



Holy Family Parish

**The Most Holy Trinity -Year B-
Sunday 30th May 2021**

FIRST READING : Deuteronomy 4:32-34,39-40

Moses said to the people: 'Put this question to the ages that are past, that went before you, from the time God created man on earth: Was there ever a word so majestic, from one end of heaven to the other? Was anything ever heard? Did ever a people hear the voice of the living God speaking from the heart of the fire, as you heard it, and remain alive? Has any god ventured to take to himself one nation from the midst of another by ordeals, signs, wonders, war with mighty hand and outstretched arm, by fearsome terrors – all this that the Lord your God did for you before your eyes in Egypt?' Understand this today, therefore, and take it to heart: the Lord is God indeed, in heaven above as on earth beneath, he and no other. Keep his laws and commandments as I give them to you today, so that you and your children may prosper and live long in the land that the Lord your God gives you for ever.'

RESPONSORIAL PSALM : Psalm 32(33):4-6,9,18-20,22

℟. Happy the people the Lord has chosen to be his own.

The word of the Lord is faithful, and all His works to be trusted. The Lord loves justice and right, and fills the earth with His love. *℟.*

By his word the heavens were made, by the breath of his mouth all the stars. He spoke: and they came to be, He commanded; they sprang into being. *℟.*

The Lord looks on those who revere Him, on those who hope in His love, To rescue their souls from death, to keep them alive in famine. *℟.*

Our soul is waiting for the Lord. The Lord is our help and our shield. May your love be upon us O Lord, as we place all our hope in you. *℟.*

SECOND READING : Romans 8:14-17

Everyone moved by the Spirit is a son of God. The spirit you received is not the spirit of slaves bringing fear into your lives again; it is the spirit of sons, and it makes us cry out, 'Abba, Father!' The Spirit himself and our spirit bear united witness that we are children of God. And if we are children, we are heirs as well: heirs of God and co-heirs with Christ, sharing his sufferings so as to share his glory.

GOSPEL : Matthew 28:16-20

The eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. When they saw Him, they fell down before him, though some hesitated. Jesus came up and spoke to them. He said, 'All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time.'

IMPORTANT DATES COMING UP ON OUR PARISH CALENDAR

- **CONFIRMATIONS : Sunday 13th June** – Parish Celebration of Confirmation for our children. 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.
- **FORMATION:** Looking for good Catholic Formation (videos and audio): Go to <https://frdomnz.weebly.com/> All talks are free to download.
- **FORMED:** For those wishing to have access to FORMED (an online Catholic formational resource), our parish has a parish account. FORMED has great Catholic content for children. Contact the Office to learn more.

Here, **Part Two** of the Pastoral Letter of Archbishop Cordileone - Archbishop of San Francisco - is printed in serialized form.

"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

PART 2. Cooperation in Moral Evil

Abortion advocates argue that they are empowering women, but in fact the widespread practice of contraception and abortion has created a tremendous burden for a pregnant woman. Formerly, a woman who found herself with child in difficult circumstances relied on family, friends, and religious and social service organizations for support and assistance; there was a sense of shared responsibility. And, very often the father of the child recognized his responsibility for the situation and would respond accordingly. Now, the contraceptive culture has changed all that: the pregnancy has become "her problem." She should have prevented it from happening, and now she alone has to make the problem go away. Worse still, it is not uncommon for the very people who should help her (the father of the child, her family and friends) to encourage and even pressure her to have an abortion. This sad state of affairs brings me to my second point: abortion is *never* solely the mother's act. Others, to a greater or lesser degree, share culpability whenever this evil is perpetrated. Over the centuries the Church has developed a nuanced ethical teaching on what we call "cooperation in moral evil," and this is relevant to the question of when such participation precludes a Catholic from receiving the Eucharist, which also has a particular application to Catholics in public life.

The major distinction is between formal and material cooperation in evil. The key to formal cooperation is that I will the evil that is being done by another, and my cooperation is given to help bring it about. This applies clearly to those who willingly kill or assist in killing the child, but also to others who pressure or encourage the mother to have an abortion, pay for it, provide financial assistance to organizations to provide abortions, or support candidates or legislation to make abortion more readily available. Formal cooperation in evil is never morally justified. For decades now western culture has been in denial about the harsh reality of abortion. The topic is swathed in sophistries by its advocates and discussion about it is forbidden in many venues. It is my conviction that this conspiracy of disinformation and silence is fuelled by fear of what it would mean to recognize the reality with which we are dealing. How can we face the enormity of this outrage? The only way we can bear to do so is with confidence in the mercy of God, whose compassionate love provides us with the opportunity for conversion and repentance.

