



**St John
Vianney**
Parish Morisset



THE ASCENSION OF THE LORD YEAR B SUNDAY 09 MAY 2021

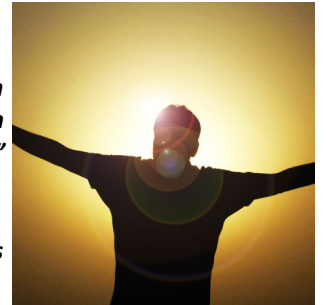
The feast of the Ascension of the Lord, is ultimately a reminder of the mission Jesus handed over to his followers, and each of the readings gives us a perspective on that reality. This feast is not about bidding farewell to Jesus, but about the hand-off of his work to us.

It didn't take long for the early church to figure that out, but the question is whether we got the message. The healing of our broken world is not yet completed. Others may do their part, but they can't do the work that is uniquely ours. Each one of us is called to be his voice, hands and feet in the world.

Scripture tells us that the disciples "went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs."

The earliest community of people who dedicated themselves to the life and love of Jesus, caught fire in the process, a fire lit by the Spirit. The fire that came to consume them raged so brightly that within less than 200 years, most of the known world became aware of a group called "Christians." Remarkably they did it without anything like Facebook or Twitter or even a printing press!

Whatever risks we face or problems we have to handle as disciples, Jesus promises that he will always be with us.



We Acknowledge the traditional owners of this land the Awabakal Peoples. And pay our respects to the elders past and present, and any that may be with us today.

PARISH LEADERSHIP TEAM:

Foundation	Leader	In Office
1. Identity and Community		
2. Worship and Prayer.	Uta France	Mon
3. Formation and Education		
4. Mission and Outreach.		
5. Leadership and Structure.	John France & Juliet Hutchins	Sat & Sun Tues

Email: morparishplt@mn.catholic.org.au

If you have any concerns or questions you can also talk to any member of the Parish Pastoral Council (PPC) who are: Mal and Pam Melvey, Kerry Lendon, and Rod Hay.

PRIEST SUPERVISOR: Fr Geoff Mulhearn

PRIEST IN RESIDENCE: Fr Kevin Corrigan, Sacramental Priest

Parish Secretary: Mrs Rosanna Suckling Mon— Fri 9am-2pm

OFFICE: 60 Yambo Street, Morisset, PO Box 87,

Office Hours: 9.00 am to 2.00pm—Monday to Friday

Ph: 02 4973.6859, Fax 02 4973.2937

Morisset Parish email: morparish@mn.catholic.org.au

Morisset Parish Web site:: www.vianneymorisset.org

Morisset Parish Facebook : <https://www.facebook.com/stjvparish>

Morisset Parish Bulletin Items: morparish@mn.catholic.org.au

Morisset Parish Presbytery: Ph: 02 4973 1537

(Please submit all Bulletin Notice requests to the parish office by 2pm Wednesdays)

If you would like to receive an electronic copy of our Parish bulletin, please call the parish office or send an email request to morparish@mn.catholic.org.au

UPCOMING WORSHIP TIMES :

Sunday	16th May 9.30am
	Mass— Morisset
Tuesday	18th May 9.30am
	Mass— Morisset
Sunday	23rd May 9.30am
	Mass— Morisset
Tuesday	25th May 9.30am
	Mass— Morisset

DUE TO COVID RESTRICTIONS BOOKINGS ARE ESSENTIAL.

Book via the Eventbrite App or Website:

<http://vianneymorisset.eventbrite.com> or click on the Book for Services button on the Parish Website, or call the Parish Office between 9am & 2pm Weekdays.

When you come to Mass or Liturgy please be aware that the NSW Government requires you to check in and those who are able to check in electronically with a QR code or via the Service NSW website are required to do so.

It is highly recommended that Face Masks should be worn by those in Places of Worship, on Public Transport, and those Carpooling.

PASTORAL CARE

If you would like to speak with or see a priest please contact Fr Kevin on 02 4973 1537 .



Launching Nationally on
Saturday, 31st July 2021
www.catholicmensgathering.com.au



"THEY WERE CUT TO THE HEART AND SAID TO PETER AND THE OTHER APOSTLES,

BROTHERS - WHAT THEN MUST WE DO?" ACTS 2:37

The National Catholic Men's Gathering for 2021 will be launched online on Saturday 31st July.

