

Catholic Parish of Blackiriars

Issue 49
14th October 2018
Year B

Under the care of the Dominican Fathers



VERITAS



28th Sunday in Ordinary Time

HOLY ROSARY CHURCH

Parish Priest
Fr Kieran Adams OP

Assistant Priests
Fr Rafael Cabezon OP
Fr Bernie Maxwell OP

Holy Rosary Church
Cnr Phillip Avenue &
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Office Staff
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Office Hours
Monday, Tuesday,
Thursday, Friday
9.00am—12.30pm

Parish Council
Andrew Blakey

Mass times
Wed 5.30pm
Tues & Thurs 6.45am
Fri 5.30pm

Saturday 5pm (Vigil)
Sunday 8am, 10am & 5pm

9am Mass Saturday & Public
Holidays
excluding Mondays

Pray the Rosary
Wed & Fri before 5.30pm Mass
Saturday after 9am Mass
and First Saturday each month
3.30pm

Reconciliation
Saturday 12pm—12.30pm
and 4pm—4.30pm



If you are in Urgent need of a Priest Call - 6248 8253


A warm welcome is extended to guests & parishioners celebrating our Eucharist today.

ENTRANCE	If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, O God of Israel.
GOSPEL ACCLAMATION	Alleluia, alleluia! Happy the poor in spirit; the kingdom of heaven is theirs! Alleluia!
COMMUNION	When the Lord appears, we shall be like him, for we shall see him as he is.
READINGS	Wisdom 7:7-11 Hebrews 4:12-13 Gospel: Mark 10:17-30

PONDER

As we ponder our readings this week, we may well consider what riches mean to us; what we really value in our lives, our work, our relationships.

As we ponder the Lord's invitation to follow him, we may want to ask for an even greater trust in him for whom all things are possible.



RESPONSORIAL PSALM: 89:12-17

Fill us with your love, O Lord,
and we will sing for joy!

Make us know the shortness of our life
that we may gain wisdom of heart.
Lord, relent! Is your anger for ever?
Show pity to your servants.

In the morning, fill us with your love;
we shall exult and rejoice all our days.
Give us joy to balance our affliction
for the years when we knew misfortune.

Show forth your works to your servants;
let your glory shine on their children.
Let the favour of the Lord be upon us:
give success to the work of our hands.

Fill us with your love, O Lord,
and we will sing for joy!

A MESSAGE OF PEACE

'For Christians, Jesus Christ is the strongest example and source of strength in our long journey towards the peace of God. He was the victim of the worst that humanity could do. His response to violence was not more violence but an act of transcendence that set humanity on a new path forever. The mission and resurrection of Jesus are both a message of hope to humanity and a call to conversion: to renounce the sources of violence and to look for new and constructive ways of addressing the pain and anger we see in our world.'



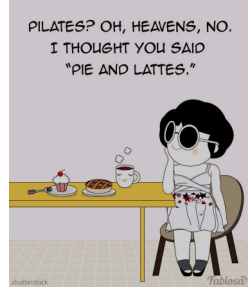
GOSPEL COMMENTARY

Jesus does not tell the man merely to separate himself from his possessions, to burn them or to walk away from them. He goes a step further by instructing him to redistribute his wealth among the poor. Jesus calls for more than a change in the man's bottom line and more than a permanent relinquishment of his acquisitions; he tells him to change his relationship to the poor to help them, to identify with them. This may contribute to the man's grief and apparent inability to do what Jesus asks. He resists surrendering not only wealth, but also status and power. He resists participating in economic justice and handing power over to his poor beneficiaries. The financial, social, and political costs are too great. By contrast to the man, Jesus' disciples despite their repeated demonstrations of spiritual obtuseness have already renounced much of their lives, security, and identity. At the conclusion of the passage, Peter does not boast of his sacrifices but continues to panic about the difficulty of securing eternal life. What hope is there for him? In response, Jesus explains that he does not call people to asceticism, but into a new community with its own benefits. He reassures Peter that privation is not the hallmark of God's kingdom. Authentic community and care are the same kind of community and care that Jesus asked the rich man to promote by giving his wealth to the poor. Notice, in 10:30, that persecutions accompany such life; as if it were not difficult enough on its own, a life of authentic discipleship also contravenes the world's values and thus arouses the world's ire.

Maybe, then, this passage is not so unique in its demands, for it is not that dissimilar from others in which Jesus describes a life of discipleship, such as 8:34-37. The rich man's story and Jesus' hyperbole remind us that *all* aspects of what it means to follow Jesus rankle our deeply ingrained instincts toward self-preservation and security. Jesus does not try to deprive the rich man of his money and power. He asks for more. He tries to claim the man's very own self. Jesus does this, of course, out of love. Perhaps he believes that wealth, like a competing deity, treacherously constrains people from serving God (as in Luke 16:13). Getting rid of wealth might then move the rich man to a point where he might truly be receptive to God...

