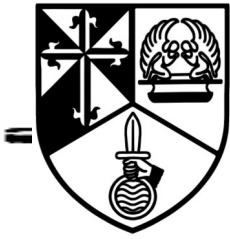


Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



VERITAS



Issue 47

10 October 2021

Year B

Twenty Eighth 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

Jacque 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

How far will you go!

RETURN TO MASS

From Saturday 16 October Weekday Masses will return for **25 parishioners**
Weekend Masses will begin on 30/31 October for **100 parishioners** per Mass.
16 Oct - Saturday 9am, 19 Oct - Tuesday 8am, 20 Oct - Wednesday 5.30pm,
21 Oct - Thursday 9am, 22 Oct - Friday 5.30pm, 23 Oct - Saturday 9am.
It is essential that you book for Vigil / Sunday Masses when they begin.
Once numbers are reached parishioner's will no longer be allowed into the
church. **Try booking Link: 30 / 31 October**

<https://www.trybooking.com/BUPHH>



ENTRANCE ANTIPHON

Entrance Antiphon: Ps 129: 3-4

If you, O Lord, should mark iniquities,
Lord, who could stand?
But with you is found forgiveness,
O God of Israel.

FIRST READING

First Reading: Wisdom 7:7-11

A reading from the book of Wisdom

I prayed, and understanding was given me; I entreated,
and the spirit of Wisdom came to me. I esteemed her
more than sceptres and thrones; compared with her, I
held riches as nothing. I reckoned no priceless stone to be
her peer, for compared with her, all gold is a pinch of
sand, and beside her silver ranks as mud. I loved her more
than health or beauty,
preferred her to the light, since her radiance never sleeps.
In her company all good things came to me, at her hands
riches not to be numbered.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Responsorial Psalm: Psalm 89(90):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 work 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!

SECOND READING

Second Reading: Hebrews 4:12-13

The word of God is something alive and active: it cuts like
any double-edged sword but more finely: it can slip
through the place where the soul is divided from the spirit,
or joints from the marrow; it can judge the secret emotions
and thoughts. No created thing can hide from him; every-
thing is uncovered and open to the eyes of the one to
whom we must give account of ourselves.

The word of the Lord.
Thanks be to God.

GOSPEL ACCLAMATION

Gospel Acclamation: Matthew 5:3

Alleluia, alleluia!
Happy the poor in spirit;
the kingdom of heaven is theirs!
Alleluia!

GOSPEL

Gospel: Mark 10:17-30

A reading from the Gospel of Mark

Jesus was setting out on a journey when a man ran up,
knelt before him and put this question to him, 'Good mas-
ter, what must I do to inherit eternal life?' Jesus said to him,
'Why do you call me good? No one is good but God
alone. You know the commandments: You must not kill;
You must not commit adultery; You must not steal; You
must not bring false witness; You must not defraud; Honour
your father and mother.' And he said to him, 'Master, I
have kept all these from my earliest days.' Jesus looked
steadily at him and loved him, and he said, 'There is one
thing you lack. Go and sell everything you own and give
the money to the poor, and you will have treasure in
heaven; then come, follow me.' But his face fell at these
words and he went away sad, for he was a man of great
wealth.

Jesus looked round and said to his disciples, 'How hard it is
for those who have riches to enter the kingdom of God!'
The disciples were astounded by these words, but Jesus
insisted, 'My children,' he said to them 'how hard it is to
enter the kingdom of God! It is easier for a camel to pass
through the eye of a needle than for a rich man to enter
the kingdom of God.' They were more astonished than
ever. 'In that case' they said to one another 'who can be
saved?' Jesus gazed at them. 'For men' he said 'it is im-
possible, but not for God: because everything is possible
for God.'

