



# Pius News

**Second Sunday of Easter Year A**

**23rd April 2017**

## **FIVE HUNDRED YEARS OF MISUNDERSTANDING**

The heart has its reasons, says Pascal, and sometimes those reasons have a long history.

Recently I signed a card for a friend, a devout Baptist, who was raised to have a suspicion of Roman Catholics. It's something he still struggles with; but, don't we all! History eventually infects our DNA. Who of us is entirely free from suspicion of what's religiously different from us? And what's the cure? Personal contact, friendship, and theological dialogue with those of other denominations and other faiths does help open our minds and hearts, but the fruit of centuries of bitter misunderstanding doesn't disappear so easily, especially when it's institutionally entrenched and nurtured as a prophetic protection of God and truth. And so in regards to Christians of other denominations there remains in most of us an emotional dis-ease, an inability to see the other fully as one of our own.

And so in signing this card for my separated Christian friend, I wrote: "To a fellow Christian, a brother in the Body of Christ, a good friend, from whom I'm separated by 500 years of misunderstanding."

Five hundred years of misunderstanding, of separation, of suspicion, of defensiveness, that's not something that's easily overcome, especially when at its core there sit issues about God, truth, and religion. Granted, there has been much positive progress made in the past fifty years and many of the original, more-blatant misunderstandings have been overcome. But the effects of the historical break with Christianity and the reaction to it are present today and are still seen everywhere, from high church offices, to debates within the academy of theology, to suspicions inside the popular mind.

Sad how we've focused so much on our differences, when at the center, at the heart, we share the same essential faith, the same essential beliefs, the same basic moral codes, the same Scriptures, the same belief in afterlife, and the same fundamental tenet that intimacy with Jesus Christ is the aim of our faith. As well, not insignificantly, today we also share the same prejudices and biases against us, whether these come from fundamentalists within other religions or whether these come from over-zealous, over-secularized, post-Christians within our own society. To someone looking at us from the outside we, all the different Christian denominations, look like a monolith, one faith, one church, a single religion, our differences far overshadowed by our commonality. Sadly we tend not to see ourselves like this from within, where our differences, more often than not based upon a misunderstanding, are seen to dwarf our common discipleship.

Yet, the Epistle to the Ephesians tells us that, as Christians, we share *one Lord, one faith, one baptism, and one God who is Father of all of us*. At its most essential level, that's true of all of us as Christians, despite our denominational differences. We are one at our core.

Granted, there are some real differences among us, mostly though in terms of how we understand certain aspects of the church and certain issues within morality, rather than on how we understand the deeper truths about the nature of God, the divinity of Christ, the gift of God's Word, the gift of the Eucharist, and the inalienable dignity and destiny of all human beings. Within the hierarchy of truth this essential core is what's most important, and on this essential core we essentially agree. That's the real basis of our common discipleship.

Ecclesially, the issues that divide us focus mostly on church authority, on ordination to ministry, on whether to emphasize word or sacrament, on how to understand the presence of Christ in the Eucharist, on the number of

(Continued over page)

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(Fr Ron Rolheiser cont)

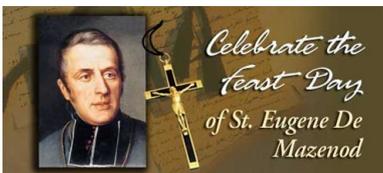
Sacraments, on the place of sacramentals and devotions within discipleship, and on how scripture and tradition interplay with each other. In terms of moral issues, the issues that divide us are also the “red button” issues within our society as a whole: abortion, gay marriage, birth control, and the place of social justice within discipleship. But, even on these, there’s more commonality than difference among the churches.

Moreover, today, the differences on how we understand many of the ecclesial and moral issues that divide us are more *temperamental than denominational*, that is, they tend to be more a question of one’s theology than of one’s denominational affiliation. Granted, classical denominational theology still plays in, but the divisions today regarding how we see certain ecclesial and moral issues, be that ordination, gay marriage, abortion, or social justice, are less a tension between Roman Catholics and Protestants (and Evangelicals) than they are between those who lean temperamentally and theologically in one direction rather than the other. It’s perhaps too simplistic to draw this up in terms of liberal versus conservative, but this much at least is true, the fault-line on these issues today is becoming less and less denominational.