Join a diocesan group with your Bishop, or with your Men's Ministry/Parish group or individually.

Three sessions will be provided online, along with reflection questions for group discussion or individual reflection.

Aim: To inspire and encourage all Catholic men with a vision for personal discipleship, service and mission in the family, parish/diocese and the world.

Cost: FREE

Registration: www.catholicmensgathering.com.au

Program: Available from Saturday 31st July 2021

THE ASCENSION-REFLECTION-2021

The celebration of the Ascension has often been misunderstood because of a too-literal reading of the biblical accounts. Many people think of the Ascension as the departure of Christ from our world.

Yet in Scripture, Jesus makes it clear that he remains with us until the end of time. So, the issue is not whether he is present here, but how he is present. His presence now is mediated through the church; that is, through every member of his body. We are the ones who have been commissioned to carry on his mission and preach the good news to the ends of the earth. This "Great Commission," as it is often called, provides us with an opportunity to place our attention on the mission of evangelisation and sharing the good news with others, even if many members of the church still think that's only the clergy's task.

Unlike generations past, today's young people decide and define their own values and beliefs. They are growing up surrounded by a "spiritual marketplace." Everything from yoga to New Age thought, is competing for their time and money, all with the promise of helping them find the meaning of life. This culture has challenged the Church, which never in its history had to try to "woo" members, because in the past people went to church ultimately because the fate of their souls depended on it.

As followers of Jesus, the Diocesan Community of Maitland/Newcastle will gather for the second session of the Diocesan Synod 22nd May, to consider the question 'What is God asking of us in Australia today?' Hopefully, the Synod will rediscover and endorse the meaning and significance of our baptismal call and discern both the gifts we have been given by God and the role we are called to play in furthering Christ's mission in the world.

John France

LAUDATO SI' – SOWERS OF HOPE | WEBINAR

This year, we will join Catholic communities around the world in celebrating Laudato Si' Week.

LAWRIE HALLINAN PUBLISHED MAY 10, 2021

You are invited to celebrate the Laudato si' Anniversary Year with others from across Australia through prayer, scripture, dialogue and reflection.

The Australian Catholic Bishops Conference's Office of Social Justice and Caritas Australia's Catholic Earthcare program are co-hosting this Laudato si' – Sowers of Hope event.

When: Friday 21 May 2021, 5:30 - 6:30 pm (AEST)

Where: Online - Click here to book or watch with others at Immaculate Heart of Mary Church, Tighes Hill

For More information Go To : <https://socialjustice.catholic.org.au/2021/04/16/laudato-si-sowers-of-hope/>

FR TIMOTHY RADCLIFFE O.P. | ALIVE IN GOD

Timothy Radcliffe, OP is a Roman Catholic priest and Dominican friar of the English Province, and former Master of the Order of Preachers from 1992 to 2001.

In the lead-up to our Synod Session Two – Discernment, Fr Radcliffe discusses in his video how we can touch the imagination of our contemporaries with our faith. Watch his video at : <https://www.domnsynod.com.au/formation-and-synod-papers/>

PROFESSOR RICHARD LENNAN | SYNODALITY

Richard Lennan is a Professor of Systematic Theology at Boston College's School of Theology and Ministry. He has also been a Priest of the Catholic Diocese of Maitland-Newcastle since 1983.

In his video, Richard discusses Synodality and reflects on the Light from the Southern Cross Report. Watch his video at : <https://www.domnsynod.com.au/formation-and-synod-papers/>

WISE DECISION MAKING | FR RICHARD SHORTALL SJ

While recovering from a severe battle wound, St Ignatius of Loyola made an unexpected discovery. As a result, he was able to formulate a set of guidelines for making a wise decision with the help of God. He called these guidelines, Rules for the Discernment of Spirits.

In his video, which you can view at: <https://www.domnsynod.com.au/formation-and-synod-papers/> Fr Shortall SJ explains this 'simple' method and how to apply it to any decision you might be facing.

KEEPING IT IN THE FAMILY

The Britannica definition of kinship is “a system of social organisation based on real or putative family ties”.

CHERIE JOHNSON PUBLISHED MAY 03, 2021

However, for many Aboriginal and Torres Strait Islander Australians, kinship is a far greater, complex, loving, and embedded way of knowing, being, and doing. Kinship care is normal for Aboriginal families; family comes first always and it is tied to our Aboriginal ways.

