels from the hall, can you please return them. Thank you.