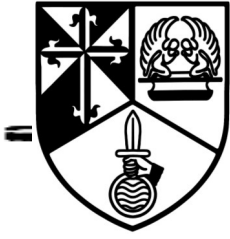


Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



VERITAS



Issue 45
26 September 2021
Year B

Twenty Sixth Sunday in Ordinary Time

HOLY ROSARY CHURCH

Parish Priest
Fr Mannes Tellis OP
(To contact Please Text)
0414 396 532

Assistant Priest
Fr Rafael Cabezon OP
Dominican in residence
Br Francis McKinnon OP

Holy Rosary Church
Cnr Phillip Avenue &
Antill Street, Watson ACT

Postal Address
PO Box 900, Dickson
Ph. 6248 5925

Office Hours -
Monday, Tuesday,
Thursday, Friday
9am to 12.30pm

Office Staff
Jacquie Cortese
Jim Smith

Email:
watson@cg.org.au
Website:

www.cg.org.au/watson

Facebook:

www.facebook.com/Holy-Rosary-Parish-Watson

Mass Times

Monday - NO Mass
Tuesday & Thursday
8.00am

Wednesday & Friday
5:30pm

Saturday - 9:00am
Vigil - 5:pm

Sunday - 8:00am, 10:00am,
5:00pm

Reconciliation

Saturday 12pm—12.30pm
and 4pm—4.30pm

Adoration - Holy Hour

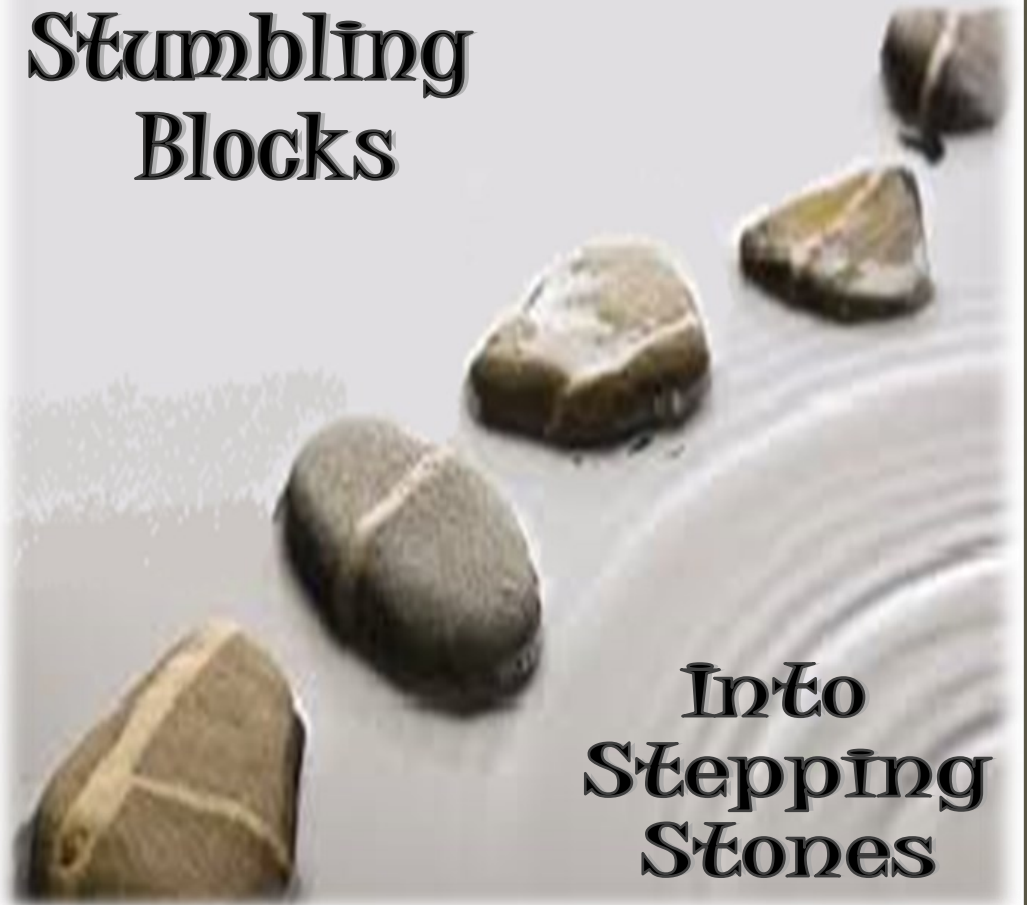
Tuesday 12 Noon - 1:00pm

Pray the Rosary

First Saturday each month 3.30pm

**If you are in Urgent need of a Priest
out of office hours call - 6248 8253**

Turning Stumbling Blocks



Into Stepping Stones

BOOKINGS FOR WEEKEND MASSES ARE ESSENTIAL.

