

West Wagga Wagga Catholic Parish  
Ashmont, Collingullie, Glenfield, Lloyd, San Isidore

# The West Wagga Wag

Issue 170

April 2017

### Coming Events

#### Adoration of the Blessed Sacrament, Holy Trinity

- 6 to 7am daily;  
- overnight from 9pm Friday through to 7am Saturdays

Note: there will be No Adoration on Good Friday evening /Holy Saturday morning at Holy Trinity on 14th April.

**Annunciation - when the Word was made Flesh!** Sat 25

**Palm Sunday** 9

**Good Friday Chaplet of Divine Mercy 2.45pm** 14

**Easter!** Sun 16

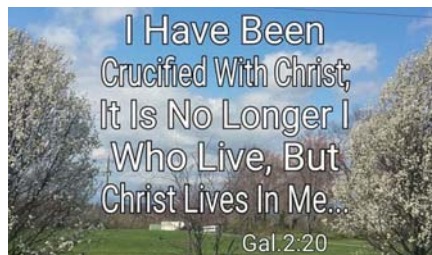
**Divine Mercy Sunday** 23

**St Mark** Tue 25

**St Catherine of Siena** Sat 29

**Good Friday 14 April - Divine Mercy chaplet at 2.45pm**

**Monthly Cuppa, after 9am Mass on last Sunday of the month.**



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The date for submissions for the next Wag is: **Wednesday May 3rd.**

## Last weeks of Lent - what to give up ...

- Give up complaining. focus on gratitude.
- Give up pessimism. . . . become an optimist.
- Give up harsh judgments . . . think kindly thoughts.
- Give up worry. . . . trust Divine Providence.
- Give up discouragement. . . . be full of hope.
- Give up bitterness. . . . . turn to forgiveness.
- Give up hatred. . . . . return good for evil.
- Give up negativism . . . . . be positive.
- Give up anger. . . . . be more patient.
- Give up pettiness. . . . . become mature.
- Give up gloom. . . . . enjoy the beauty that is all around you.
- Give up jealousy. . . . . pray for trust.
- Give up gossiping. . . . . control your tongue.
- Give up sin. . . . . turn to virtue.
- Give up giving up. . . . . hang in there!



## Palm Sunday to Easter - Mass Times

### Palm Sunday

- 6pm Vigil San Isidore
- 9am Holy Trinity
- 9.30 Collingullie
- 10.30 Home of Compassion
- 5.30pm Holy Trinity

### Good Friday

- 11 am Holy Trinity
- 3pm Holy Trinity

### Easter!

- 6pm Vigil San Isidore
- 9am Holy Trinity
- 9.30am Collingullie
- 10.30am Home of Compassion
- 5.30pm Holy Trinity

### Holy Thursday

- 7pm Holy Trinity



## pastor's page



Lent is a time for Charity, and as St Mother Teresa said, we should give till it hurts, till it costs us something. The amazing thing is that when we reach that point, we find ourselves really blessed!

This has been the experience of Peter and Marg Sewell. They took up the invitation to assist with refugees coming into Australia and have big smiles on their faces as they talk of the joy they have experienced since becoming Refugee Volunteers.

Unfortunately there is a context of confusion around the issue of refugees coming from the Syrian/Iraq region. Part of this complexity

is caused by large numbers of non-Syrians (one estimate says about 60%) who have come into Europe posing as Syrians; another problem is that ISIS has declared that they would send Jihadis into Western countries. The simple need and simple attitude of charity which characterized the Catholic approach to Refugees in the past has been disturbed. The love which we must have for all people is affected by caution, and how that caution is to be expressed is an important discussion. However, we mustn't let this context beat us or prevent us from "doing to others what we would like to do to us."

In the current situation in Wagga however, those complexities are not present, so we should not be hesitating to help! The refugees are from the persecuted minorities, namely Yazidi families. You may remember when Mosul was overrun by IS and these families fled to the mountains. Many were killed, others were made slaves and are so till now. Of them Our Lord said, "I

was hungry and you fed me...naked and you clothed me."