In the end, this story is untamable. That is, like a parable, it resists simple explanations and denies loopholes, making us so uncomfortable that we are liable to talk circles around it in hope of stumbling upon a basis for softening its message. This story, again like a parable, intends to be experienced rather than explained experienced not in a simplistic manner or with a belligerence that violates the spirit of the narrative, but in a way that keeps a congregation focused on the real-life demands of discipleship, on the seriousness of the new community envisioned by the kingdom of God, and on the foundational promise that God makes salvation possible.

Congregations will hear this story in diverse ways, depending upon the social class and economic situation of individual members. Still, given our current cultural context, in which so much of our collectively ingrained assumptions about financial security have been uprooted and have further exposed our runaway consumption, people will have new ears to consider the gospel's perspective on discipleship, possessions, and abundance. The preacher's challenge is to show that the kingdom of God confronts us with a vision of life and identity quite incompatible with so many of our core presuppositions about wealth, prerogatives, and selfhood.



In Your Prayers please remember those in our community who are ill:	Elizabeth Cronin, Mary Bui, Greg O'Neill Fr Ellis Clifford, Dion Convine, Mary Martin Edith Jensen, Philip Bailey, Patricia Zorzi, Maureen Blood, Ken Rolls, Anne Corver, Barbara Wilson, Awny El-Ghitany, Joebert Tabiola, Elsie Laughton, Alexia Harris, Sharon O'rourke, Beth Delos Santos, Rosa Maria Santos, Maria Martiniello, Elizabeth Webster, Mimma Giampietro, Paul Neddrie, Joe Schimizzi, Zelma McManus, Helen Miller, Charlotte Woolner
Our deceased	Dominic Musolino, Jim Tierney, Rachel Lo Pilato, Marisa Perre

BAPTISM

*Carter Adrian Ward
Corey Riley Robbie*

who will be baptised this weekend.
May their lives be filled with God's peace,
and their hearts with God's love...
on this Baptism day and always.



WEALTH

Measuring wealth is more than counting money in the bank. The fourth King of Bhutan made that clear in 1972 when he declared that 'Gross National Happiness' was more important than Gross Domestic Product. He wanted his country's development to be sustainable and give equal importance to non-economic aspects of wellbeing.

This concept of wellbeing and wealth underlines Mark's Gospel (10:17-30). When Jesus tells the man to sell everything he owns and give it to the poor, he is asking the man to put his faith in something other than material goods. Jesus' concept of wealth is one that nurtures our friendships, our family and our communities.

Next Wednesday is Mental Health Day. Frighteningly, mental health is the number one reason people go to the GP in Australia. Yet, according to beyondblue, an organisation that raises awareness of depression, anxiety and suicide prevention, a protective factor against anxiety and depression is strong ties with family, friends and the community.

While the liturgical Season of Creation has ended for 2018, care for our environment is essential to humanity's wellbeing. In the coming week, events will be held across Australia to celebrate sustainable lifestyle choices. These events are being organised by 'Living the Change: Faithful choices for a flourishing world', a multi-faith global campaign which draws on spiritual traditions to inspire lifestyle choices. This is a group that is practicing 'Care for our Common Home,' espoused in Pope Francis' encyclical *Laudato si'*.

This week let us remember all people of our common home and pray for our communities and wealth of spirit to flourish.

Michele Frankeni - Assistant editor - Australian Catholics

IMPORTANT PARISH INFORMATION

It is important that you contact the office by email or in writing (even a note on the collection plate) if you require a booking - for a Mass Intention, Booking of the Church or Parish Centre, Weddings (6mths) and Baptisms.

It is difficult to keep track of Parishioners requests if they do not come through the Office.

If you would like to add a name to the prayers for the sick, anniversary or death list in the *Bulletin*, details must be with the Parish Office **NO** later than **Tuesday** of that week.

For all other bookings, Mass for an Anniversary or to use the Parish Centre etc. a minimum two weeks notice is required.

Fr Kieran

TOTAL GIVING

Twenty-Eighth Sunday of the Year.

Fr Benjamin Earl OP casts light on how God transforms our helplessness through His love in Jesus Christ, inviting us to give our whole self in return.

Most of us have at some point been presented with a task that seemed impossible to us. Perhaps it might be sorting out family difficulties: one child is ill, another breaks a leg, the spouse gets stuck in snowstorm, and to cap it all a long-lost Australian aunt turns up on the doorstep unannounced. You get the picture. At this time of year, perhaps the impossible task is a new course of studies; perhaps a new job, or a crisis at work. Perhaps it is all these things together. Some situations seem so complicated that we don't know where to begin and we feel completely overwhelmed attempting to keep so many balls in the air. Probably all of us have had this experience to a greater or lesser extent.