If you are feeling unwell please DO NOT come to church.

Please scan the QR Code & record your name, alternatively please write your name and contact number on the register provided.

PLEASE sanitise your hands on entering the foyer or parish centre.

**Please DO NOT return your bulletin to the basket,
if you are not taking it home put it in the bin.**

ENTRANCE ANTIPHON

Entrance Antiphon: Daniel 3: 31, 29, 30, 43, 42

All that you have done to us, O Lord,
you have done with true judgement,
for we have sinned against you
and not obeyed your commandments.
But give glory to your name
and deal with us according to the bounty of your mercy.

FIRST READING

First Reading: Numbers 11:25-29

A reading from the book of Numbers

The Lord came down in the Cloud. He spoke with Moses, but took some of the spirit that was on him and put it on the seventy elders. When the spirit came on them they prophesied, but not again.

Two men had stayed back in the camp; one was called Eldad and the other Medad. The spirit came down on them; though they had not gone to the Tent, their names were enrolled among the rest. These began to prophesy in the camp. The young man ran to tell this to Moses, 'Look,' he said 'Eldad and Medad are prophesying in the camp.' Then said Joshua the son of Nun, who had served Moses from his youth, 'My Lord Moses, stop them!' Moses answered him, 'Are you jealous on my account? If only the whole people of the Lord were prophets, and the Lord gave his Spirit to them all!'

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Responsorial Psalm: Psalm 18(19):8,10,12-14

The precepts of the Lord give joy to the heart.

The law of the Lord is perfect,
it revives the soul.

The rule of the Lord is to be trusted,
it gives wisdom to the simple.

The fear of the Lord is holy,
abiding for ever.

The decrees of the Lord are truth
and all of them just.

So in them your servant finds instruction;
great reward is in their keeping.

But who can detect all his errors?
From hidden faults acquit me.

From presumption restrain your servant
and let it not rule me.

Then shall I be blameless,
clean from grave sin.

The precepts of the Lord give joy to the heart.

SECOND READING

Second Reading: James 5:1-6

An answer for the rich. Start crying, weep for the miseries that are coming to you. Your wealth is all rotting, your clothes are all eaten up by moths. All your gold and your silver are corroding away, and the same corrosion will be your own sentence, and eat into your body. It was a burning fire that you stored up as your treasure for the last days. Labourers mowed your fields, and you cheated them – listen to the wages that you kept back, calling out; realise that the cries of the reapers have reached the ears of the Lord of hosts. On earth you have had a life of comfort and

SECOND READING

Cont...luxury; in the time of slaughter you went on eating to your heart's content. It was you who condemned the innocent and killed them; they offered you no resistance.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Gospel Acclamation: cf John 17:17

Alleluia, alleluia!

Your word, O Lord, is truth:
make us holy in the truth.

Alleluia!

GOSPEL

Gospel: Mark 9:38-43,45,47-48

John said to Jesus, 'Master, we saw a man who is not one of us casting out devils in your name; and because he was not one of us we tried to stop him.' But Jesus said, 'You must not stop him: no one who works a miracle in my name is likely to speak evil of me. Anyone who is not against us is for us.'

'If anyone gives you a cup of water to drink just because you belong to Christ, then I tell you solemnly, he will most certainly not lose his reward.'

'But anyone who is an obstacle to bring down one of these little ones who have faith, would be better thrown into the sea with a great millstone round his neck. And if your hand should cause you to sin, cut it off; it is better for you to enter into life crippled, than to have two hands and go to hell, into the fire that cannot be put out. And if your foot should cause you to sin, cut it off; it is better for you to enter into life lame, than to have two feet and be thrown into hell. And if your eye should cause you to sin, tear it out; it is better for you to enter into the kingdom of God with one eye, than to have two eyes and be thrown into hell where their worm does not die nor their fire go out.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

COMMUNION ANTIPHON

Communion Antiphon: Cf. Ps 118: 49-50

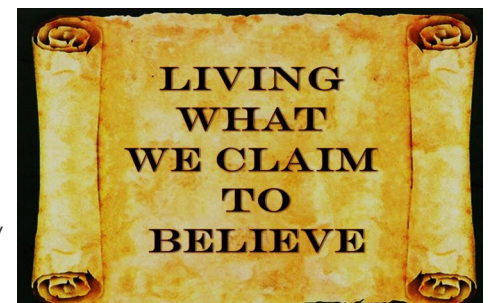
Remember your word to your servant, O Lord,
by which you have given me hope.