I have spoken to one of the TAFE teachers who has been teaching some of the Yazidis in Wagga. She told me how grateful they are after each class, how they invited her to share in their home made bread, how they are so hospitable and good workers, and very grateful to have the opportunity to call Australia home. I think they will be a great blessing to Australia as the migrants from Poland, Croatia, etc, were after WWII.

The help needed is, as Marg Sewell points out below, just a few hours weekly, yet it will make such a big difference in the lives of these dear people. This is the time for charity, for deciding to be a person of charity. May Our Lord, Who is Love, give us the courage and generosity to love one another as He has loved us.

*Fr Thomas Casanova CCS*

## Refugee Volunteers Required

The St Vincent De Paul Society is asking for more volunteers for refugee families.

As you would be aware, part of the 12,000 persecuted refugees the Australian government has agreed to accept from Syria and Iraq are being resettled in Wagga. Over 200 individuals have so far been given sanctuary here with more to come into Wagga shortly.

These Yazidi families are a gentle people who are very grateful for the opportunity to begin a new life in Australia. They assimilate easily, are very social and ready to associate with the wider community. They are learning the English



language at TAFE. Some are learning a trade. They are very keen to give back and the men are eager to join the workforce as soon as possible.

Peter and Marg Sewell of our parish are supporting an Iraqi family with four beautiful children. They are very friendly and have come to call them Mum and Dad. They have little English so Marg and Peter often use gestures to communicate. Sometimes they get it wrong and they all have a laugh. The family is very generous and often asks Marg and Peter to have a meal with them at their home. They are also introducing them to their culture which is very interesting. The older children attend school and are picking up English at an amazing rate.

Being a refugee volunteer is a very rewarding experience. The St Vincent De Paul Society generously supports the volunteers together with the Multicultural Society. Orientation and much information is given before any commitment is



asked of potential volunteers. Being a refugee volunteer includes helping to resettle these folk by assisting with shopping, social interaction, being alert to their needs and being their friend. Volunteers are only asked for some of their time which can be as little as one or two hours per week.

I ask you to consider this unique opportunity to assist these vulnerable people who have made the long journey from their ravaged homeland to become valuable future citizens of Wagga. There are some SVDP information leaflets to hand out to any interested persons. There is also a form on the table on which you can leave your details if you would like more information.

# April Fooleries



Did you hear about the Italian chef who died?

He pasta way.

We cannoli do so much.

His legacy will become a pizza history.

Just proves the old adage, 'Here today, gone tomato.'

How sad that he ran out of thyme. Olive my prayers go to the family. His wife is very upset; cheese still not over it.

You never sausage a tragic thing! So sad, I'm sure now his wife will be cannelloni without him around. His café would like to espresso their sadness.

He contributed a latte.

Sad he pesto way

(If I had a penne for every time I've seen this...)

Q: What would you get if you crossed pasta with a snake? A:

Spaghetti that wraps itself around a fork

Al-Qaeda have hidden bombs in tins of Alphabet Spaghetti. If they go off, they could spell disaster.

Q: What do you call a fake noodle? A: An impasta.

Q: What do you call a dodgy neighbourhood in Italy? A: A Spaghetto.

Q: Where did the spaghetti go to dance? A: The meat ball!

Q: What do you call a pasta that is sick? A: Mac and sneeze.

Q: What does an Irishman get after eating Italian lasagna? A: Gaelic breath!

Michele Canasta walks into the doctor's office, a Penne stuck in one of his ears, a Spaghetti in the other ear, and a tortellini stuck in one nostril.

Michele says, "Doc, this is terrible. What's wrong with me?"

The doctor says, "Well, first of all, you need to eat more sensibly."

The following are actual statements placed on insurance forms where the car's driver attempted to summarize the details of their accident in the fewest words possible.

- Coming home I drove into the wrong house and collided with a tree I don't have.
- The other car collided with mine without giving any warning of its intentions.
- I thought the window was down, but I found out it was up when I put my head through it.