I am a proud descendant of the Gamilaroi people. Daughter of Dawn Conlan, granddaughter of Rachel Darcy and great-granddaughter of Charlotte Wright. I am honoured to be part of my legacy. This is my identity. This is who I am – my kinship relationships.

As a child, I thrived in the care and love of many of my family. My mother's sisters were all considered my mothers, and their children were my siblings. To spend entire school holidays with an aunty and weeks at a time with my nan are some of my most precious childhood memories. To be raised and loved in multi households was a simple pleasure. I was safe and felt secure.

Today, for many families and individuals, this is no longer the case. Many Aboriginal families have encountered the forced removal of children into an “other” due to the Protection Act 1909-1943. However, the forced number of removals has remained high long since then. This removal of children into homes, and the people from their lands onto reserves, was a form of genocide.

In 2008, I was moved to create an installation that includes an arrangement of ceramic coolamons representational of Indigenous children removed from their families. It is entitled Lest We Forget.

I selected the traditional symbol of the coolamon, as its use was varied, but is most recognisable for the purpose of carrying babies.

The number of coolamons used in the installation literally represents the documented statistics of those children who were removed, “nationally being one in three children”, as documented in the “Bringing Them Home” report.

As a result of the installation – its size, title and simplicity – the viewer is compelled to seek rationale.

Each coolamon or empty space is anonymous, like the children. Some spots are simply vacant, representing those children who could never find their way home. The broken coolamons are representative of the reality that is the multiplicity of socio-economic distress; that is, the reality of modern Aboriginal society.

The close kinship safety net – knowing and belonging – is now distant, removed, invisible, and a broken existence. These individuals are displaced.

The out-of-home care system has continued to lock many Aboriginal people into the removal process, when short-term and long-term solutions may otherwise have been a normal kinship relationship. The continued act of genocide has resulted in a loss of language and cultural knowledge, all impacting an individual's cultural identity.

This results in many feeling displaced and unable to speak of their descendants.

Aboriginal people do not have a concept of adoption – it is simply kinship care. The whole community is responsible for raising the children.

However, people are able to reclaim and reconnect with their ancestry. Culture is evolving, just as the Oxford dictionary adds new words each year, 2021 Aboriginal culture continues to evolve and is thriving.

So, what can we do to help families and individuals connect to their cultural practices and culture? Is it possible to reverse some of the damage?

At Speaking in Colour, we believe so. We consider it is every Australian child's right to participate in and learn about cultural practices, especially Aboriginal children. It is of the utmost importance that schools provide these cultural opportunities for students as currently 25 per cent of the Aboriginal population in the Hunter/Lake Macquarie areas is aged between 5 and 14.

But what if you're no longer in the education system? What can you do to gain a greater understanding of Aboriginal people and culture? Be an informed member of society and agent for change. Be aware of, and take part in, movements such as @Tradingblak, promoting Aboriginal products. Finally, diversify your viewing, reading and listening about Aboriginal people and culture to include Aboriginal authors, film makers and journalists who are speaking the truth.

Cherie Johnson is the founder of Speaking in Colour, formed in 2010 to provide professional development for educators. Speaking in Colour's mission is to educate, equip and encourage businesses and educators to understand and embrace Aboriginal culture and share this knowledge with the youth of today. Speaking in Colour has a variety of resources available on their website www.speakingincolour.com.au as well as information about their school and workplace programs.



**Don't miss out on
Sowers of Hope!**

Join us for prayer, scripture, reflection
and dialogue to celebrate the end of
Laudato Si' Year.

Friday May 21st 5:30-6:30pm
Australian Eastern Standard Time
<http://bit.ly/sowersofhope>

AUSTRALIAN CATHOLIC BISHOPS
CONFERENCE OFFICE FOR
SOCIAL JUSTICE

**LAUDATO SI'
WEEK 2021**

Catholic
Earthcare
AUSTRALIA
A PROGRAM OF Caritas AUSTRALIA

SEE JUDGE ACT- 40 MINUTE SMALL GROUP REFLECTION

This will be in the Callinan Centre at Morisset on Thursday 10th June, at 9.30am.

'See, judge Act' are the three simple 'review of life' steps much used by small groups in their workplace situation. It is a way of seeing how we may express our Faith in action in the context of our lives and work.