But this same experience is one that the human family has as a whole, not just as individuals. The human race seems to have too many problem balls in the air: poverty, famine, wars, global warming. Each of these problems is nigh on intractable, since human selfishness, belligerence and environmental myopia often seem insuperable. Put all these problems together, as is the case in the real world, and if we're honest we realise that the human race doesn't have a clue where to start in addressing its problems. We would love a solution to the world's ills, but we can't see it, and what efforts we try to make sometimes feel like bailing out the Titanic with a teacup. It can feel at times as if the world is doomed and us with it.

As if such depressing thoughts weren't bad enough, Jesus' words at the beginning of today's gospel ought to depress us even more. "No one is good," he says: "no one is good but God alone." All our efforts to do good are going to be in vain, because frankly we're not much good at being good. Even if we manage to avoid murdering, committing adultery, stealing, lying, defrauding or God forbid being rude to our parents, we're still not good enough. It is impossible for us to enter God's kingdom, impossible to inherit eternal life, impossible to be happy... by our own efforts.

There is, of course, a "but": and it is the "but" on which our faith is based. At the beginning of today's gospel the rich man addresses Jesus as, "Good Teacher"; and I always imagine Jesus replying with something of a glint in his eye and a grin on his face, "Why do you call me good? No one is good but God alone." The grin and the glint are there because Jesus is the only human being ever to be truly worthy of the divine title, "Good Teacher": for, unbeknown to the rich man, Christ is God. Christ knew that, and we know it in faith. In Christ the helplessness of mankind is united with the power of God.

The central part of today's gospel is not, though, what Christ said, but what Christ did to this rich man. We read, "Jesus looking upon him and loved him". Looking at him, Jesus creates a relationship of love between himself and this devout rich man. Love is the link between the omnipotent God who can do everything, and impotent mankind, which can do nothing.

So that is the first "but": we are helpless *but* for the love of God. We are helpless but for the fact that Christ loved us and loves us and calls us into his kingdom. But there is a second "but": Christ loves us, *but* the call to God's kingdom requires a reply. The total love given us by Christ requires total response. A total response to Christ's love is not just a matter of keeping commandments, although obviously it includes that: we mustn't kill, commit adultery, steal, lie, defraud, or be dishonor our parents. A total response to Christ's love doesn't just mean giving a few pennies or pounds, or even millions of pounds, should we have that wealth at our disposal. A total response to Christ's love means a total giving of all that we are and all that we have to Christ. It means following Christ, and keeping nothing back. Why? Why does our faith demand so much? Because Christ in loving us gave his all, even to the point of dying on the cross; and if we are to follow him into his kingdom, we must do nothing less.

<http://english.op.org/torch>

PARISH CELEBRATION

Last Sunday Fr Anthony Walsh the Dominican Provincial celebrated our Parish Feast Day Mass. After the service Fr Anthony mingled with parishioners at a morning tea to celebrate the occasion. A lovely time was had by all.

Thank you to parishioners who supplied the morning tea. And a big Thank You to our helping hands for the clean up.



CHURCH HUMOUR

A woman by the name of Gladys Dunne was visiting a church for the first time. After the service, as the congregation was exchanging greetings, she extended her hand to a parishioner and said, "Hi, I'm Gladys Dunn." The parishioner says, "I'm glad he's done, too!"

Commitment: The chicken and the pig were walking past the church one day and discussing the problems of world hunger. The chicken suggested that between her species and the pig's they could provide everyone in the world with a good breakfast of bacon and eggs every morning. The pig thought long and hard before replying, 'That's OK for you to say, because from you that's only a contribution - from me that's total commitment!'

October Month of the Holy Rosary



DOMINICAN LAITY

Dominican Laity: sharing in a rich spiritual life and heritage

Did you know that the Dominican Order has a lay branch? Dominican Laity come from all walks of life, single and married, and share in the rich spiritual life and heritage of the order through prayer (especially the Divine Office and the Rosary) and study suited to their personal situation. We draw on the order's rich heritage of theology and of prayer and mysticism, including figures such as St Thomas Aquinas, St Catherine of Siena and Meister Eckhart, and on the inspiration of its involvement in contemporary theological and social issues.

Members take part in a broad range of apostolates, drawing on their Dominican formation to share with others the fruits of contemplation. Works undertaken in Canberra and elsewhere include prayer and study groups, assistance with university and prison chaplaincy, and service as readers, acolytes and catechists and as members of the St Vincent de Paul society. Some work full-time in Catholic education. One member, Michael Fitzgerald, maintains the library in the parish centre. Some groups hold periodic retreat and study days.

The core of Lay Dominican life is participation in the monthly meeting of the local chapter or fraternity. The fraternities are linked in a national body which meets for a convention every three years, staying in touch by letter and email, and are part of a wider international movement. The internet is helping us to stay connected and beat the tyranny of distance. The Canberra fraternity meets in the Dominican Fathers' house in Watson with Fr Bernie Maxwell as our promoter. We have about eight active members at present, and would welcome more. If you would like to know more, please contact Peter (62477036) or Michael (62497026).