This is my comfort when I am brought low.

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THIS WEEK

We make numerous decisions every day. Some are almost unthinking (where to go on our daily walk), some require a little more attention but have no real consequence (what to have for dinner), while other decisions, at work and home, require deep consideration as they can have long-lasting effects. The readings this week challenge us to pay attention to our attitude and inner motivation. Let us pray then for ourselves and our leaders that our decisions are informed by humility and an attitude of service.



A MIXED BAG

This week's gospel covers a number of areas: it's rather a mixed bag of teachings !:

- 1) Jesus' name is powerful and can be used by anyone to face evil,
- 2) Assistance to those who work in Christ's name will in turn also receive a reward,
- 3) Scandalous behaviour inhibits belief,
- 4) What to do with temptation and the tendency towards habitual sin.

The power of Jesus' name

It is a traditional idea that the Holy Name of Jesus is a powerful antidote against sin and evil. Jesus name means "God saves" meaning God saves us from that perpetual foe namely sin, that which causes us to be divorced from God. The Holy Name is sacred as we know and yet on the television and in films we often see the Holy Name used as a curse word, this is the sin of blasphemy and is opposed to the second commandment "**Thou shalt not take the name of the Lord in vain**". Blasphemy is insulting language which expresses contempt for God either directly or through His saints or holy things. Blasphemy is a direct attack on God and his holiness, it is a grave sin. The sin of blasphemy also covers other sacred persons such as the Blessed Virgin Mary, the Saints or even things related to the Church, in some cultures its common to curse for instance items used during Mass.

Assistance to those who are Ministers of Christ

Another aspect of our gospel this week is the reward those who help the ministers of the Church are promised. This teaching of Jesus is crystallised in what is known as the precepts of the Church, of which there are five:

To assist at Mass on the Sundays of the Year and on days of Obligation

To fast and to abstain from flesh meat (meat, chicken etc) on the days appointed by the Bishops

To confess all mortal sins at least once a year

To receive Holy Communion during Easter time (The Paschal Precept-the period which spans from Ash Wednesday to Pentecost Sunday)

To contribute to the support of the Church

This last precept, to support the Church in its works, is, in shadow, brought up in the gospel for today. Jesus teaches that anyone who supports materially those who belong to Christ will not lose their reward. Supporting the clergy, the works of the Church and indeed the upkeep of the parish church and environs falls under the entire programme of Christ to further the gospel in the world. Jesus commands the disciples to 'make disciples of all nations', this project would be all the more difficult if there were not the materials to assist in this work. Not everyone can go out there and minister in word and deed so like a good body each member helps the other members and thus the work of the gospel can continue.

Giving to the Church is also a sign of gratitude to God. People who have been blessed with wealth should give in return something to God as a sign of thanksgiving, for those blessed with wealth will have to give an account of how they used their riches. In giving to the material needs of the Church and to Christ's mission we know from our scriptures today that that giving will not go unnoticed by God.

Scandal

Jesus also talks about in this gospel passage the prevalence of scandal, which is giving bad example to others,

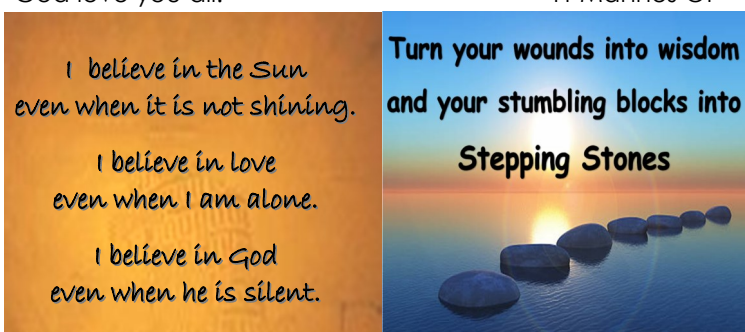
Cont...particularly to children. Jesus informs us that scandalising children is a grave sin and merits a hefty rebuke " But anyone who is an obstacle to bring down one of these little ones would ...be better thrown into the sea with a great millstone round his neck" This exhortation is pertinent to the Church in our age which sadly has destroyed the faith of so many little ones through the depravity and filth of child sex abuse. Our Lord's words then to us as the Church must be taken with the utmost seriousness, the question is what structures will change to ensure that this type of scandal never occurs again, ever. Perhaps our Plenary Council which convenes in October will develop concrete actions to protect our young ones both in their bodily integrity but also in their faith. This means that our teaching of the Catholic faith needs to be clear, precise and unambiguous, for spiritual abuse through neglectful teaching of the faith is also a grave scandal.