The 'judge' in see, judge, and act is more about discernment- discerning a good choice to make in light of our current life experience. The 'action' flows from this. The action seeks to help bring about loving change.

The little group usually commence with a brief shared reflection upon the coming Sundays Gospel. The Gospel that Sunday is Mark 4:26-34 (it is the parable of the Kingdom being the mustard seed- tiny, but which grows).

Do come along. Invite someone to come with you. My hope is that more little groups like this can form.
Fr Kevin

Live stream Mass every Sunday at 9.30am at <https://www.mn.catholic.org.au/places/live-stream/>

UPCOMING FEAST DAYS MEMORIALS AND SOLEMINITIES

THE ASCENSION OF THE LORD— 16TH MAY
PENTECOST— 23RD MAY
OUR LADY, HELP OF CHRISTIANS— 24TH MAY
SAINT PHILIP NERI— 26TH MAY
THE MOST HOLY TRINITY— 30TH MAY
THE VISITATION OF THE BLESSED VIRGIN MARY— 31ST MAY
SAINT JUSTIN— 1ST JUNE
SAINTS CHARLES LWANGA AND COMPANIONS— 3RD JUNE
SAINT BONIFACE— 5TH JUNE

Please pray for those who are sick, in hospital or recovering at home:

Maureen Phillips, John Francisco, Ian Douglas, Patricia Jones, Bev Loft, Bill Eckersley, Bruce Gillett, Joan Gillett Robert Jay, Michelle Clipsham, Mark Patrick, Colin Aspinall, Fr Paul O'Neill, Helen Martin.

Please pray for those who have been called to eternal life may they always be in our prayers.

Recently Deceased: Jason Wismer, Helen Gethings.



PRAYER REQUESTS FOR THE BULLETIN

If you would like the parish to pray for a **family member who is sick, recently deceased or you would like remembered** please call or email the parish office or complete a prayer card for each person and place in the mail box near the parish office door. Cards are available at the back of the church and at the Parish Office. **All prayer requests require permission from a family member or the person. Due to Australian privacy laws.**

AN ACT OF SPIRITUAL COMMUNION

My Jesus,
I believe that You
are present in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment
receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there and unite
myself wholly to You.
Never permit me to be separated from You.
Amen.



WEEKEND ROSTERS

		<u>THIS WEEK</u>	<u>NEXT WEEK</u>
<u>Presiders</u>	9.30	Mass	Mass
<u>PROCLAIMER:</u>	9.30	J France	J Vipan
<u>PSALMIST:</u>	9.30	U France	K Lendon
<u>UNIVERSAL PRAYER</u>	9.30	U France	K Lendon
<u>SERVERS</u>	9.30	V Paulo	M Melvey
<u>AV:</u>	9.30	T Alexander	U France
<u>SOUND/ Vid-EO:</u>	9.30	L & G Hutchinson	J France
<u>SIGN IN</u>	9.30	H White	J Hutchins
<u>TEMPERATURE</u>	9.30	M Foo	T Alexander
<u>USHERS</u>	9.30	M Melvey P Herbert	R Hay J France
<u>COMMUNION USHERS</u>	9.30	COVID-19 Safety Team	COVID-19 Safety Team
<u>CLEANERS</u>	9.30	COVID-19 Safety Team	COVID-19 Safety Team



LITURGY MATTERS: Christian Initiation celebrates a love story

After Mass on Saturday night a young woman I used to work with came bounding down the aisle to say hello.

We're often at the same Mass but there has not been such bounding before. What prompted the bounding?

LOUISE GANNON RSJ PUBLISHED MAY 10, 2021

Love! She's engaged! Her week long fiancé was with her and introductions were made. To say she was transformed would be an understatement. She was beaming, and together they wanted to tell the world their good news.

My friend and her fiancé embodied the readings we had just heard at Mass. Not only last weekend, but through all these Easter weeks the readings have resounded with the story of God's love for us, God's desperate desire that we remain in God's love, and the imperative to spread the word of this Good News by loving one another in the same way God loves us. Love, of its nature, cannot be contained, as my friend and her fiancé demonstrated on Saturday night.

On Friday Fr Andrew and I began a formation journey with the participants in the diocesan [Pastoral Placement Program](#). Over six sessions we are exploring the [Rite of Christian Initiation of Adults](#) (RCIA). We began by considering what the following reflection might bring to our understanding of Christian Initiation.