- A truck backed through my windshield and into my wife's face.
- A pedestrian hit me and went under my car.
- The guy was all over the road. I had to swerve a number of times before I hit him.
- I pulled away from the side of the road, glaced at my mother-in-law, and headed over an embankment.
- In my attempt to kill a fly, I drove into a telephone poll.
- I had been shopping for plants all day and was on my way home. As I reached an intersection, a hedge sprang up, obscuring my vision and I did not see the other car.
- I had been driving for 40 years when I fell asleep at the wheel and had an accident.
- The pedestrian had no idea which way to run, so I ran over him.
- As I approached an intersection a sign suddenly appeared in a place

where no stop sign had ever appeared before. I was unable to stop in time to avoid the accident.

- To avoid hitting the bumper of the car in front, I struck the pedestrian.
- My car was legally parked as it backed into the other vehicle.
- I told the police that I was not injured, but upon removing my hat, found that I had a fractured skull.
- I saw a slow moving, sad faced old gentleman as he bounced off the roof of my car.
- The indirect cause of the accident was a little guy in a small car with a big mouth.
- I was thrown from my car as it left the road. I was later found in a ditch by some stray cows.
- The telephone pole was approaching. I was attempting to swerve out of its way when it struck the front of my car.

Attorney: Can you describe the individual?

Witness: He was about medium height and had a beard.

Attorney: Was this a male or a female?

Attorney: Was it you or your brother that was killed in the war?

Attorney: When was the last time you saw the deceased?

Witness: At his funeral.

Attorney: Did he make any comments to you at that time?

By Attorney: The youngest son, the 20-year-old, how old is he?



## Love is Both Tolerant and Intolerant

**As Cardinal Francis George once remarked, “Yes, all are welcome in the Church, but on Christ’s terms, not their own.”**

Every community, inevitably, has a value or set of values that it considers fundamental, some basic good which positions every other claim to goodness. For most of the modern liberal democracies, for example, freedom and equality play this determining role in the moral discourse. In Communist societies, economic justice, construed as the elimination of the class structure, would provide such a foundation. In the context of German National Socialism, the defense of the Fatherland and the will of the Führer anchored the moral system, however corrupt. There is a rather simple means of identifying this ultimate value: in regard to any particular moral or political act, keep asking the question, “Why is this being done?” until you come to the point where you find yourself saying, “Well, because that’s just a good thing.” The “just a good thing” is the value that your society or culture considers non-negotiable and which in turn determines all subordinate values.

As a liberal society, ours has been, as I stated above, largely shaped by the values of liberty and equality, but in recent years, the ground has shifted a bit. Even a casual survey of the contemporary cultural scene reveals that the non-negotiables, the values undetermined and all-determining, seem to be inclusivity, tolerance, and diversity. If you asked most people today, especially the young, why should you be inclusive, tolerant, and accepting of diversity, the answer, I imagine, would be a puzzled, “Well, those are just good things to be.”

And here I would like to draw a contrast with the community of the Church. Within a properly Christian context, the ultimate value, which positions and determines any other value is neither tolerance, nor diversity, nor

inclusivity, but rather love. I’ll admit that things can get confusing at this point, for the fundamental goods of the secular society today do have much in common with love, which is indeed often inclusive, tolerant, and encouraging of diversity. But not always—and thereupon hangs a tale.

To love is to will the good of the other as other. It is to break out of the black hole of one’s own self-regard and truly desire what is best for another. Therefore, to be sure, love is inclusive in the measure that it recognizes the essential dignity of each individual; love is tolerant, inasmuch as it respects the goodness of even those who hold errant points of view; and love encourages diversity, to the degree that it eschews the imperialistic imposition of one’s own ego upon another. However, sometimes love is exclusive, intolerant, and unaccepting of diversity—precisely because it wills the good of the other.