This article highlights the purpose and activities of Parish groups. If you would like to share something about your Parish group, please give or send (watson@cg.org.au) a draft to the Parish Office.

THE TIGER WITHIN

Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect. (Romans 12:2)

There was a young lad in Italy who used to pass by a sculptor's yard on the way to school. One day, as he walked by, he noticed a huge block of marble in the middle of the yard. The following day, the marble was gone, but behind the closed doors of the workshop, he could hear the sound of chipping, and guessed—rightly—that the sculptor was working on the marble. Several months later, he saw that the doors were open and unable to restrain his curiosity, peeked in and stood transfixed in amazement at the sight of a giant tiger. It was so life-like, with powerful muscles, and a real sense of aggression. He looked at it for a long while, then approached the sculptor. He tugged his coat, looked up into his face with awe written all over it, and whispered: "Excuse me, sir, but how did you know there was a tiger in there?"

Jesus looks at each of us, and he sees the possibilities. He cannot begin, however, without our openness and goodwill ...

by Fr. Jack McArdle with Aneel Aranha



LIVING

Whether you drive a Toyota or you drive a BMW, the road remains the same.

Whether you speak on a Samsung phone or speak on a iPhone whoever you are calling is still the same.

Whether you are flying economy or your flying business class the destination is still the same.

Whether you are wearing a no name watch or a Rolex the time remains the same.

We work ourselves up with increasing our standard of living; but we forget to increase the standard of our life.

But by trying to enhance and increase and improve the standard of living do we not compromise the standard of our life.

It is not the standard of living that makes us happy, it is the standard of our life that makes us happy and we forget those simple things that can truly make us happy.

TWO STORIES

Jesus uses a graphic example to illustrate how hard it is for those who are encumbered to squeeze through a narrow opening. Nowhere in his teaching does he say that wealth is bad, but it can be a hindrance; it can get in the way if we hug it to ourselves.

'Today's readings describe situations in which holding possessions is one of the options. But there are other "treasures" that we might be inclined to choose over wisdom or selflessness. Reputation is high on that list. How many people have not been tempted to fudge a bit in a business venture so that they might appear successful? What force might we be exerting against others in order to emerge as the undisputed "number one"?'

'Personal comfort could also be the "camel" trying to squeeze through the eye of the needle. After all, why should we be the ones who are always called on to "go the extra mile"? Why should we have to worry about the children of someone else's war, or about the elderly poor who live their lives alone? If we are faithful to our obligations, if "all of these [we] have observed from [our] youth," shouldn't we be allowed to enjoy the fruits of our labour? The readings challenge us: "I have set before you reputation and wisdom, comfort and eternal life." What will we choose?'

Excerpt from a commentary by Sr Dianne Bergant

THE GIFT OF WISDOM

One theme the Book of Wisdom takes up is knowing God through contemplating the natural world around us: "For from the greatness and beauty of created things comes a corresponding perception of their Creator" (Wisdom 13:5)". We can only see this, though, if we sit still. As the poet T.S. Eliot wrote, "Teach us to care and not to care Teach us to sit still."

'Wise people are still and calm when everyone else is rushing around in a flap. Because wisdom is not something we just get for ourselves: it is a gift. "The spirit of Wisdom came to me." If you watched the TV series *The Monastery* or *The Convent*, you will have noticed how the busy people who shared the monks' and nuns' lives for forty days gained wisdom through this time of quiet and inactivity. Some who had been atheists came to believe in God.

Jesus' wise advice, "Go, sell everything you own and give the money to the poor", was not popular with the young man who heard it. The often tragic personal lives of wealthy celebrities shows that riches alone do not bring wisdom or happiness. 'And when we start to let go, we will be repaid "a hundred times over in this present time" as well as in eternal life. We will be wise people, with Our Lord Jesus, who is the Wisdom of God.'

Excerpt from a homily by Dominic White OP

TWO STORIES

The new life that Jesus brings us through his ministry is usually called in the Gospel of Mark, the 'Kingdom of God'. Only in the Gospel of today does Jesus speak of 'eternal life'.

The story of the rich young man is two stories, really: the dialogue between the earnest young man and Jesus, and the ensuing conversation between Jesus and his disciples. The desire of the young man who approaches Jesus is to participate in this new life. Something about Jesus has attracted him and makes him thirst for more.

The young man has many material possessions. But what gives a person true happiness is not so much earthly possessions but the state of the heart. Up to now, the young man has always been in control of his life and people because of his wealth and possessions. He probably was never tempted to steal and found it easy to keep the Commandments. But as he approaches Jesus he senses that he has to do something more. Something is missing in his life.

In order to become a disciple of Jesus the young man has to allow Jesus to take control of his life. Jesus looks at the young man who is probably kneeling in front of him and he loves him. He sees all the efforts he has made to keep God's commandments, but he sees also his potential for growth and the possibility to exploit his talents more fully. Jesus challenges the young man where he had least expected it, in his attachment to his wealth. Like many Jews of his time, he had thought that his wealth was a sign of blessing from God. Jesus' challenge to the young man is two-fold: first, he is to sell his possessions and give the money to the poor. The second challenge is Jesus' invitation to come and follow him.