Fall in love, stay in love, it will decide everything.

*Nothing is more practical than
finding God, than
falling in Love
in a quite absolute, final way.
What you are in love with,
what seizes your imagination, will affect everything.
It will decide
what will get you out of bed in the morning,
what you do with your evenings,
how you spend your weekends,
what you read, whom you know,
what breaks your heart,
and what amazes you with joy and gratitude.
Fall in Love, stay in love,
and it will decide everything.*

Often attributed to Pedro Arrupe SJ. The actual author is Father Geger SJ

At its heart, Christian Initiation – whether of children or adults – is a story of falling in love, with God who drives us out to love our neighbour. As the reflection above indicates, love changes us and becomes the measure and criteria of our everyday choices. As that wonderful song says, [Love changes everything](#)! It is this love that makes lifelong disciples.

The thing about love stories is that they unfold in their own time. My engaged friend and her fiancé have known each other for maybe 15 or 20 years. They started to 'fall in love' about 18 months ago. I asked if they had any marriage ideas. And no, they don't. They will take the next step when the time is right.

Falling in love with God is no different. It runs according to the movement of the Holy Spirit. This makes it very tricky! As I alluded to in the last ['Liturgy Matters'](#), the faith community who is eager to share the Good News of God's love

always has the initiation door open for whenever people are ready. This applies as much to families with young children, as it does to adults.

The group of Pastoral Placement Participants reflects the truth of the importance of 'readiness'. It is quite a diverse group in age, experience and faith journey. I do not suffer under any illusion that there are hundreds of young people out there just dying to spend six afternoons with Andrew and me reflecting on Christian Initiation. The Pastoral Placement Participants are there because they are ready to take up an opportunity that was offered. Their faith, their experience of God's love, has made them ready to seek understanding. Our best Initiation intentions often get in the way of the right ordering: Love first, understanding second.

Over recent weeks a lot of us have had the opportunity to participate in Synod Reflection Days with Bishop Bill. He focused on some of Pope Francis' key themes. One was this quote from *Evangelii Gaudium* a. 47

The Church is called to be the house of the Father, with doors always wide open. ... our church doors should always be open ... There are other doors that should not be closed either. Everyone can share in some way in the life of the Church; everyone can be part of the community, nor should the doors of the sacraments be closed for simply any reason. This is especially true of the sacrament which is itself "the door": baptism. The Eucharist, although it is the fullness of sacramental life, is not a prize for the perfect but a powerful medicine and nourishment for the weak. These convictions have pastoral consequences that we are called to consider with prudence and boldness. Frequently, we act as arbiters of grace rather than its facilitators. But the Church is not a tollhouse; it is the house of the Father, where there is a place for everyone, with all their problems.

In the light of this quote, Bishop Bill reflected on the Sacraments of Initiation.

These three experiences are leading me to ponder what the process of Christian Initiation – its preparation and celebration – would look and feel like if its purpose was to support, nurture and celebrate people's desire for and experience of God's love for them, and their choice to love God and neighbour in return?

- It might be intrinsically relational, focused on 'getting to know' each other – the family and the faith community.
- Conversations would be about love:
 - people's human experience of love, the community supporting families to explore these experiences as sacraments of God's love.
 - pondering the cross as the ultimate sign of God's love which holds our human experiences of joy and pain, life and death, gift and sacrifice, mercy and forgiveness, helping us to find meaning in it all.
- Parents would indeed be the best ones to 'prepare' their children. They may feel more confident to do this because the focus would be on snuggling up with their children and sharing their story of love, in its [age-appropriate] joys and challenges, a story that includes parents, grandparents, children, siblings, aunts, uncles, friends ... and pets should never be forgotten.
- Members of the parish community would be keen to share their experience of being loved by God and of loving God and others, as they seek to live as missionary disciples.
- The whole Sacraments of Initiation experience would feel loving, and 'feeling the love', families might be moved to continue to be part of the community because they find life there.
- Preparation might include prayer and ritual focused on love and forgiveness.
- Confirmation would be celebrated a couple of times across the year and First Communion would take place at any Sunday Mass when candidates are ready.
- The parish community would be present at the celebrations of initiation, lending its experienced voice of love and faith to the liturgical celebration.
- The community would continue to accompany the newly initiated (children and their families) after initiation.