Peter took this up. 'What about us?' he asked him. 'We
have left everything and followed you.' Jesus said, 'I tell
you solemnly, there is no one who has left house, brothers,
sisters, father, children or land for my sake and for the sake
of the gospel who will not be repaid a hundred times over,
houses, brothers, sisters, mothers, children and land – not
without persecutions – now in this present time and, in the
world to come, eternal life.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

COMMUNION ANTIPHON

Communion Antiphon: Cf. Ps 33: 11

The rich suffer want and go hungry,
but those who seek the Lord lack no blessing.

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*Let us pray for the wisdom to help us show our
love of God through the good we do each day.*

THE SCIENCE OF CONVERSION

'Good master, what must I do to inherit eternal life?'

It's always interesting when one is playing with children
that if you suddenly take away the child's toy he begins to
weep and wail, if they're a bit older they may bring in to
play themes of injustice "it's not fair!!!!" Attachment to ma-
terial concerns and pursuits begin at the very earliest of
ages. This scenario is to be expected. The pre-rational
child is an animal of instinct, she inclines quickly to the ma-
terial world around her and very soon discerns what she
likes and what she dislikes, what brings pleasure and what
brings fear, or disgust (try feeding the kids their greens and
you will soon see this!!!).

Jesus hones in on this animal instinct for the material in our
scriptural offering for this weekend. In his brief dialogue
with the rich man Jesus determines that whilst the man has

Cont...kept the law (which for an observant Jew manifested covenantal fidelity) this is not enough for a disciple of Christ. Dotted the 'i's' and crossed the 't's' is not sufficient for Christian discipleship. Merely keeping your nose clean and then getting on with 'your' programme does not suffice for genuine Christian living.



Yet, the tendency toward the materialistic is a deep instinct in the human person as we know from our earlier example. The difficulty with the human creature is that he is a composite of spirit and flesh, body and soul. Human's live by their senses, it is how we negotiate our way in the world, it is how we know anything. It was plainly obvious to someone like St Thomas Aquinas who made the epistemological remark that there is nothing in the mind that did not start first in the senses. This observation serves as the fundamental in our human interaction with the material world. Since man lives by the senses, and that these powers are most evocative, man for all his rationality is initially caught up in the messiness of the material. One only need look at the number of gastronomically based tv shows these days, the main culprits being people like Rick Stein or Anthony Bourdain or even Gordon Ramsay. Food matters. Matter matters.

It was St Augustine who articulated well this conundrum in the human heart. Augustine was one very much given to the world of the senses but then he came to his senses when the sensational made no sense, when it became empty. In that now remarkable scene from his *Confessions* the erstwhile bishop of Hippo wrote of his sudden conversion to the Christian faith, he describes it thus when in a moment at the garden of his house of retreat he delved into the scriptures and found gold:

"I grabbed it, opened it and read in silence that chapter on which my eyes first fell: "Not in rioting and drunkenness, not in chambering and impurities, not in strife and envying; but put you on the Lord Jesus Christ and make no provision for the flesh and its lusts." Nor did I wish to read further, nor was there need. Indeed, immediately I reached the end of this sentence all shadows of doubt fled away as if before a tranquil light that infused my heart." (*Confessions* 8.12).

Augustine succeeded where the rich man in our gospel could not. Life is not just the material, not just the sensual, not just the feel good emotions. True life is the 'giving up', not the 'adding more'. What today's gospel calls us back to is a **conversion of life**. It is counter-intuitive, you have to give up to get more, you have to do away with so as to receive a deeper quality of life.

Conversion

Change is not easy for most of us and the older one gets the more one desires a stability, a *status quo*.

Conversion is central to the Christian way of life. The commencement of St Mark's gospel has Jesus first words say: "repent, and believe the gospel". The word 'repent' here, as we know, is the Greek word *metanoia* (μετάνοειν) which really means to start thinking differently. This 'thinking differently' motif is the constant thread through all of Jesus' teaching. Last week Jesus challenged our modern regard for marriage teaching what God had intended all along. Jesus taught that we need to think differently when it comes to making vows and keeping

Cont...them.