Temptations

It was Padre Pio, whose feast we celebrated during the week (23rd September), that said that temptations are a sign that the Lord loves us. This saying appears, at first, as counter intuitive for temptations can be so severe that often, because we are weak, we give into them. Yet what Padre Pio means here is that temptations can also be a moment for us to achieve a victory over ourselves, if, with humility and imploring God's grace, we conquer that vice which has on previous occasions beaten us. Jesus gives us some pointers on how to overcome temptations and this is done by removing either ourselves, or the object of temptation, away; putting it out of sight. Breaking vice can be a difficult thing because it may mean leaving a relationship or friendship, it may be a source of embarrassment, it may be stopping the activities we like to do. You see all sin, and particularly habitual sin, is form of enslavement. When the pleasure elements of ourselves crave only creaturely comforts then we become, in a sense, a worshipper of that thing. Hence the vice of gluttony deifies food and drink, the vice of lust deifies sex, the vices of pride, vanity and envy deifies the person themselves, the vice of avarice worships money and material things. All of these little gods can control us, Jesus says that we must cut them off, or convert them into something virtuous. Therefore, the avaricious man can become magnanimous by donating his money to worthy causes, the glutton can take on, now and again, fasting, the lustful man can curb his vice by avoiding certain tv shows, internet sites, entertainments. The sin of lust particularly effects many people particularly in the use of immoral websites; thus the computer may need to be removed elsewhere in a place the sin of lust cannot be engaged in. Overall our Lord is the master psychologist he knows that there are things in this world that will be used by the Evil One to lure souls away from God, and the only remedy is a brutal one; cut it off, remove it, pull it out from the roots. By the grace of God may we know our own vices and seek to remove them from our lives through prayer and the prudence that Jesus teaches in our gospel.

God love you all.

Fr Mannes OP



CUTTING OUT THE CAUSE OF SIN

Twenty-Sixth Sunday of the Year.

Fr Robert Verrill OP prompts us to examine our own hearts and to seek transformation, in order to let Christ enter our lives.

Some sayings of Jesus are so difficult to deal with, it is tempting to say He was exaggerating and we shouldn't take Him too literally. For example, in today's Gospel, when Jesus says 'If your hand should cause you to sin, cut it off,' did He really mean it, or is this just Semitic hyperbole? One possible way to deal with this saying would be to take



Jesus a bit more literally: He doesn't actually say our hands cause us to sin.

If instead of sin, He had been talking about a diseased part of the body, we wouldn't find it particularly objectionable if He had said we should cut it out if this would save our life. The reason the thought of chopping our hands off is so objectionable is because in reality there are other more fundamental causes of our sin. The force of Jesus' language should alert us to the urgency with which we need to deal with the real causes of sin. It belongs to penance to cut out these causes.

Earlier on in Mark's Gospel, Jesus does in fact allude to the cause of sin. He teaches that out of the heart of man comes evil thoughts and actions. In this teaching we need to remember that the hearer's of Jesus understood the heart to be not only the source of a person's emotions, but also of their thoughts and every decision they make. Our sins are caused by our disordered thoughts and desires.

The Greek word for repentance, meta-noia literally means a change of mind. We need to listen to the prophetic voice of John the Baptist and repent. We need to reorder our thoughts and desires, so that the way is clear for Christ to enter into our lives. And we need to give expression to our repentance, to our change of mind, through acts of penance. Traditionally the most important forms of Christian penance have been prayer, fasting and almsgiving. Perhaps if we were more aware of how penance cuts away the causes of sin and enables us to be united with Christ, we might perform our acts of penance more readily and joyfully.