To illustrate this counter-intuitive proposition, let me begin with a rather ordinary example. Suppose you are the coach of a college baseball team, and you are presiding over tryouts. You survey a number of players of varying skill levels, and you are compelled to make your selection of, say, twenty players out of a hundred candidates. Your choices will exclude far more than they include; they will sow unhappiness more abundantly than joy. But if you are a good man, they will be done out of love. You will be willing the good of those advanced players who can and should practice their skills through heightened competition and who will delight the fans who will attend their games; and you will be willing the good of those less advanced players who should not be permitted to compromise the integrity of the team and who should probably enter into some other arena of endeavor. In a word, both inclusion and exclusion will be acts of love, which proves that love is a more fundamental and positioning value.

Now a somewhat more elevated example. The Church of Jesus Christ is radically inclusive, for its ultimate purpose is to draw all people to the Lord. The Bernini Colonnade in St.



Peter’s Square, reaching out like arms to embrace the massive crowds, is evocative of this aspiration. Jesus said, “Go and teach all nations,” and “declare the Gospel to the ends of the earth.” Thus, inclusivity is without doubt one of the dimensions of the Church’s love. However, the Church is also exclusive and intolerant, for it discerns that certain forms of behavior are repugnant to its own integrity. Thus, for a variety of reasons, it excludes people from receiving communion, and in extreme cases, it formally excommunicates others. It solemnly declares that those who are in the state of mortal sin are not worthy to approach the Eucharistic table unless they first receive sacramental absolution. And it unapologetically asserts that the Christian life has a formal structure, which by its very nature excludes certain styles of life that are incompatible with it. These discriminations, judgments, and exclusions are, if I might put it this way, modes of “tough love.” Though they seem harsh, they are ways of willing the good of the other.

A song that has been widely played in Catholic circles these past twenty years or so includes the line, “All are welcome in this place.” Cardinal Francis George once archly remarked, “Yes, all are welcome in the Church, but on Christ’s terms, not their own.” Real love both includes and excludes; real love is both tolerant and intolerant.

*Bishop Barron*

# A Conversation with NASA Astronaut and Catholic Convert Mike Hopkins

K Naab

*Getting to live in space is a challenge and an honor only a very few people will ever enjoy. Astronaut Mike Hopkins is one of those selected few. He spent six months on the International Space Station (ISS) in 2013. And though he was thrilled when he was chosen for a space mission, there was one Person he didn't want to leave behind: Jesus in the Eucharist.*

*Hopkins had been received into the Church less than a year before his launch. After a long wait, he was finally able to receive Our Lord at each Mass. Facing the prospect of being off the planet for half a year, he decided he had to find out if Jesus could travel with him. It turns out he could — and he did.*

God has a way of putting people in your life when there is a need. [Deacon] Chuck Turner and Father Jim started asking the questions of the archdiocese: "What would we need to do to allow Mike to take the Eucharist up?" So they really did a lot of the leg work to make it happen, and I was able to take a small pyx up with me that had six [Hosts] divided into four each, so I had 24 opportunities to receive Communion on orbit.

They were able to work it all out with the church; and so, the weekend before I left for Russia — we launch on a Russian rocket from Kazakhstan — I went to Mass one last time, and [the priest] consecrated the wafers into the Body of Christ, and I was able to take the pyx with me.

And this is where, again, the whole process was incredible because every item that we take into space

has to be documented and categorized. So when you're launching on this Russian vehicle, all of these personal items [are processed] — members of the Russian Space Agency take about two weeks to weigh and validate [them] for space flight. Well, I couldn't just give up the Body of Christ — just hand it over to somebody else!

Yet the Russians were amazing. I went in with all my personal items, and I explained what the pyx was and the meaning of it to me — because for them, they, of course, saw it just as bread, if you will, the wafers — and yet for me [I knew] it was the Body of Christ. And they completely understood and said, "Okay, we'll estimate it weighs this much, and no problem. You can keep it with you."

So it was just one thing after another: All these doors opened up, and I was able to take the Eucharist up — and I was able to have Communion, basically, every week. There were a couple of times when I received Communion on, I'll say, special occasions: I did two spacewalks; so on the morning of both of those days, when I went out for the spacewalk, I had Communion. It was really helpful for me to know that Jesus was with me when I went out the hatch into the vacuum of space. And then I received my last Communion on my last day on orbit in the "Cupola," which is this large window that looks down at the Earth, and that was a very special moment before I came home.