The young man in today's Gospel reading is attracted by the 'Wisdom of God' but lacks the courage and ultimate self-denial necessary to possess it entirely. The Jews considered that wisdom was a gift of God, greatly to be prized, eagerly to be sought. It was something to be possessed, to become the driving force of one's life. The Gospels identify Jesus as the Wisdom of God – the Word of God made flesh. With his Gospels in our hearts, we are truly wealthier than kings, more powerful than death. The Light of Christ is better than a thousand suns, and enables us to look into the human heart with clear sight.

The story is the only time in the Gospel when someone refused to follow Jesus. The young man leaves sadly because no doubt he was impressed by Jesus but felt unable to obey his request to sell all and follow him. The reaction of the disciples who were astonished by his remark that it was hard for all those with riches to enter God's kingdom is perhaps because Jesus' teaching went against current Jewish belief that wealth was a sign of God's favour.

In the 'Promised Land' there was to be no poverty among the people (Dt. 15:4). A just man like Job was blessed with wealth and at the end of his sufferings was restored to his riches (Jb. 1:3-5; 42:10). Poverty for the sake of poverty serves no purpose. But Jesus asks of us the kind of poverty and detachment that allows us to do good to others and to let Jesus take control of our lives.

The 'camel passing through the eye of a needle' is such an exaggerated image. Everybody knows it is impossible. But this exaggeration contains a deep general truth. It is difficult, not to say impossible for a rich person who is attached to his wealth to be a real disciple of Jesus and enter his new way of life. It becomes possible only by God's grace.

The disciples at first see this test as too difficult. If this is the standard, who can be saved? Peter perceives the parallel between the admonition to the rich man and the way of the disciples: "What you ask of him is what we ourselves have done!" Jesus promises Peter that one who has surrendered the old life in favour of the Gospel will be rewarded a hundredfold. Discipleship however has its price, and many of us are like the rich young man who finds it just a bit higher than what we expected to pay. Sadly many of us walk away still with our riches but all the more poorer.

Excerpt from a commentary by Fr John Donahue SJ



What is a Plenary Council?

A Plenary Council is the highest formal gathering of all local churches in a country. Our Plenary Council 2020 is being held so that we can dialogue about the future of the Catholic Church in Australia.

PLENARY COUNCIL 2020

Have Your Say on Holy Rosary Parish Renewal

What is Plenary 2020? Plenary Council 2020 is a meeting of the entire Church in Australia, including bishops, clergy, religious and specifically lay faithful - with the intention of shaping the future course of the Catholic Church in this country. And while it won't affect matters of doctrine, it will have legislative power to shape practices within the Australian Catholic Church. So, for those of us who identify as a Catholic, the outcome of the meeting will most definitely affect us, as ordinary Catholics.

Through Plenary 2020, the Catholic Church in Australia will determine its structures and strategies for the future, which of course will affect its mission of evangelisation—how it will spread the Good News of Jesus Christ in a culture increasingly adverse to Christian values.

There really couldn't be a more pressing matter of consideration for Catholics in Australia at this time. As emphasised by Pope Francis - how do we evangelise in a culture moving rapidly away from the Christian world view?

Plenary Council 2020 is an exciting and pivotal moment. It is an opportunity to determine how as Catholics we might reignite our Church in Australia and also evangelise the culture around us. How might we recapture that zeal for the living God that enflamed the Apostles and the early Christians, and then inspire others with that flame of faith?

In the lead-up to the Plenary Council in 2020, Pope Francis and Australia's Catholic Church leaders have invited all parishioners across Australia to partake in Listening and Dialogue encounters. 2018 is a "Year of Listening", lasting until 19 March 2019 and will be followed by a "Year of Discerning" in 2019, to form the agenda for the actual Plenary Council.

And finally, 2020, the "Year of Proposing," will see the first of two sessions of the Plenary Council take place in October, with a second session taking place in May 2021.

During the second session Australian Bishops will vote on proposed legislation which will shape the Church for generations to come.

This is no mere talk fest: it has been 80 years since the last Plenary Council, and this is your opportunity to be heard and have your ideas considered for inclusion.

Listening and Dialogue encounters are an open and inclusive experience of listening, dialogue and discernment about the future of the Catholic Church in Australia. Cont. —>

Continued - **PLENARY COUNCIL 2020**

Have Your Say on Holy Rosary Parish Renewal

It is a great opportunity to get together a group of friends, family or colleagues and spend some time thinking and talking about your experiences of faith, life and the Church. Everyone is invited to respond to the 3 questions:

What do you think God is asking of us in Australia at this time?

What questions do you have about the future of the Church for the Plenary Council to consider in 2020?

Do you have a story of your experience of faith or the Church you would like to share?