All too often we would prefer to avoid the need for penance, so we look away from our own hearts and we try to find other external causes for our sin. We look for people and other circumstances to blame. Jesus does recognise that people can cause others to sin and that it is a terrible thing when this occurs, worse than being thrown into the sea with a millstone tied around one's neck. But Jesus is not telling us to be exclusive and cut people off from the Church. It is the disciples who wanted to be exclusive. They wanted to exclude the man casting out demons in Jesus' name because they didn't consider him to be 'one of us.'

It is rather ironic that shortly before this incident, the disciples were unable to cast out an unclean spirit. When they asked Jesus why they were unable to cast it out, He said that this kind cannot be driven out by anything but prayer and fasting. So we might suppose that the outsider who successfully managed to cast out a demon, was someone who prayed and fasted, someone who was truly

Cont...repentant. How terrible it is then, if we try to exclude such people and block the path of repentance. Jesus' warning about causing others to sin, is not so much a warning to others, but a warning to us. Only God knows whether or not someone is truly repentant, so we are putting our souls in great danger if we go around judging who is in the in-crowd and who is not.

In cutting out the causes of sin, we shouldn't start with other people – we should start with ourselves. Trying to root out sin in other people is likely to lead to dissension, to factions and to hatred. But if we try to root out the sin in ourselves, if we examine our hearts and truly repent, we will enter into the peace, unity and love of Christ.

A reflection on the Gospel Fr Robert Verrill O.P.

The disciples were scandalized by an outsider curing in Jesus' name. To the Jew of Jesus' time, a name revealed the power and purpose of the person; to invoke the name of Jesus meant to tap into his healing power. But use of the name had a price; to use a name meant the one invoking it had a relationship to the person, the power, and the movement the name represented. On these grounds, John objects to the outsider healing in Jesus' name. John's question seems to say: 'How dare he! This outsider should be one of us!'

Jesus turned the objection to the question of discipleship. No matter how small the kind act, no one who did good in the name of Jesus should be stopped. In fact, anyone who did not oppose Jesus and his movement were considered potential friends and benefactors. (This outward world view allowed Christianity to grow rapidly. Anyone was a potential Christian.) Friendship began with a simple kindness. A benefactor relationship began with a single act of charity. The good others did for Christ and his followers did matter! *Excerpt from www.word-sunday.com*

LOVE IS A CALL TO ACTION

"Jesus did not mean these passages for his follower's comfort. Jesus used the passages to challenge his disciples. In the culture of Jesus' time, status and reputation stood above accomplishment. It did not matter what someone did. What others said about him did matter. If someone did engage in activity, his efforts were only meant for self-glorification. Through the eyes of many Jews, God blessed his faithful with economic abundance, natural ability, and impeccable reputation. The poor, the lame, and the sinner were to be shamed and avoided."

"This description might be over-simplified and almost a caricature, but it does point out an immature spirituality that existed in the time of Jesus, as well as today. The words of Jesus challenged the notions of blessing some followers had. Jesus never said, 'Blessed are the rich and self-important who stand over you with spiritual advice.' He did say, 'Love one another.'

"Love did not mean a warm, comforting feeling. It meant to help others in need. In other words, Jesus turned the conventional wisdom upside down. Action ('love' as serving those in need) stood above status and reputation. In fact, such action was the key to a growing relationship with God."



Excerpt by Larry Broding, The Word Sunday website.

SEEK SECURITY IN THE SON, NOT IN STUFF

"Today's Gospel continues from last week's and is part of the 'Last Discourse' in John's Gospel. John sets this just before Jesus' Passion and has crafted it to form a summary of Jesus' teaching and commissioning of his disciples.

"He urges them to stay in his love by keeping his commandments. In the light of the events to come, he speaks paradoxically of joy. His words seem kindly and reassuring - and yet within them are the realities of his death and an uncertain future for the disciples. Their security will come, not from material things, but from the knowledge that, in loving one another, they remain in the love of Jesus and the Father. This love is so great that it will lead Jesus to lay down his life for them - and for us.

"Jesus again emphasises that the relationship between those first disciples and himself has moved beyond master and servants - they are vine and branches - they are now friends. This distinction sets Jesus' ministry apart from the norm of the day - and in many instances in our day - where the teacher and the student maintain a professional distance.

"In Jesus, all authority is found - but it is not an aloof authority - but one which is not afraid to draw people into friendship and which will happily take a bowl and wash the feet of those some would call his inferiors."