The science of conversion is threefold in its evolution. The first stage is **crisis**. Every journey begins with some reason, the journey of conversion begins with crisis which sees the person about to commence the journey realise that although they may wish to begin they do not how, nor, in some dark recess of the mind, are they certain they want to take this journey. Nevertheless, something else compels them, perhaps it is a sense of incompleteness, or vulnerability, maybe at root a radical incapacity. This may lead at first to despair. Despair arises for the individual because they are used to being self-sufficient, and yet now they know they need the help of another. Furthermore, there is the growing sense of a tension within the soul, a pull between the reality one is in and the desired reality, between the actual and the ideal.

The next stage of conversion is the **awareness of oneself in the light of the present situation**- 'I am helpless'. This helplessness realizes the efficacy of help from without. As Fulton Sheen puts it "[Conversion] is not... a conflict between the consciousness and unconsciousness or self and environment...conversion is not autosuggestion, but a flash of lightning from without. There is a great tension only when the self is confronted with nonself, when the within is challenged by the without, when the helplessness of the ego is confronted with the adequacy of the divine" (*Peace of Soul*, p.225) Sheen indicates that the real breakthrough in conversion eventuates when the soul can come to the conviction that "one is in the grip of and swayed by a higher control than one's own will; that, opposing the ego, there is a Presence before Whom one feels happy in doing good and before Whom one shrinks away for having done evil." (*Peace of Soul*, p.225)

The third stage of conversion **sees the soul for what it is, vulnerable, broken, incapacitated, sinful**. In his conversion on the road to Damascus the soon to be apostle Paul is chided by the risen Jesus "Saul, Saul, why do you persecute me? (Acts 22:7). The apostle is confronted with his sin, and so too in the last stages of conversion is the individual confronted with his true self. Combined with this self-discovery in the light of a higher power there is also the sense that this Power pursues its object, as illustrated well in the words of Francis Thompson's the *Hound of Heaven*:

*I fled Him, down the nights and down the days;
2 I fled Him, down the arches of the years;
3 I fled Him, down the labyrinthine ways
4 Of my own mind; and in the mist of tears
5 I hid from Him, and under running laughter.
6 Up vistaed hopes I sped;
7 And shot, precipitated,
8 Adown Titanic glooms of chasmèd fears,
9 From those strong Feet that followed, followed after...*

The pursuit of God for the soul is a reality borne out in the realisation that there is a 'giving up' one must do. This is pertinent to the gospel for today, what do we hear? When Jesus challenges the rich man to forego that which he held dear, that which fascinated his heart, he could not yield up his glittering baubles and sparkling trinkets. Sheen remarks about this stage of conversion:

There is a fear of what may lie ahead in the future, and a dread of continuing on as at present. The spirit calls to renouncement of old habits, but the flesh is reluctant to break the chains. Once these two currents of inner frustration and Divine Mercy meet, so that the soul realises that God alone can provide what it lacks, then the crisis reaches a point where a decision must be made.

Cont...(Peace of Soul, p.228)

The rich man had to make a decision, he had come far on the journey he had kept the commandments he had followed the teachings of his elders but now a Power from on high beckoned him higher. This man, filled with potential, was called not just to live a good life but a spiritual life. It was in the decision to break free from the chains, to *metanoia*-think differently- that endeavoured to seduce his wavering soul. Jesus says to this man 'either be free from the materialism which only fascinates for a while, or continue to be enslaved by the sensual and the demands, or lack of demand, it makes on your soul'. "Pleasures of the flesh are always greater in anticipation than in realization, but the joys of the spirit are always greater in realization than in anticipation." (Peace of Soul, p.231).

The decision to prioritise the spiritual over the sensual is our challenge too. Jesus asks us to detach from the things of this world so as to cultivate a yearning for the divine, and it is only by requesting his grace to motivate us to this lofty ideal that we can take a different route from the rich man, cleaving to Jesus rather than leaving Jesus.