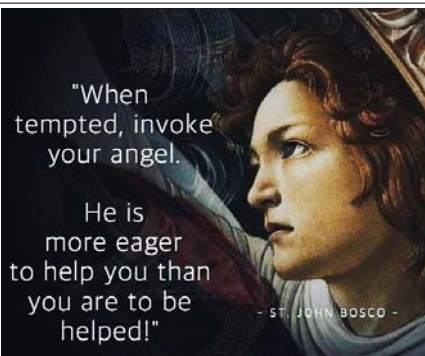
*How has NASA, a very scientific entity, responded to your conversion and taking the Eucharist into space?*



NASA has been great. ... They didn't have any reservations about me taking the Eucharist up or to practicing my faith on orbit. Of course, I'm there with a job to do, and I have to do that, but there was no interference. There are quite a few astronauts who are very religious. We are practicing our faith. We're not silent about that.

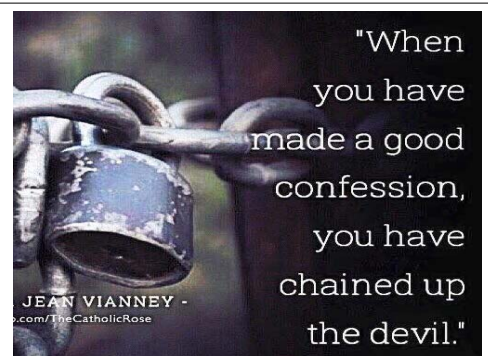
*Do you think that being an astronaut helps your faith?*

It does. When I receive Communion ... it's one of these things that puts things in perspective for me. When you're in orbit, and you're getting ready to go out on a spacewalk, from an emotional standpoint, you can be very nervous. You can be afraid, if you will. So it helped strengthen my faith, because when I was able to receive the Host and realize that if my faith is strong, I have nothing to be afraid of ... that helped. Having that constant reminder when I was on the ISS — things can go wrong in a hurry up there, and the consequences can be quite bad — [I had] my faith, and that constant leaning on Jesus, and realizing that he's in control, that I'm not in control of this. So when you're sitting on that rocket getting ready to launch, you say a prayer and get the job done.



"When tempted, invoke your angel.  
He is more eager to help you than you are to be helped!"  
- ST. JOHN BOSCO -

**P U S H: Pray Until Something Happens**  
**F R O G: Fully Rely On God**  
**G R O W: God Rewards Our Work**



"When you have made a good confession, you have chained up the devil."

JEAN VIANNEY - [www.TheCatholicRose.com/](http://www.TheCatholicRose.com/)

## Does the Crucifixion mean anything to us?

This silver crucifix that I wear, I wear in reparation. I was in a Jewish jewellery store one day in New York, where I had known the jeweller for twenty or twenty-five years. He said to me, "I have some silver crucifixes for you."

And he gave me a bag of silver crucifixes, over a hundred of them. I said, "Where did you get them?" "Oh," he said, "from sisters; they brought them in. They told me,

"We're not going to wear the crucifix any more; it divides us from the world; How much will you give us for the silver?"

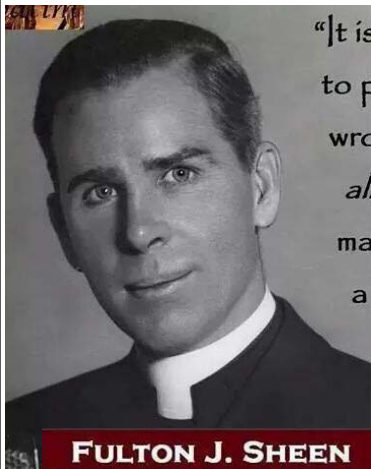
Then he said, "I weight them out thirty pieces of silver."

Then he said, "What's wrong with your church? I thought that meant something to you."