It takes a whole community to ensure that the doors of Christian Initiation are always open. It takes a whole community to embody and tell the story of God's love and to help new members find their place in the community of God's love. It takes a whole community to help each member remain in God's love as lifelong missionary disciples.

In the previous Liturgy Matters I said there is general agreement that the Sacraments of Initiation of children is not working. I asked you to ponder what 'working' might mean. I invite you to keep pondering. If Christian Initiation is a journey and a celebration of falling in love with God, what might 'working' look like? Perhaps there might be more bounding down the aisles of Churches, more transformation, more beaming faces, more uncontained desire to tell the whole world the story of God's love!

And by the way, has anyone knocked on the parish door and offered to help with the ministry of Christian Initiation? Initiation is our shared responsibility and all of us need to be part of a solution?

How would you tell your story of falling in love with God and neighbour? What helps you remain in God's love?

Acknowledgements

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New leaders open old perspectives

"Kaayi." Pronounced "ki/you", this translates as "hello" in the Awabakal language.

BELINDA FLOOD PUBLISHED MAY 11, 2021

Back in 2018, a conversation at [St Paul's Catholic College, Booragui](#), determined "something was missing" from our classrooms. It related to our understanding of Aboriginal and Torres Strait Islander culture.

In 2019, a team of [St Paul's Catholic College](#) students started a journey of bringing that conversation to life.

Louise Campbell, Aboriginal Education Officer, Teaching & Learning Services-Curriculum, Catholic Schools Office, and Astro Stewart, School Officer, Indigenous Education Strategic Initiatives Program at [St Paul's](#), provided an opportunity for those students to actively engage and speak out at the Eighth Aboriginal and Torres Strait Islander Catholic Education State Conference.

The Maitland-Newcastle Diocese hosted the conference and encouraged [St Paul's](#) teachers to join the students on the journey.

In 2020, [St Paul's](#) launched its Reconciliation Action Plan (RAP) through the Narragunnawali platform. Narragunnawali supports schools and early learning services in Australia to develop environments that foster a high level of knowledge and pride in Aboriginal and Torres Strait Islander histories, cultures, and contributions.

The [St Paul's](#) RAP gives credence to the journey on which all members of the college's community should embark. And now, in 2021, St Paul's has staged the "8 Deadly Ways to Lead" day, allowing those students to explore their cultural understanding and to challenge what they may have known or thought they knew. "If you take something, then put something back," is the motto.

"8 Deadly Ways to Lead" enables students to seek a valid connection in their own right to traditional knowledge, place, or land. It is an act of reconciliation. Through this engagement with the ways of Aboriginal peoples and places, we can forge strong, productive relationships with Aboriginal and non-Aboriginal students.

Respect is more than tolerance and inclusion. It requires dialogue and collaboration. We need to be able to bring Aboriginal and Torres Strait islander knowledge to the front of our awareness and develop metalanguage to explain it and use it in cross-cultural contexts.

Brid Corrigan, Leadership & System Improvement, Catholic Schools Office, says [St Paul's](#) is leading the way in working towards reconciliation.

"I hope that our other secondary schools will follow in developing a reconciliation statement for their schools," Ms Corrigan says. "There is much to be gained through our schools working together to find ways forward to support our Indigenous students and to support our communities in closing the gap."

Education involves becoming conscious of what we don't know. But we also need to ensure we are conscious of what we already know, and perhaps challenge that in ourselves.

Aboriginal understanding is the catalyst to draw this out, for creation and a different way of thinking. It is learning *through* culture, not just *about* culture.

Centralising the strengths of our students requires us to decentralise our power as educators in the classroom. To do this we need to be culturally safe, culturally welcoming, and culturally competent educators. We must consider our professional training and our social conditioning.

"8 Deadly Ways to Lead" gifted St Paul's with the perspectives of those who carry the traditions of care for country and care for peoples. They have held it for time immemorial just for us; all of us, no matter where our ancestral journeys may have begun.

Among many other achievements, but most recently the 2021 Senior Citizen of the Year, Miriam-Rose Ungunmerr-Baumann from the Aboriginal people of the Daly River region in the Northern Territory brought "dadirri" (da/did/ee) to our conscience. Translation: an inner deep listening; a quiet still awareness; a waiting.