Everyone's experience of faith and the Church is unique and it is important that the Plenary Council hear a diverse range of responses from as many people as possible.

If we want renewal, this is where to begin! Please come along to an information session and Listening and Dialogue encounter to learn more about the Plenary Council and start thinking about what you believe the Plenary Council should consider. Choose between two times available:

Monday 12 November 2018, 7:00 – 8:15 pm OR

Saturday 8 December 2018, 3:30 – 4:45 pm

Room 301.1.19

First floor, Veritas Building, Australian Catholic University

All members of the community are welcome, no matter how engaged you are with the Church at this time in your life.

Feel free to subscribe to the Plenary Council e-newsletter at their webpage <https://plenarycouncil.catholic.org.au/resources/have-your-say/>,

Like the [Plenary Council Facebook page](#)

and follow the [Plenary Council Twitter account](#).

To find out more or even to make an online submission visit <https://plenarycouncil.catholic.org.au/resources/have-your-say/>

WHY ARE YOUNG CATHOLICS GOING, GOING, GONE?

A new report on young adults who no longer identify as Catholic is attempting to understand why so many have "disaffiliated" from the faith they were born into. It comes at a time when more young people than ever before are leaving the church. Whether it's feelings of being judged by religious leaders who don't know or understand them, or being forced by their parents to attend church, or witnessing the sexual abuse scandal and the hypocrisy of church hierarchy, young people are expressing a desire both to break free from organized religion and to be part of a community.

Catholics, aged 15 to 25. This group is often characterised as "none's" because they claim no particular religious affiliation. I don't think of myself as religious or spiritual. I consider myself to be a good person and try to live my life.

Both ecclesial and societal factors were found to negatively impact participation in organized religion, leading the authors to identify three broad categories of former Catholics: the injured (someone who's had negative familial or ecclesial experiences), the drifter (someone with uncertain faith and lack of engagement with a faith community), and the dissenter (someone who actively rejects or resists the church).

There are different things out there, a lot of religions, and I am just trying to be open and able to choose what I want to be.

Jan 22, 2018 - by Julie Bourbon - National Catholic Reporter

Concerned Catholics Canberra & Goulburn

The Future of the Catholic Church in Australia

Several parishioners attended 2 meetings recently regarding the above and the 2020 Plenary Council, held at the Centre for Christianity and Culture in Barton.

The first on the 8/9 "consultation for Women of the Archdiocese was facilitated by Andrea Dean the Director of the Office for the Participation of Women. This meeting was extremely well attended and had the full support of Archbishop Prowse (though he was not present) with many Religious present. We were reminded of Mary Magdala, 'The Apostle of the Apostle' who recognised Jesus when he called her by name in the garden.

We were asked "Why had we come and what did we want to achieve?" We broke down into small groups of 3 or 4 and were asked to discuss the three most important matters occupying our minds and hearts at this time. Listening to each other's views with an open heart and compassion was encouraged. Throughout the day we moved to form new groups and discuss our thoughts. Deep concerns, frankness and honesty with some sadness and merging of ideas came to light.

Some deficiencies identified within the church were:

- The role of women in the church
- Inclusiveness with regard to the marginalised within our society
- Seminary training
- Church renewal
- Ongoing faith education

These proposals will be collated before the next meeting. The formation of a 'Women's Commission' will be the next step for the Archdiocese and a gathering of women on 18 November is planned though an alternative venue may be sought. Refer to 'Catholic Voice for more details on 2020 Plenary Council'. The Second meeting was a public Forum again held at Centre for Christianity and Culture in Barton on the 11 September and presented by Bishop Vincent Long. Diocese of Parramatta and supported by Sr Clare Condon, Congregational leader of the Sisters of the Good Samaritan and Anne Kirwan CEO Catholi-Care.

Again several parishioners attended as did retired Bishop Pat Power, clergy, religious and lay persons.

The October edition of the Catholic Voice (website) <https://www.catholicvoice.org.au/> will no doubt give a comprehensive account of this event.

The next Public Forum will be held in the Chapel of Centre for Christianity and Culture at 7.30pm on Thursday 29 November. (Notice in the foyer).

Thanks to Carmel Lewis for this report.

Study says Churchgoers

live longer than more secular peers

Tempted to drop out of church? For those who treasure longevity, that may not be a good idea. That's the view of Baldwin Way, a psychology professor at the Ohio State University, who led a [study published this summer](#) concluding that churchgoers can expect to live up to nine years longer than their more secular peers. While God may want active worshipers to live longer, that is a theological proposition impossible to prove. But Way said there are plenty of plausible secular explanations as to why churchgoers live longer.