From Catherine McElhinney and Kathryn Turner, from the Weekly Wellsprings

JESUS A DISTURBINGLY CHALLENGING TEACHER

'Jesus is such a wonderful, but also disturbingly challenging teacher who moves us into the world of God's ways and thoughts. If ever we are tempted to squabble about our position in the community, let us remember that Jesus, the pre-eminent one, humbled himself to be less than a slave.

'Whenever we get caught up in issues of control, let us remember that God does not intervene with control into every moment of our lives. Jesus let go of control, and surrendered to the absolute demands of self-giving love. Whenever we want things our way, let's remember that Jesus put himself last - and surrendered entirely to his Father's way and his Father's will.

Excerpts from a homily by Fr Paul Kelly

SEEDS OF FAITH

'In the Gospel, Jesus has appointed twelve apostles to work in his mission. The apostles come upon someone else doing a work which is part of their own mission from Jesus and try to stop him. They want confirmation from Jesus in this, but he rebukes them and says that if the work is done in his name then it is not at odds with his mission.

'The mission of both Moses and Jesus presupposes that God is already at work with his Spirit in the world. The group of seventy or twelve (symbolic numbers) are sign and witness to this. They refer to God's activity in the world. They do not encapsulate it.

'Both Old and New Testament attest that a single God is working at all times and everywhere in the whole of creation and in the whole of the history of the world. All mankind is enveloped in this. God's life and Spirit is given to all. This gives rise to the ancient view that in all times and places the 'seeds of the Word' are to be found. The function of the Church is to raise up and perfect and bring into the Church-sign the reality of unity of whatever is found sown in human minds and hearts.'

Excerpt from a homily by Fr. Jonathan Fleetwood OP

DO NOT PREVENT HIM

In an almost identical situation to Joshua and Moses, Peter complains to Jesus about an outsider who is working miracles in Christ's name. Our Lord is not mad. He points out that anyone who is not against him is really with him. This is a lesson in tolerance that we should apply to anyone who doesn't think or believe the same that we do.

<http://www.4catholiceducators.com/lonsdale>

A TRULY CATHOLIC SPIRIT

The Second Vatican Council declared that the church is 'a universal sacrament of salvation,' in other words, the people of God are a sign to the whole world announcing its salvation. The priestly function of this people is to mediate salvation; its prophetic function is to announce salvation to the world through its sanctifying presence in the world.

The problem is that too many of God's people view this prophetic function within a limited context. They see it as a task of the leadership, somewhat like the old sedative, "Let Father do it."

Today's reading from the book of Numbers makes it clear that prophecy, the carrying of God's message to the world, is not the special task of only a few people: "Would that all the people of the Lord were prophets!"

If only all Christians felt a commitment "to bring [God's] pardon and [God's] kingdom to all we meet!"

The Gospel takes this point a step further. Not only must God's truth be spread through all of God's people; it must also be spread by those who are "not of our company." Vatican II recognized that there is truth in all the world's great religions as well as in its secular institutions, for as Jesus declared: "Anyone who is not against us is with us." Since the whole Church is missionary, ... the work of evangelization is a basic duty of the People of God. ... Therefore, all sons of the Church should have a lively awareness of their responsibility to the world. They should foster in themselves a truly catholic spirit. They should spend their energies in the work of evangelization.

Gerald Darring <http://liturgy.slu.edu/>

THE UNIQUE WAY OF SALVATION

'This Sacred Council wishes to turn its attention firstly to the Catholic faithful. Basing itself upon Sacred Scripture and Tradition, it teaches that the Church, now sojourning on earth as an exile, is necessary for salvation. Christ, present to us in His Body, which is the Church, is the one Mediator and the unique way of salvation. In explicit terms He Himself affirmed the necessity of faith and baptism and thereby affirmed also the necessity of the Church, for through baptism as through a door men enter the Church.'

Extract from Lumen Gentium

Some people can be given an entire field of roses and only see the thorns in it. Others can be given a single weed and only see the wildflower in it. Perception is a crucial component of gratitude. And gratitude is a vital component to joy.

THE GIFT OF MIGRANTS

For Victorians World Migrant and Refugee Sunday, the last Sunday of September, is traditionally held the day after the AFL Grand Final. For some dedicated supporters it will be a day of joy; for others of desolation.