The earliest Christian Creed had but a single line: *Jesus is Lord!* All Christians still agree on that and so we remain brothers and sisters, separated only by five hundred years of misunderstanding.

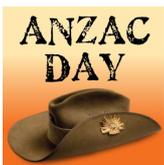
**Fr Ron Rolheiser OMI article on front page of the bulletin.** In 2 weeks time the front page of Pius Weekly will change. After this time Fr Ron’s article will no longer appear. If you enjoy reading his articles you can find them at [www.ronrolheiser.com](http://www.ronrolheiser.com) – his weekly article is available each Wednesday from this website.

**Vacancies for Volunteers:-** We are looking for volunteers to join the liturgy team and the RCIA team and the sacrament team. If you would like to volunteer for any of these teams speak to one of the priests.



#### Feast of St Eugene De Mazenod

The Oblates invite you to the celebration for the feast day Monday 22<sup>nd</sup> May at 9.15am at St David’s parish, Tea Tree Gully followed by a shared morning tea. Please bring a plate of food to share. If you require transport to Tea Tree Gully for this Mass ring David in the parish office on 82612428 during office hours.



#### Anzac Day Mass

A special Mass will be held in the Parish this Tuesday for Anzac Day at 9.15am. All welcome.

#### Plan Giving Envelopes

Envelopes for the next twelve months are available for collection in the back of the church. If you would like to join plan giving please fill in the form on the table in the main foyer.

Are you new to the parish? Speak to one of the priests after Mass for a new parishioner’s pack. The pack contains a census form and a form for plan giving enrolment

It has come to the attention of the Finance committee that 41 parishioners have not contributed since December 2016. We have 160 regular envelope users, so 41 means that more than 25% are not using the envelopes. In dollar terms this equates to \$278 a week which the Parish is not receiving. Of the 41 parishioners, 27 have not used their envelopes in the past 12 months. Given the budget is extremely tight if the situation does not improve the Parish may not be able to continue operating as it is.

#### Feast day of the Week

**St Peter Chanel**

**Friday April 28th**

A native of La Potiere, France, St Peter joined the missionary Society of Mary and went to the island of Futuna, north of the Fiji Islands, in 1837. His ministry to the warring natives saw little success. “Their very obstinacy gives me hope that, once converted, they will be firm in the practice of their religion,” Peter wrote to a fellow priest. After four years, word came that the native chief’s son desired baptism. Retribution was swift: the chief’s men found St Peter and brutally assaulted him. “I am happy to die,” he declared, before an axe-stroke shattered his skull. Four years later, the entire island had been converted.

**Diary Dates:**

**April 24th: Anzac Eve Vigil Mass & Procession 6pm  
St Francis Xavier Cathedral.  
After Mass will be a procession to the  
War Memorial on North Terrace**

**May 21st: Marian Procession Parklands**



**St Vincent de Paul Food Bank**

This week—WEETBIX, BREAKFAST CEREAL,  
RICE, FULL CREAM LONG LIFE MILK, PASTA,  
PASTA SAUCE, Cans of Tomatoes, Jam, Milo, Vegemite.  
Items for baby layettes: cotton vests, socks or booties,  
nappies, nappy pins, disposable nappies, cotton blankets,  
cotton sheets, towels, soap, wipes, wash cloths, baby  
shampoo, bibs, onesies, wool. Items can be left in foyer.

*Thank You*



**Parish Prayer Network:**  
Prayers for any need.

All you need to do is call one of the following:  
Marie 8264 9569, Maureen 8261 6906  
or Beth 8396 2079

(Gospel continued)

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.

**PLEASE REMEMBER THE SICK OF OUR PARISH IN YOUR PRAYERS**

Cynthia Edwards, Elisabeth Burns, Graham Smith, Helen Durkin, Ian Wallace, Marie Kelly, Mary Meatheringham, Tony Petrie.