Christ bestows His forgiveness abundantly, and God's grace will assist us, for we are all in need of conversion in various ways. This repentance is the first step in healing for everyone involved, for the mother to be sure, but also for all others who are guilty. Only when we as individuals and as a society see evil for what it is, and acknowledge our culpability and seek conversion, can we begin to heal. I exhort, I beg my fellow Catholics who are guilty of this grave offense to turn to God in the sacrament of Reconciliation, receive His forgiveness, and do penance. This message of conversion is at the heart of the Gospel and the Church's mission.

Material cooperation means that I do not agree with or intend the object of the act, but I contribute to the act in some way. Material cooperation is further distinguished as immediate (cooperation in the act itself) or mediate (cooperation involving attendant circumstances of the act). In the case of abortion, for example, if a person does not want the woman to have an abortion, but still assists in the procedure, this is immediate material cooperation, ...

If this person does not participate in the act itself, but helps with preparation or follow-up, the cooperation is mediate. Immediate material cooperation in a grave evil can never be morally justified: the person is guilty of participating in the evil act, even if he or she believes the action is wrong.

Mediate cooperation can be of different kinds, depending on whether it is closer to the act itself (proximate) or more removed from it (remote). For example, assisting in the preparation of the patient would be proximate mediate cooperation, while processing forms for admitting patients to a hospital that, among many other things, performs abortions would be remote mediate cooperation. Is such cooperation permitted, and if so, when?

We all have a moral duty to avoid cooperating in evil as much as possible, but Catholic moral theology recognizes that there can be circumstances in which it is permissible to cooperate in a mediate material way in an evil act. Such is the complexity of life and the interconnectedness of human society that we cannot avoid some association with evil. Prudential judgments must be made, and circumstances may suggest that I cooperate in a mediate material way either to gain some good or to prevent the loss of some good.

Such cooperation must involve actions that are either good in themselves or morally neutral, and they must be proportionate to the gravity of the evil and the degree of my involvement in it. Here again we see the twin bases of moral discernment: the act itself, and the intention of the one performing it. As to the first, the greater the gravity of the wrongdoing, the more serious must be the reason for the material cooperation to be licit. As to the second, the greater the gravity of the wrongdoing, the more remote must the cooperation be if it is to be morally permissible.

Determining when mediate material cooperation in evil is permissible requires careful reflection and an honest appraisal of the circumstances. Such cooperation may be permissible, for instance, in the example above regarding the receptionist in a health care facility that performs abortions among many other medical procedures (although the individual should also actively seek employment elsewhere if possible). Another and even clearer example is that of a legislator who votes for a parental consent law: even though the law presupposes the legality of abortion itself, this law restricts access to this evil somewhat, and the legislator could judge that this good offers a justification for mediate material cooperation. St. John Paul II addressed this precise issue in his encyclical *Evangelium Vitae* (n. 73), a document I would urge everyone to read.

To summarize: it is never morally permissible to cooperate in a formal way in an evil act. It is never morally permissible to cooperate in an immediate material way in the act itself. There can be circumstances where it is permitted to cooperate in a mediately material way in an evil act, and this is determined by the seriousness of the evil and one's proximity to or distance from it. However, given the reality that abortion violates the most fundamental moral principle, the right to life itself, the teaching of our faith is clear: those who kill or assist in killing the child (even if personally opposed to abortion), those who pressure or encourage the mother to have an abortion, who pay for it, who provide financial assistance to organizations to provide abortions, or who support candidates or legislation for the purpose of making abortion a more readily available "choice" are all cooperating with a very serious evil. Formal cooperation and immediate material cooperation in evil is never morally justified.

CONTINUED NEXT WEEK...

'WOKE' CATHOLIC SCHOOLS OFFER POISON IN PLACE OF THE GOSPEL

Far from supplementing Church teaching, critical race theory assaults it in three fundamental ways.