So I told him what was wrong. Three months later I received him into the Church.



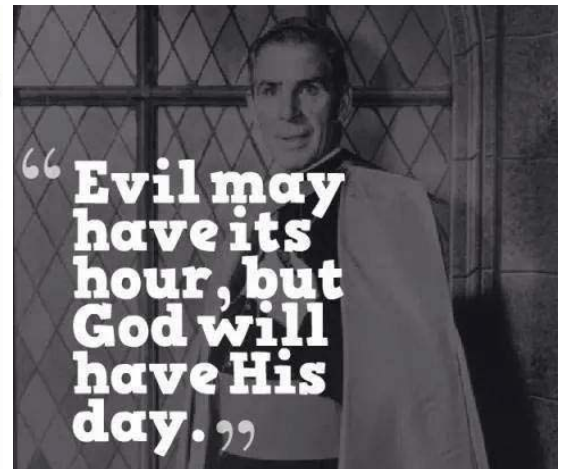
- Venerable Archbishop Fulton Sheen



FULTON J. SHEEN

"It is better to pray badly than not to pray at all. As Chesterton once wrote: *'If a thing is worth doing at all, it is worth doing badly.'* We may not breathe properly, but it is a good idea to keep breathing.

So on the spiritual plane, a little practice will help us grow in perfection."



## The Horrific Dream of the Wife of Pontius Pilate (about the Nicene Creed)

*Dr Taylor Marshal*

Let's examine at the tradition of Pontius Pilate's wife and the horrific dream that she had in Matthew 27 and how it relates to the Apostles and Nicene Creed. Is there a reason why the name of Pontius Pilate was included in the second creed?

Pontius Pilate's name is in the Creeds because it anchors the life of Christ into human history, specifically Roman history.

There is a "tradition" that Pontius



Pilate's wife Claudia Procula had a dream of billions of people chanting "sub Pontio Pilato" over and over and over.

What she was hearing was the billions of Christians who recite "He was crucified under Pontius Pilate."

Most woman would be honored to know that their husband's name would be on the lips of billions over a period of 20 centuries. But in the case of this Prefect of Judaea, it is the notorious reputation of being the remote efficient cause of Christ's crucifixion.

The dream of "Claudia" is referred to in Matthew 27:19:

*"While Pilate was sitting in the judgment hall, his wife sent him a*

*message: "Have nothing to do with that innocent man, because in a dream last night, I suffered much on account of him."*

If the tradition is true, she dreamed of the countless recitations and liturgical chants of "under Pontius Pilate."

Origen is the first to mention that she converted to Christianity. In art, she is depicted as whispering into the ear of Pontius. Mel Gibson's *Passion* depicts Claudia giving linens to the Blessed Mother to collect the Blood of Christ from the scourging.



## Why did Jesus fold the burial facecloth?

The Gospel of John (20:7) tells us that the napkin, which was placed over the face of Jesus, was not just thrown aside like the grave clothes. The Bible takes an entire verse to tell us that the napkin was neatly folded, and was placed separate from the grave clothes.

Early Sunday morning, while it was still dark, Mary Magdalene came to the tomb and found that the stone had been rolled away from the entrance. She ran and found Simon Peter and the other disciple, whom Jesus loved. She said, 'They have taken the Lord's body out of the tomb, and I don't know where they have put him!' Peter and the other disciple ran to the tomb to see. The other disciple outran Peter and got there first. He stooped and looked in and saw the linen cloth lying there, but he didn't go in. Then Simon

Peter arrived and went inside. He also noticed the linen wrappings lying there, while the cloth that had covered Jesus' head was folded up and lying to the side.

Was that important? **Absolutely!**  
Is it really significant? **Yes!**

In order to understand the significance of the folded napkin, you have to understand a little bit about Hebrew tradition of that day. The folded napkin had to do with the Master and Servant, and every Jewish boy knew this tradition.

When the servant set the dinner table for the master, he made sure that it was exactly the way the master wanted it.