The mixed emotions of the weekend and its overshadowing by uncertainty make it a suitable day for remembering migrants and refugees. In the Australian Catholic Church, it prompts gratitude and joy for the gift that people from different nations and their children have been for both church and nation. We remember the Irish immigrants who were the heart of so many communities, whose churches and schools were built with the pennies of the poor. We remember also the European and Middle Eastern immigrants of early days. We recall, too, the people of so many European nations who came from a war-devastated Europe after the Second World War – English, Dutch, Polish, Italian, and others, and the later refugees and migrants from Vietnam, Latin America, Lebanon, the Baltic nations, India and Africa. Both the Australian community and the Church have been so blessed by the contribution they have made. Migration has shaped and reshaped the face of Australia, and has reminded us that we all have trespassed on a land first cared for by Indigenous Australians.

JOY AND PAIN

If we remember the gift that the lives of migrants and refugees have brought us, we also remember the pain and dislocation that was part of their experience. For them it meant a leaving of home, of familiar place, language or dialect, friendships and landscape, and a making of new connections. For people who came later in life it may have meant that different dress, difficulty in speaking English and inability to comprehend new customs and culture made a distance between them and Australians of other backgrounds. For children it often meant a difficult balance of living in two cultures and being excluded by their peers because of their difference. The lives of migrants and refugees were often marked by difficulty and sacrifice, which we remember and celebrate today.

For people who came as refugees life the contrast between joy and pain, acceptance and rejection, and generosity and meanness has been particularly marked. They met two sides of Australia, one hospitable and one vicious. For many years Australia was generous in receiving and supporting refugees on their arrival in Australia and in helping them to be welcomed members of the Australian community. They have contributed enormously to Australian culture and prosperity.

PRAYING FOR A BETTER MIND AND HEART

More recently, however, Australia's treatment of people who fled from persecution and arrived by sea has become increasingly cruel. They were not treated as persons like us worthy of respect, but like parcels that can be allowed to be moved from place to place, discarded, never delivered, never allowed to live ordinary lives and never to be accepted as members of the Australian community. As we remember them on Migrant and Refugee Sunday it becomes a day of shame, of solidarity with people whose humanity has been denied, and of prayer that as a nation

Cont... we may come to a better mind and heart.

Migrant and Refugee Sunday offers us two snapshots of our nation, one of a park in which people mingle together hospitably, and the other of a prison ringed with barbed wire and controlled by guards to keep people out.

The fall of Afghanistan to which we have so many ties through citizens who came from that country and through our part in making war there has left many more people in fear of persecution. Their faces will continue to be seen in our media. **The Catholic Alliance for People Seeking Asylum** through its work on upholding the dignity and rights of each person seeking asylum has tried to make their faces recognisable. They must be in our hearts and on visas that entitle them to live in our land. **Fr Andrew Hamilton SJ**

WORLD MISSION MONTH

If electronic:

As we prepare to enter the month of October – a time when the Church celebrates World Mission Month - let us turn our hearts, minds and even our financial affairs, to the missionary work that the Catholic Church does with, and for, children around the world including Thailand. Consider your capacity to either make a major gift in this life or an eternal legacy, through a gift in your will.

For more information about ways you can contribute to the vital, life-giving work supported by Catholic Mission, click [here](#). For information about leaving a bequest to Catholic Mission, click [here](#). To follow up with Catholic Mission and about any aspect of its work, please call our Diocesan Director in Canberra & Goulburn, Karen McKerron on 0411 924 288 or email her at kmckerrow@catholicmission.org.au

If on paper:

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THE HEART – PLACE OF ENCOUNTER

'The heart is the dwelling-place where I am, where I live; according to the Semitic or Biblical expression, the heart is the place "to which I withdraw." The heart is our hidden centre, beyond the grasp of our reason and of others; only the Spirit of God can fathom the human heart and know it fully. The heart is the place of decision, deeper than our psychic drives. It is the place of truth, where we choose life or death. It is the place of encounter, because as image of God we live in relation: it is the place of covenant.'

Catechism of the Catholic Church

The only difference between stumbling blocks and stepping stones is the way in which we use them!

THE SIGN OF THE CROSS

' Catholics often begin and end prayers with the Sign of the Cross. This is not an empty gesture. It is a constant reminder to us that the Cross brought Salvation. It is a prayer. A cross is traced with the right hand, touching the forehead, the chest, then the left and right shoulder while invoking the Holy Trinity by saying "In the name of the Father, and of the Son and of the Holy Spirit. Amen.'