<https://www.ncregister.com/blog/woke-catholic-schools>

By Noelle Mering : May 19, 2021

A simmering cultural revolution is approaching its boiling point. This can bring a certain clarity and resolve as more people grasp what is happening. The stories of woke toxicity coming out of elite secular prep schools follow similar patterns: a top-down implementation of extreme "antiracism" and gender ideology in the curriculum, progressive parents speaking out in anonymity due to fear of reprisal, and students feeling pressured to affirm and parrot the new creed. It's not just happening at secular schools. In the fall of 2020, at Loyola Academy, a tony Catholic prep school outside of Chicago, parents began whispering to one another about the loud and swiftly-escalating political ideology pressing into all corners of their kids' education. The high-paid diversity consultants brought in for the sake of training faculty and students were an early warning sign. Teachers including their gender pronouns in Zoom meetings was another. Students were racially segregated for school assignments on privilege. A working-class student was bewildered to learn that because of his skin color he is an oppressor to his peers, some of whom live in multi-million-dollar homes.

The tactic is to make people doubt their ability to interpret reality and plain language without a woke expert shepherding them to the approved interpretation. The dogma is that there is no such thing as a universal principle. What all reasonable people know to be grotesque — collectivized personal vilification — is deemed to be acceptable when deployed by some people, but not by others. Most kids have an innate sense of fairness and intuit that a principle must be applied universally if it is to be a principle at all. Undoing that moral understanding is done by design, and is an essential step in re-educating them into the ideology.

MARXISM SYNDROME BY PROXY

Upon watching this school diversity video, one mother described it as "chilling," especially seeing the effects of these ideas as they took hold of the students and reverberated into the larger school community. Once unified, many families report the school now is fractured and marked by suspicion.

"People did not feel the school was ripped apart by racism, but now they do. It is heart-breaking," the mother relayed. "There are a handful of people who are driving this and not allowing moderating voices. This doesn't represent the community or many of the teachers, or the coaches. This is not a racist institution. Our families have always stepped in and stepped up to make sure everyone feels included and is looked after."

In the movie *The Sixth Sense*, Haley Joel Osment plays a child who can see dead people. A young girl who had been chronically sick during her short life reaches out to Osment's character from beyond the grave to give him a videotape, instructing him to show it to her father. At the girl's wake, Osment's character presents the video to the dad, who is shocked to find that it contains footage of his wife intentionally spiking her daughter's meals with some sort of poison that causes and maintains the sickness that eventually kills her. Through this scene, many people were introduced to Munchausen Syndrome by Proxy, a mental disorder whereby a caretaker invents, exaggerates and often causes an illness in a child. People with MSBP seem attentive and motivated by care and compassion. They can recite a litany of alleged poor symptoms, and demand tests and procedures to "cure" the child. All the while they skirt data and evidence that run afoul of the illness narrative.

In reality, though the child thinks she is sick, it is the caretaker, not the child, who really is sick (though the child might truly become sick as a direct result of the actions of the "compassionate" caretaker). Usually the only way this stops is if people who sense that something is amiss have the care and the courage to challenge the caretaker's narrative. Many parents at Catholic schools, from high schools to even some grammar schools, have been rightly sensing that there is something very unjust in this justice movement. Injustice can and should be fought, but why, they wonder, do the schools need to go beyond the canon of Catholic social teaching to address this?

The Church has a sophisticated, thorough and historically radical body of teaching — theological and philosophical — upholding the universal dignity of all persons, and condemning racism as an intrinsic evil. What do woke consultants and critical theory add that the Church has not

This question remains unanswered because it cannot be answered in an honest way. As I write in my book, *Awake, Not Woke* (TAN Books), the truth is that critical theory does not add to the Church's teaching. It assaults it in three fundamental ways.

REJECTION OF THE PERSON

One, it is not oriented to the flourishing of the individual, but rather to the flourishing of the ideology. Consequently, it is inevitably out of harmony with the natural parental desire for the flourishing of their child. In a woke institution parents are a threat to the school's mission. The diversity consultant at Loyola anticipated this and warned the students: "As soon as you make a call for justice the naysayers are going to come for you. You gotta be prepared for that. Once you drop that sign and the village of Wilmette comes for you, you should expect them. Once that group of parents come off those F1 Bombers, I'm not calling them helicopter parents anymore. ... Don't worry about that." For many parents watching the video, this felt chilling. Why were they suddenly being portrayed to their kids as their antagonists? A truly Catholic education shares common aims with families, knowing that they share the same purpose: the formation of the students in the moral, intellectual and theological virtues. But as schools get woke, prioritizing ideological power over human flourishing, that relationship between school and parents is thrown into chaos.