Researchers at Ohio State studied newspaper obituary columns in Des Moines, Iowa, as well as nationally, looking for evidence of church affiliation. "The effect is real, it's a larger effect than gender." (Women have long been known, on average, to live longer than men.) Even in the internet age, Way knows the importance of the newspaper obituary column from personal experience. His 85-year-old father, who lives outside Seattle, plans his week only after reading the obituaries, so he knows when to set aside time to attend funerals. Cont. —>

Continued - STUDY SAYS CHURCHGOERS LIVE LONGER THAN MORE SECULAR PEERS

The impact of religion Way knows as a member of a Salvation Army church community in Columbus, Ohio, as well as a Vineyard group, an evangelical Christian outreach. He also spent years attending Catholic services. As a social scientist, Way is not trying to save souls, but his work illustrates the positive impact faith observance has on people's lives.



"There are benefits to being involved in a church community," he said. The theory he is looking at to explain his findings is that greater social connection leads to better physical and emotional health. Studying deaths is a good way to examine the connection because mortality remains an objective measure of health. In contrast to more subjective reports on the health of subjects, "you are either dead, or you're not," said Way. Religiously active people are able to postpone eternal judgment because they are more likely to be involved with others, Way theorizes. Volunteerism among churchgoers is more pronounced. Getting involved with others through a church community may be a key to increased longevity. Way also cited studies that note participation in religious ritual reduces stress. "Social relationships are the biggest drivers of health," he said. Social science indicators note that the impact of social connections on health is more important than even smoking. He points out to his students, in a classroom adjacent to both a campus café and a gym, that the student meeting a friend over coffee is likely doing more for her health than a fellow student working out alone in the weight room.

In the national sample of the study, the impact of church affiliation was less than in Des Moines, selected because it is ethnically a more homogenous region. African-Americans, whether churchgoers or not, have a lower life expectancy than other groups. But even in the national study, the impact was five years extra longevity among the church-affiliated. The impact was felt most strongly in more culturally conservative regions of the country, particularly the South and the Midwest. Conversely, cities with relatively high rates of church affiliation and openness to new ideas and people — New York is one example — score higher on longevity than more liberal regions with low church affiliation, such as the Pacific Northwest.

Some researchers argue that church affiliation is simply another social network. Robert Putnam, a prominent sociologist, wrote a surprise bestseller *Bowling Alone*, published in 2000, which argued that Americans are losing social connections. Putnam studied a decline in bowling leagues as an example of a trend toward greater social isolation.

Way argued that the jury is still out on whether church affiliation, of whatever denominational stripe, creates greater social bonds than other kinds of organizations. Social scientists aware of the connection sometimes note there can be a chicken-or-egg dispute. Do churches simply attract the healthier and more socially connected? This is a case that the impact of faith on people's lives is negligible. Also, previous research indicates that churchgoers are more likely to avoid behaviors, such as excessive drinking, that decrease longevity.

Way, however, is inclined to believe that churches offer a dimension that other groups can't.

"Other social organizations can provide fellowship and support. But a church is unique because it provides meaning and purpose," he said.

Discovering those connections is a topic, according to Way, for further research. Meanwhile, Way and his father will continue to scour those obituary columns.

[Peter Feuerherd is a correspondent for NCR's Field Hospital series on parish life and is a professor of journalism at St. John's University, New York.]

SCHOOL OF RELIGION / CATECHISTS - New students are always welcome. This year-long faith education program is intended for children who do not attend Catholic schools. Catechists are still needed to help with the classes. Please contact the Parish Office if you'd like more information.

BLACKFRIARS MEDITATION GROUP meets on **Thursday** evenings in the Parish Centre at 7.30pm. Enquiries John Jarvis 6296 2001 or Michael Flynn 6257 1038 Explore at www.wccm.org

CARDS Play social style 'Cards for fun', **Monday** 10am-1pm in the Parish Centre. All welcome!!!

COFFEE GROUP Our monthly coffee group will meet the **third Thursday** of each month Siam Twist Hackett at 10.30 am. We look forward to seeing our usual friends, newcomers most welcome.

CRAFT GROUP meets noon - 4.00pm in the Parish Centre on the **first, second and fourth Wednesdays** of the month .

DOMINICAN LIBRARY will open **Saturday** mornings, 9.30am - 12.00 noon in the Parish Centre. All welcome.

HOLY MARY MOTHER OF GOD PRAYER GROUP meets 2.00pm **Thursdays** in the church. Details Heather 6247 7775.

WEEKLY READER FORMATION Reflections on the readings for the following Sunday are held **Wednesday** evenings at 7.30pm in the Parish Centre. All Parishioners welcome.

PRAY THE ROSARY will be held the First Saturday of every month at 3.30pm in the Church. Confessions available afterwards followed by refreshments in the parish centre. Please bring a plate to share. For more information call Letty on 0418 518 033

CARE OF THE SICK If you know of anyone who is unable to get to Mass and who would like the Eucharist brought to them, please let the office know. If someone is in need of prayer or a visit at home, in hospital or by the Parish Priest - please, let us know.

COELIACS Parishioners who are coeliac (intolerant to Gluten) If you wish to receive a gluten free host at Mass you should advise the Celebrant or Acolyte prior to Mass.