The table was furnished perfectly, and then the servant would wait, just out of sight, until the master had finished eating, and the servant

would not dare touch that table, until the master was finished. Now, if the master were done eating, he would rise from the table, wipe his fingers, his mouth, and clean his beard, and would wad up that napkin and toss it onto the table.

The servant would then know to clear the table. For in those days, the wadded napkin meant, 'I'm done'. But if the master got up from the table, and folded his napkin, and laid it beside his plate, the servant would not dare touch the table because ... the folded napkin meant, 'I'm coming back!'

**HE'S COMING BACK!!!!**



## Can 2 + 2 = 5 in theology? No!

*Fr George Rutler*

In an age of moral confusion, there are those who would suggest that the word "not" has been interpolated in several of the Commandments. It is easy to make words mean what one wants them to mean: in fiction, Humpty Dumpty did that in Wonderland and in fact, the Anti-Christ did that in the Wilderness. Satan is clever at quoting words out of context to make them mean what they do not mean. After forty days, Christ mocked that deceit. "You shall not tempt the Lord your God" (Deuteronomy 6:16; Mat 4:7).

Jesus is the Living Word because he explains the true meaning of words. He abhors hypocrisy because it twists words, and will actually crucify the Word himself: "But now you seek to kill me, a man who has told you the truth" (John 8:40).

Recently, a befuddled theologian tried to justify his misrepresentation of doctrine by saying: "Theology is not Mathematics. 2 + 2 in Theology can make 5. Because it has to do with God and the real life of people." Only in Wonderland does

reality contradict the real life of people, and only in the Wilderness does the Tempter try to make God contradict himself. The Church is clear on that: "Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth" (CCC 159).

Denial of reality is the vice of superstition, which comes in various forms, abusing the virtue of religion. A religious enthusiast who says God can twist reality is as superstitious as the atheist who says there is no God at all, or the positivist who says that man is God, or the pantheist whose god is the world.

Professor Einstein wrote, "Science without religion is lame, religion without science is blind." Those words have been twisted vainly by some to suggest that the theoretical physicist was a religious man. Later in life he spoke of a "cosmic religious feeling," and that made it

difficult to pigeonhole him as either an atheist or a secret believer. Challenging what seemed to be random disorder in quantum theory, he remarked in 1926 that God "does not play dice." Other than that, he revered the objectivity of truth, and would not allow the relativity of matter to justify philosophical relativism. 2 + 2 can never equal 5. That would be a mistake in physical science, and it would be a superstition in religion.

One Christmas in Princeton, carolers sang "Silent Night" outside Einstein's house on Mercer Street. He did not sing their words, but he accompanied them on his violin.

**That was more honest than any aberrant theologian who crucifies the Living Word by wrongly conjugating him.**



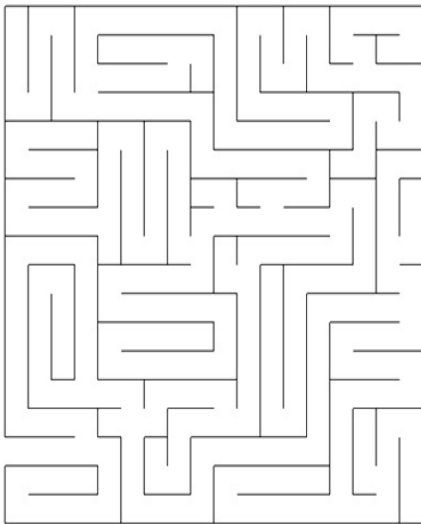
# The West Wagga Wag

West Wagga Parish



Serving: Ashmont,  
Collingullie,  
Glenfield, Lloyd,  
and San Isidore

Help Lazarus find the way to Jesus.