REJECTION OF REASON

Second, woke education assaults Catholic education by replacing critical thinking with critical theory.

The purpose of critical thinking is to arrive at what is true. Because of this goal, a critical thinker welcomes every possible objection to his position. Without this discipline, the human desire to be right easily corrupts our thought processes.

In contrast, the purpose of critical theory has as its end not truth, but power. This disparate end radically shifts the methodology. Dialogue and intellectual rigor are demanded if one's aim is truth. Suppression of dissenting voices and coercion are demanded if one's aim is power. If critical thinking is the activity of the free man, critical theory is the activity of the controlled and controlling man.

That many of us do not realize the distinctions between these two methods leads to a lot of frustration. The great strength of the critical thinker is that he eagerly invites criticism. The great weapon of the critical theorist is that he eagerly provides criticism, but never invites it. One side thinks the norm is still debate and dialogue. The other side does not want to dialogue, but to dominate.

REJECTION OF REVERENCE

Finally, the Catholic Church and the woke have fundamentally irreconcilable definitions of the human person. What it means to be human is traditionally answered by looking to universals, with a reliance on a shared humanity. Theologically, the Church defines a human person in relationship to the love of God.

In contrast, the woke define each person in relationship to the evil of society. Rather than invited into familial intimacy, we are defined into opposition — as victim or perpetrator or some combination of the two. From that redefinition flows two very different missions. The Christian mission is to know, love and serve God, spreading the good news of who he is, and who we are called to be. The woke mission is to spread the bad news of woke ideology by persuading certain groups of people not that they are loved, but that they are hated, and by convincing another group of people of the hidden hatred lurking in their hearts.

CUTTING OFF THE POISON

An education has a remarkable ability to either form or deform students. The overlords and instigators injecting woke ideology into kids are deforming them. This is poison masquerading as compassion. Can parents across the board, from secular schools to religious, find the clarity and courage to oppose this movement in a way that will effect change? We can try to fight it with protests, publicity and appeals to legal bodies. But those things take time and kids grow up quickly. By all means let's speak against this, build new institutions and try to reform those worth reforming. But there is one step we can take immediately if the school is unyielding: pull them out. Once we know the poison is going in, our most pressing obligation is to stop the flow.

*Noelle Mering Noelle Mering is a fellow at the Washington, D.C.-based think tank, the Ethics and Public Policy Center. She is the author of *Awake, Not Woke: A Christian Response to the Cult of Progressive Ideology*, coauthor of the *Theology of Home* series, and editor at *TheologyofHome.com*. Noelle and her husband and their six children live in Southern California.*

PROCESSIONAL HYMN:

Firmly I believe and truly,
 God is Three and God is One;
 And I next acknowledge duly,
 Manhood taken by the Son.

And I trust and hope most fully,
 In that Manhood crucified;
 And each thought and deed unruly,
 Do to death, as He has died.

Simply to His grace and wholly,
 Light and life and strength belong;
 And I love supremely solely,
 Him the holy, Him the strong.

And I hold in veneration,
 For the love of Him alone;
 Holy Church as His creation,
 And her teachings are His own.

And I take with joy whatever,
 Now besets me, pain or fear;
 And with a strong will I sever,
 All the ties which bind me here.

OFFERTORY HYMN:

No more, Lord, may we walk apart,
 Restore me Jesus to your embrace,
 make Your tabernacle my heart,
 and deep within me Your dwelling place.
 Then will my love become true,
 and my heart burn with the purest flame
 for I would live not for me but You,
 and glorify the Father's name,
 For I would live not for me but You,
 and glorify the Father's name.

Contented to be with my Lord,
 my Saviour who gave His life for me,
 O that all creation adored
 in holiness and humility.
 This age has many messiahs,
 all the while seeking to fill its need,
 but I have found what my soul desires,
 the Bread of Life does truly feed.
 But I have found what my soul desires,
 the bread of life does truly feed.