Holy Rosary Church is fitted with an audio loop. It is accessible in all seats by using T- switch on your hearing aid.

PARISH BULLETIN - DEADLINE for notices is

NOON TUESDAY Please contact Jacque in the office Ph. 6248 5925 Fax.6248 7564 or Email: watson@cg.org.au

CATHOLIC VOICE WEBISTE

The Archdiocese has launched a brand new **CATHOLIC VOICE WEBSITE** for current news in the archdiocese go to this link <https://www.catholicvoice.org.au/>



Assignments abroad - Could your skills assist communities overseas? How does the Palms approach work? Just want to know more? **Palms Info Session:** Tuesday 30 Oct, 4:15 pm St Clare's College, Griffith Find out more at www.palms.org.au/events or contact Palms on 02 9560 5333

HOLY HOUR, LITURGY OF LAMENT AND HEALING

22nd October - Archbishop Christopher invites parishioners to join him at St Peter Chanel Church, 6-7pm in Yarralumla. This liturgy accompanies the National Apology to Victims and Survivors of Institutional Child Sexual Abuse. In prayer, we will gather with heads bowed seeking healing and hope in Christ.

EVENTS

18 October - A free Parent Forum and Documentary Screening will be held 6-8pm THIS Thu 18th October to help parents, grandparents and educators become more aware of the disturbing sort of material which is just a click away from young children whenever they are online. The event is being hosted by Edmund's College and organised by the Archdiocesan Marriage & Family Office. Participants will also receive a free resource pack from Perimeter Guardian with tips and advice about how to speak calmly and confidently about this issue within the family and how to keep children as safe as possible while online. Bookings are essential at <http://bit.ly/over18doco> Enquiries lara.kirk@cg.org.au 0429 192 869

19 October - MOVIE NIGHT - *Home in Queanbeyan* will be holding a Movie Night at the Q Theatre from 6.00pm. www.homeinqueanbeyan.org

21 October - PREPARE, PACK AND PRAY THE CAMINO ACT Right to Life will host a Public Conversation with Moya Homan & Julie Rogers, newly returned from the Camino at 2.40pm in the Parish Centre Transfiguration Parish, Curtin. The 'Conversation' will be preceded by the ACT Right to Life AGM at 2pm. All welcome

29 October - SHADOW & TRANSFORMATION How Shadow is the gold of Transformation. A seminar by Dr Patricia Moroney, a Spiritual Director/Psychotherapist on Monday 29th October - 6.45pm at Holy Trinity Parish Centre Strangways Street, Curtin. Register by 22 October on 6286 3388.

30 October - ST THOMAS MORE FORUM The Catholic Church In Australia - Where To From Here? Tuesday 30 October 2018 | 7.30PM - 9pm - Keynote Speaker: Professor Greg Craven AO, GCSG Vice-Chancellor and President of Australian Catholic University. Holy Faith Hall, Campbell. RSVP 26 October. Bookings at forum@stthomasore.org.au

10 November - REXBAND CONCERT - QUEANBEYAN The Alphonsa Syro-Malabar parish community extend an invitation to one and all to join them for a concert with the Rexband from India. **Online Tickets:** <https://www.trybooking.com/RLQA>

YEARNING FOR PEACE - Bookings for the tour to South India "Yearning for Peace" are due to close shortly. If interested, please contact Marie as soon as possible. The highlight of this tour is a five night's retreat led by Fr Joe Pereira that includes daily mass, meditation and yoga. For further information, please contact: Marie Fonseca: 0418 265117. Email: info@spiceodyssey.net.au Website: www.spiceodyssey.net.au Andre Rasquinha: 0403 569 079 Email: andre@traveltalk.com.au

ACCOMODATION WANTED

Weekly Board - country female Nursing student to attend CSU Dickson, Monday to Friday, well mannered and responsible. Please phone Sharon at St Patrick's Cooma office 0400 597 930

ROSTERS 20 / 21 September 2018

Saturday 5.00 pm Holy Rosary

Acolyte / Server	R. Paul	
Readers	P. English	E. Smith
Presentation of Gifts	Vanderzil Family	
EMOE	T. O'Neill	

Sunday 8.00am Holy Rosary

Acolyte / Server	M. Falk	
Readers	B. Bandle	C. Bandle
Presentation of Gifts	Bandle Family	
EMOE	E. M. Falk	

Sunday 10.00am Holy Rosary

Acolyte / Server	L. Kim	
Readers	J. Cooke	H. Pham
Presentation of Gifts	Vu Family	
EMOE	E. Musolino	M. Mastrolembro

Sunday 5.00pm Day Holy Rosary

Acolyte / Server	Volunteer	
Readers	M. Proctor	V. Van der Sanden
Presentation of Gifts	M. Family	
EMOE	C. Mackay	K. Sneddon
Counters	T. Ryan R. Walpole	J. Smith