Archie Roach, Aboriginal singer and songwriter says dadirri does wonders. "For a person to just be still and listen to someone else talk about their life and how they probably came through things," he says. "You never know what you'll learn."

Keeley Gayler from our 2020 HSC cohort spoke often about the importance of opening up the dialogue for not only Aboriginal students but for all young people in our classrooms.

She wants us to have conversations, and if we have it "wrong" that is OK because at least we are talking about culture and history, the land and connection. In doing this we are on our way to being culturally safe, welcoming, and competent.

I hope today you find your da/did/ee ...

"Wamanbila" (wom/an/bila) – let's go.

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SUNDAY PRAYER SERVICE

The Ascension of the Lord Year B

Sunday 16 May 2021

The Introductory Rites

Gathering

The Lectionary/Roman Missal or a Bible may be placed on a table together with a candle and a cross.

A short hymn might be sung.

Sign of the Cross

Leader:

In the name of the Father, and of the Son, and of the Holy Spirit.

All:

Amen.

Greeting

Leader:

Blessed be Jesus Christ
who has redeemed us
and raised us to new life.

All:

Blessed be God forever.

Introductory Remarks

Leader (in these or similar words):

Friends in Christ,
although we cannot celebrate the Eucharist this day,
we gather in God's name
for when two or more come together
God is always with us.

United with the whole Church,
we celebrate the joy of Easter
and keep this day of the Lord holy.

Opening Rite

LITANY OF PRAISE

Leader:

Before listening to the Word of God
let us praise the Lord Jesus Christ
who has raised us to new life.

A brief period of silence follows.

Leader:

Lord Jesus, you are the way to the Father: Lord, have mercy:

All: Lord, have mercy.

Christ Jesus, you give us a Spirit of wisdom: Christ, have mercy:

All: Christ, have mercy.

Lord Jesus, your message goes out to all earth: Lord, have mercy:

All: Lord, have mercy.

Leader:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

All:

Amen.

Opening Prayer

Leader:

Let us pray.

All pause for silent prayer.

Grant, we pray, almighty God,
that we, who believe that your Only Begotten Son, our Redeemer,
ascended this day to the heavens,
may in spirit dwell already in heavenly realms.
Who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

All:

Amen.

The Liturgy of the Word

First Reading

Acts 1:1-11

A reading from the Acts of the Apostles

Why are you standing here looking into the sky? Jesus has been taken into heaven.

In my earlier work, Theophilus, I dealt with everything Jesus had done and taught from the beginning until the day he gave his instructions to the apostles he had chosen through the Holy Spirit, and was taken up to heaven. He had shown himself alive to them after his Passion by many demonstrations: for forty days he had continued to appear to them and tell them about the kingdom of God. When he had been at table with them, he had told them not to leave Jerusalem, but to wait there for what the Father had promised. 'It is,' he had said, 'what you have heard me speak about: John baptised with water but you, not many days from now, will be baptised with the Holy Spirit.'

Now having met together, they asked him, 'Lord, has the time come? Are you going to restore the kingdom to Israel?' He replied, 'It is not for you to know times or dates that the Father has decided by his own authority, but you will receive power when the Holy Spirit comes on you, and then you will be my witnesses not only in Jerusalem but throughout Judaea and Samaria, and indeed to the ends of the earth.'

As he said this he was lifted up while they looked on, and a cloud took him from their sight. They were still staring into the sky when suddenly two men in white were standing near them and they said, 'Why are you men from Galilee standing here looking into the sky? Jesus who has been taken up from you into heaven, this same Jesus will come back in the same way as you have seen him go there.'

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

Responsorial Psalm

Ps 46:2-3. 6-9. R. v.6

**(R.) God mounts his throne to shouts of joy:
a blare of trumpets for the Lord.**

1. All peoples, clap your hands,
cry to God with shouts of joy!
For the Lord, the Most High, we must fear,
great king over all the earth. **(R.)**
2. God goes up with shouts of joy;
the Lord goes up with trumpet blast.
Sing praise for God, sing praise,
sing praise to our king, sing praise. **(R.)**

3. God is king of all the earth.
Sing praise with all your skill.
God is king over the nations;
God reigns on his holy throne. **(R.)**

Second Reading

Eph 1:17-23

A reading from the letter of St Paul to the Ephesians

He made Jesus to sit at his right hand in heaven.