Your cross, O Christ has set us free,
 has shown to sinners a loving face.
 The pow'r of sin can no more be,
 if all but welcome this healing grace.
 Faced now with death and with hate,
 may I love even the sinners worst,
 that through my love
 they may contemplate
 You who alone will quench their thirst.
 That through my love
 they may contemplate
 You who alone will quench their thirst.

Traditional Latin Mass – Missa
 Cantata for the Feast of Corpus Christi,
 3rd June, 7:00pm, St Paul's College
 Chapel, Candlelight Eucharistic
 Procession after Mass

COMMUNION HYMN:

Godhead here in hiding,
 whom I do adore,
 Masked by these bare shadows,
 shape and nothing more,
 See, Lord, at thy service low lies here a
 heart. Lost, all lost in wonder at the
 God thou art.

Seeing, touching, tasting are in thee
 deceived: How says trusty hearing?
 that shall be believed; What God's Son
 has told me, take for truth I do;
 Truth himself speaks truly or there's
 nothing true.

On the cross thy godhead made no sign
 to men, Here thy very manhood steals
 from human ken: Both are my
 confession, both are my belief, And I
 pray the prayer of the dying thief.

I am not like Thomas, wounds I cannot
 see, But can plainly call thee Lord
 and God as he; This faith each day
 deeper be my holding of, daily make me
 harder hope and dearer love.

O thou reminder of Christ crucified,
 Living bread, the life of us for whom he
 died, Lend this life to me then;
 feed and feast my mind, There be thou
 the sweetness man was meant to find.

Jesus, whom I look at shrouded here
 below, I beseech thee send me what I
 long for so, Some day to gaze on thee
 face to face in light and be blessed for
 ever with thy glory's sight.

RECESSIONAL HYMN:

Faith of our fathers!
 living still in spite of dungeon,
 fire and sword:
 O how our hearts beat high with joy,
 when'er we hear that glorious word!
 Faith of our fathers, holy faith!
 We will be true to thee till death.

Faith of our fathers! faith and prayer
 shall win all nations unto thee; and
 through the truth that comes from God,
 mankind shall then indeed be free.
 Faith of our fathers, holy faith!
 We will be true to thee till death.

Faith of our fathers!
 we will love both friend and foe in all
 our strife: and preach thee, too, as love
 knows how, by kindly deeds and
 virtuous life.
 Faith of our fathers, holy faith!
 We will be true to thee till death.

NEXT SUNDAY:

6 June 2021
Corpus Christi
The Most Holy Body
and Blood of Christ
Ex 24:3-8; Heb 9:11-15;
Mk 14:12 – 16, 22 – 26;

LITURGY ROSTER

Readers: M. D'Souza, R. Lopez
Prayers of the Faithful: B. Molloy
Offertory: D'Lima Family
Special Ministers: F. Ulugia

CHURCH CLEANING ROSTER

Leifi Family

SUNDAY CUP OF TEA ROSTER

Xavier/D'Lima Families

ANNIVERSARIES THIS WEEK

31 May: Lino Uava
1 June: George Miljak
4 June: Bernadette McCormick

PARISH FINANCES

<i>Parish</i>	\$1,967.73
<i>Priests</i>	\$ 983.87
Total AP's and Cash	\$2,951.60

HOLY FAMILY NOTICES

Thank you to all those who helped with the Food Festival and to everyone who bought along their cultural dishes to share. Thank you also to all who donated to the stained-glass window. It was a great time had by all. It was a great way to celebrate Pentecost! God bless.

SACRAMENT OF CONFIRMATION

Please keep in your prayers
Paul Amerika
Dostella Amerika
Tobias Bright
Christan Cheong
Wikitoria Christensen
Moringa Christensen
Kristoff Dela Cruz
Jacinta Doherty
Isabelle Kane
Daniel Matson
Andrew Matson
James Thotawattage
Brian Tovia
Ceide Villanueva
Benjamin Ward
 who will be receiving the
 Sacrament of Confirmation
 on **Sunday 13th June**
 at the 9:30am Mass

Confirmation Celebration

All Parishioners are invited to come to the Hall after the 9:30am Mass on Sunday 13th June to celebrate with the children and their families.
Please bring a plate.