From the Catholic Enquiry Centre

PARISH SPIRITUALITY

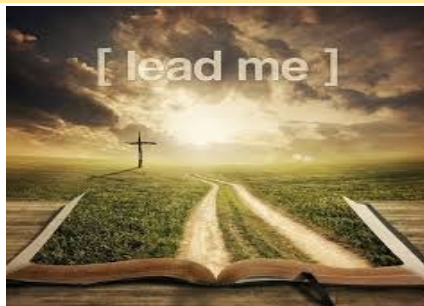
"True Christian discipleship does not simply involve doing things for others. It means acknowledging that we are all part of the one human family and that like Jesus himself we are to take on the burdens and the hardships of others. During his public ministry Jesus was 'at home' with the lepers, the blind, the handicapped, with sinners and with little children. It sometimes worries me that 2000 years after Jesus walked this earth, the Church has become too respectable; we can be afraid of getting our hands dirty."

Excerpts from an article by Bishop Pat Power

MAKING THE MOST OF THE OPPORTUNITY

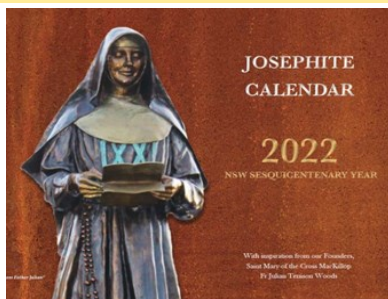
Why did God put us on Earth? Most of us live here for less than a century. Some leave a mark of their passing, but most do not. If we think only of our earthly existence, it may seem futile. But if

we see this life as our childhood, it becomes a prep school for something better to come. We graduate when we learn to love unselfishly. God gives us time to mature.



JOSEPHITE CALENDAR ORDER

Many people throughout Australia, New Zealand and across the world appreciate the availability of a Catholic Calendar which features quotations from the writings of our Australian Saint, Mary MacKillop. Next year, 2022, is a significant year for NSW in that it is 150 years since the first Sisters of Saint Joseph first came to NSW. Enquiries Any Josephite Convent or Mary MacKillop Centre in Australia.



Small acts have a ripple effect.
Tip your server. Return shopping cart. Pick up a piece of trash. Hold the door for the person behind you. Let someone into your lane. The little things we do for each other -- that's how we change the world.



In Your Prayers please remember those in our community who are ill:

Greg O'Neill, Ruth Burke, Frank Zobec, Carol Hallam, Mary Martin, Barbara Wilson, June Pollard, Anne Corver, Ursula Ramsay, Edith Jensen, Philip Bailey, Fr Ellis Clifford, Mimma Gia, Awny El-Ghitany, Bob Hackett, Joe Schimizzi, Rosa Maria Santos, Margaret Sullivan, Mary Lou Pentony, Elizabeth Webster, Pamela Sandy, Maureen Blood, Beth Delos Santos, Peter Catlin, Terry Stephens, Bernard Druett, Veronica & Paul Cornelly, Denis Lawrence

IMPORTANT WWVP CARDS

Please forward to the Parish Office any confirmation emails from Access Canberra or new cards for anyone who has been volunteering especially those who will continue volunteering after the lockdown period. If anyone has not provided a new card or email confirmation, can you please ensure that you do so before volunteering again in a role requiring a WWVP. Please check to see if your card will expire over the next few months and remember to renew.

SUSTAINABILITY

Sat 2 Oct, 4pm - Sustainability update with the ACT Minister for Water, Energy and Emissions Reduction Shane Rattenbury. ACT Attorney General and Minister for Water, Energy and Emissions Reduction Shane Rattenbury will discuss the ACT's progress toward 100% renewable electricity, the future of gas and environmental sustainability issues one year on from the 2020 ACT election. He will be quizzed by young people in his electorate.

The event, part of a Sustainability Festival which is this year online, is hosted by the Social Justice and Environment Group, Holy Cross Anglican and St Margaret's Uniting in Hackett, Canberra.

To register: <https://www.eventbrite.com/e/sustainability-in-the-act-community-conversation-with-shane-rattenbury-tickets-169560924289>

To join the event on the day use this Zoom link: <https://adcg.zoom.us/j/5675297261>

PRAYING THE ROSARY

A message from Aid to the Church in Need Australia: **One Million Children Praying the Rosary:** ACN invites you to join the prayer campaign 'One Million Children Praying the Rosary' for unity and peace in the world on the 18th of October. Be part of this prayer campaign and join many others! Register and learn more at www.aidtochurch.org/one-million-children