May the God of our Lord Jesus Christ, the Father of glory, give you a spirit of wisdom and perception of what is revealed, to bring you to full knowledge of him. May he enlighten the eyes of your mind so that you can see what hope his call holds for you, what rich glories he has promised the saints will inherit and how infinitely great is the power that he has exercised for us believers. This you can tell from the strength of his power at work in Christ, when he used it to raise him from the dead and to make him sit at his right hand, in heaven, far above every Sovereignty, Authority, Power, or Domination, or any other name that can be named, not only in this age, but also in the age to come. He has put all things under his feet, and made him, as the ruler of everything, the head of the Church; which is his body, the fullness of him who fills the whole creation.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

Gospel

Reader:

From the holy Gospel according to Mark.

All:

Glory to you, O Lord.

Mk 16:15-20

The Lord Jesus was taken into heaven and is seated at the right hand of God.

Jesus showed himself to the Eleven and said to them, 'Go out to the whole world; proclaim the Good News to all creation. He who believes and is baptised is saved; he who does not believe will be condemned. These are the signs that will be associated with believers: in my name they will cast out devils; they will have the gift of tongues; they will pick up snakes in their hands, and be unharmed should they drink deadly poison; they will lay their hands on the sick, who will recover.'

And so the Lord Jesus, after he had spoken to them, was taken up into heaven: there at the right hand of God he took his place, while they, going out, preached everywhere, the Lord working with them and confirming the word by the signs that accompanied it.

Reader:

The Gospel of the Lord.

All:

Praise to you, Lord Jesus Christ.

All are seated.

Reflection on the Word

A short period of reflection may be observed.

Q. How can a literal interpretation of this week's gospel 'get in the way' of understanding the message?

Q. Is the image of the believer as described by Jesus still portrayed today in popular media/culture?

Q. What do the actions of your community say about its beliefs?

Q. How can you / your group better respond to the call to 'proclaim the Good News'?

Profession of Faith

Leader:

In union with the whole Church
let us profess our faith.

All:

**I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,**

At the words that follow, up to and including the Virgin Mary, all bow.

**who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.**

Prayer of the Faithful

Leader: Brothers and sisters, awaiting the return of Jesus let us pray to the God of all life for the needs of the world.

Reader: That the Church, the body of Christ, will carry the Good News of Jesus Christ to all peoples.

(pause)

In faith we pray:

All: Lord, hear our prayer.

Reader: That the kingdom of peace and justice will reign among the nations of the earth.

(pause)

In faith we pray:

All: Lord, hear our prayer.

Reader: That those who await the return of absent loved ones will remain steadfast and patient.

(pause)

In faith we pray:

All: Lord, hear our prayer.

Reader: That parents, teachers and preachers will be filled with a Spirit of wisdom and knowledge.

(pause)

In faith we pray:

All: Lord, hear our prayer.

Reader: That young Christians will turn to God for strength, remembering that Jesus is at their side at all times.

(pause)

In faith we pray:

All: Lord, hear our prayer.

Reader: That all who are sick will be touched by the healing power of Christ, including those in our community and families.

(pause)

In faith we pray:

All:Lord, hear our prayer.

Reader: That the Spirit of God will dwell in us and bind us together in Christ's name.

(pause)

In faith we pray:

All:Lord, hear our prayer.

Reader: That all who have died will ascend to glory with Christ our Saviour, especially those in our community and families.

(pause)

In faith we pray:

All:Lord, hear our prayer.

Leader: God of all creation, Christ moved beyond our sight, leaving us the power of his Spirit. Through the prayers we offer, guide our deeds and words so that all may be drawn into the embrace of your mercy. We ask this through Christ our Lord.

All:Amen.

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The Lord's Prayer

Leader:

At the Saviour's command
and formed by divine teaching,
we dare to say:

All:

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For the kingdom, the power and the glory are yours,
now and forever. Amen.**

The Concluding Rite

Blessing

Leader:

Through the resurrection of his Son
God has redeemed us and made us his children.
May the Lord bless us with joy
and fill us with fruits of the Spirit.

All make the sign of the cross during the blessing.

All:

Amen.

Dismissal

Leader:

Let us go in peace, glorifying the Lord by our life. Alleluia.

All:

Thanks be to God.

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