**Please Note:**

The parish sick list has recently been updated. Names will now be left on for a maximum of 6 weeks. If you would like to be added some one from the parish please contact the parish office on 82612428 or dernancourt@oblates.com.au

**Mass times at St Pius X**

**Saturday vigil** 6.30pm  
**Sunday** 9.30am & 5.30pm  
**Tue & Wed** 9.15am  
**Thurs** 9.30am  
**Fri** 9.15am

**Daily Morning Prayer:**

Tues, Wed, Fri 8.40am  
Thurs 8.55am  
**Rosary:** Tues, Wed & Fri 8.55am  
Thurs 9.10am

**Reconciliation:** Sat 11.30am—12 noon



**Next Week's Readings 3rd Sunday of  
Easter Year A:** Acts 2:14, 22-33;  
1 Pet 1:17-21; Lk 24:13-35

**April Indonesian Mass**

Please Note: the Indonesian Mass will this Sunday, 23<sup>rd</sup> April, at 12.30pm due to Easter falling on the 3rd Sunday.

<b>MINISTRY ROSTER 29/30 April 2017</b>	6.30pm	9.30am	5.30pm
<b>Ministers Please Note:</b>	C Rod Hern	C Jos Hensing	C Heather Hier
This roster follows the original roster. If you have made any changes they will not be reflected here. Please check the notice board at the back of the church for updates.	R1 Jean Canil R2 Patricia Beaven EM1 Terrance Cheah EM2 Hilda Cheah EM3 Dennis Rodrigues EM4 Patricia Rice M James Lloyd	R1 Magaret Duggan R2 John McManus Em1 Annette Stone Em2 Charlie Baldacchino Em3 Doris Taylor Em4 Sue Griffith M	R1 Susan Timpani R2 Philip Matthews Em1 Amy Bartjes Em2 Terry Roberts Em3 Jijimol Poulouse Em4 M

**Church Cleaners:** Team G: Cid/Tindull/Crasto/Yates

**Altar Linen:** 30th April: Jackie

**First Reading** Acts 2:42-47

**A reading from the Acts of the Apostles**

The whole community remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers.

The many miracles and signs worked through the apostles made a deep impression on everyone.

The faithful all lived together and owned everything in common; they sold their goods and possessions and shared out the proceeds among themselves according to what each one needed.

They went as a body to the Temple every day but met in their houses for the breaking of bread; they shared their food gladly and generously; they praised God and were looked up to by everyone. Day by day the Lord added to their community those destined to be saved.

**Responsorial Psalm** Ps 117:2-4. 13-15. 22-24.

(R.) Give thanks to the Lord for he is good, his love is everlasting.

1. Let the sons of Israel say:

'His love has no end.'

Let the sons of Aaron say:

'His love has no end.'

Let those who fear the Lord say:

'His love has no end.' (R.)

2. I was thrust, thrust down and falling but the Lord was my helper.

The Lord is my strength and my song; he was my saviour.

There are shouts of joy and victory in the tents of the just. (R.)

3. The stone which the builders rejected has become the corner stone.

This is the work of the Lord,

a marvel in our eyes.

This day was made by the Lord;

we rejoice and are glad. (R.)

**Second Reading** 1 Pt 1:3-9

**A reading from the first letter of St Peter**

Blessed be God the Father of our Lord Jesus Christ, who in his great mercy has given us a new birth as his sons, by raising Jesus Christ from the dead, so that we have a sure hope and the promise of an inheritance that can never be spoilt or soiled and never fade away, because it is being kept for you in the heavens. Through your faith, God's power will guard you until the salvation which has been prepared is revealed at the end of time. This is a cause of great joy for you, even though you may for a short time have to bear being plagued by all sorts of trials; so that, when Jesus Christ is revealed, your faith

will have been tested and proved like gold – only it is more precious than gold, which is corruptible even though it bears testing by fire – and then you will have praise and glory and honour. You did not see him, yet you love him; and still without seeing him, you are already filled with a joy so glorious that it cannot be described, because you believe; and you are sure of the end to which your faith looks forward, that is, the salvation of your souls.

**Gospel Acclamation** Jn 20:29

Alleluia, alleluia!

You believe in me, Thomas, because you have seen me; happy those who have not seen me, but still believe!

Alleluia!

**Gospel** Jn 20:19-31

**A reading from the holy Gospel according to John**

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you,' and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you. As the Father sent me, so am I sending you.'

After saying this he breathed on them and said: 'Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained.'

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him: 'You believe because you can see me. Happy are those who have not seen and yet believe.'

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