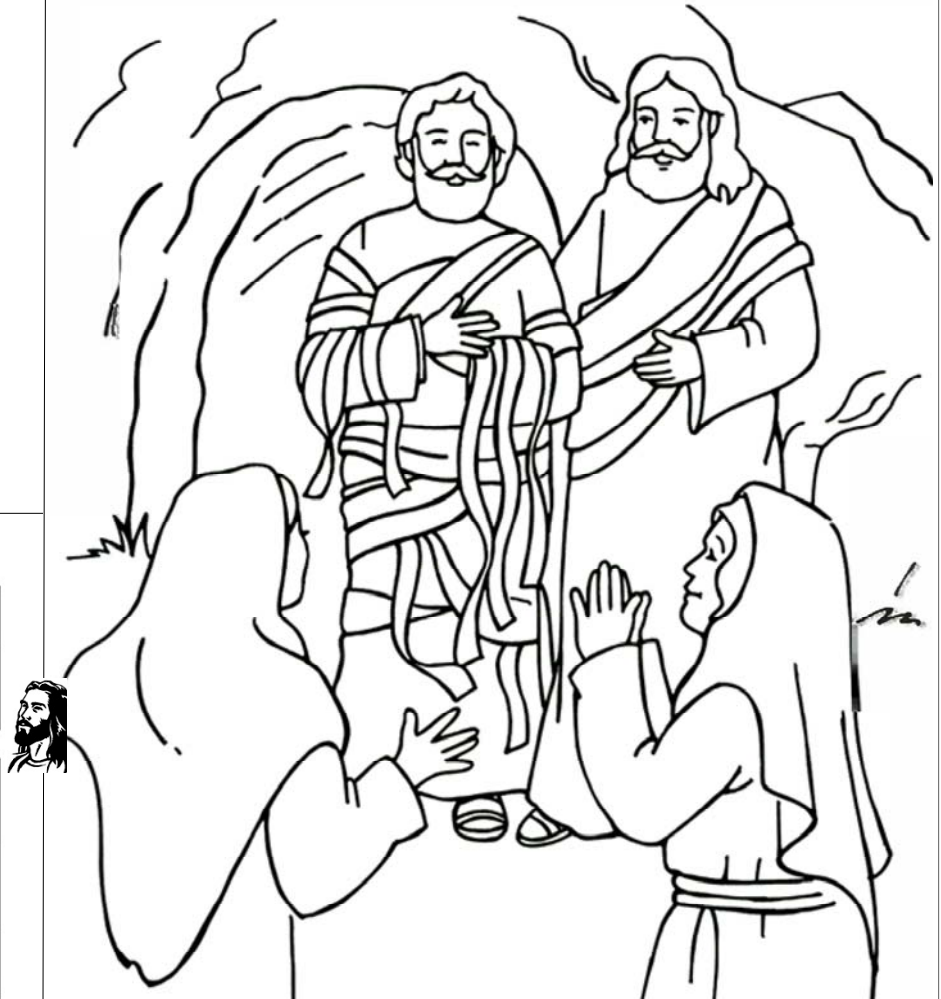


Find the words below hidden in the 225 letters to the right.

- |           |       |
|-----------|-------|
| ENTRANCE  | TOMB  |
| DISCIPLES | MARY  |
| WEEPING   | STONE |
| LAZARUS   | GLORY |
| BROTHER   | JESUS |
| BELIEVE   | SLEEP |
| MARTHA    | WAKE  |
| PRAYED    | LOVE  |
| SICK      | LIFE  |
| DEATH     | RISE  |

# Jesus Raises Lazarus from the Dead

Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies." John 11:25 (NIV)



L A Z A R U S E S L E E P M P  
 Q E N T R A N C E B D F L Y U  
 L J O A S O W D Y L I F E V L  
 F N I K T W E I X L G T O M B  
 X Y K S C Q E S F O E D Z N R  
 P R A Y E D P C F V R E E E D  
 B K Q W E S I I A E C A H V X  
 G L F K K N N P O A V T C V R  
 R L A Z U K G L G T O H G A E  
 I W O H F E E E Z R R H H V R  
 S F C R X J W S B J T T E S A  
 E H W Y Y N Y B N S R I U W A  
 L W B P O M A R Y A L S H M K  
 G C Q L W H J S M E E R A X G  
 B H A E U U O H B J S I C K V