God love you all.

Fr Mannes OP

GOOD HUMOUR

Twenty-Eighth Sunday in Ordinary Time
Fr Fergus Kerr OP points out
the gentle humour in today's Gospel.

"It is easier for a camel to pass through the eye of a needle than for someone who is rich to enter the kingdom of God" (Mark 10: 25), so Jesus tells his disciples, as they witness a rich man, who wanted to know what to do in order to inherit eternal life, turn down the invitation by Jesus to join them.



It's an absurd picture, of course, which readers down the ages have sought to moderate. In the fifth century, St Cyril (c.375-444), Patriarch of Alexandria and Doctor of the Church, asserted that the word *kamelon*, 'camel', must be a copyist's mistake for *kamilon*, 'cable'. Thus, while it would be difficult, it need not be ridiculously impossible for the rich to enter heaven. It would be like forcing a cable through the eye of the sort of heavy duty needle in the tool kit (say) of a professional tentmaker (like St Paul) — not, obviously, a needle as used by seamstresses or surgeons today.

There have also been claims about a narrow gate in the Jerusalem city wall, such as could be opened after the main gate was closed for the night, to which gullible pilgrims were conducted, no doubt for a small fee, to see how a camel might squeeze through. This has been rumoured since at least the fifteenth century, and possibly as far back as the ninth.

Of course, such ways of dealing with the text are rather ludicrous. Mainly, however, don't such attempts to make Jesus sound more reasonable simply miss the point? Surely he was joking, teasing, deliberately provoking his disciples, making fun of their literal-mindedness — and that of subsequent readers of the story, like St Cyril, and ourselves too if we fail to allow for his sense of humour.

Cont...A perfectly decent Torah-abiding man turns sadly away when Jesus tells him to sell everything and follow him — one of the few instances in the gospels when someone refuses his call. Does it anger or grieve Jesus? On the contrary, he seems unsurprised, shows his affection for the man and lets him go. He takes the man's departure as an opportunity to test his disciples.

Hearing him say that being rich inhibits one's entry into the kingdom of God makes the disciples 'exceedingly astonished', so that they ask one another who, in that case, can be saved. They might have asked Jesus, but he will answer them anyway. As it appears, they have the deep-seated assumption natural in their culture that wealth is a proof of divine blessing. It would be easy to document the background: Abraham, for example, the friend of God, was enormously wealthy, with vast flocks of sheep, like the other patriarchs and the kings of Israel.

For that matter, it would not be difficult to identify comments in our social media today, and even policies and political decisions in our own divided society, which reflect attitudes that are essentially the same as the disciples reveal here. No doubt, with rhetoric about the option for the poor, we could not write them off; but in the meritocratic culture we inhabit in the West, secular and increasingly

pagan as it becomes, isn't success measured by income, and don't the rich seem to have inherited the earth?

Jesus's penchant for irony appears at the start of the story as he snubs the rich man, who addresses him on his knees, politely, deferentially, as "Good teacher", and gets the immediate self-deprecating riposte:

"Why are you calling me 'good' — God alone is good!"

There is surely even more humour at the climax of the story. When Simon Peter, perhaps self-importantly, or self-pityingly, or only in bewilderment (again it is for us as readers to decide), reminds Jesus that he and the other disciples "left everything and followed you", Jesus lets his imagination break out in a wildly surrealistic picture. Since they have left — lost — so much, the disciples will receive everything back — "one hundredfold now in this time houses and brothers and sisters and mothers and children and fields" — admittedly "with persecutions" — slipping in parenthetically this wry and sobering reference to the inevitability of martyrdom. For the rest of the promise, however, who wants houses, brothers and sisters, and so on, multiplied in their hundreds? If this is the quantifying language that the disciples may be supposed to understand then isn't Jesus ribbing them, assuring them with affectionate irony that what they will inherit is simply unimaginable? 'Only God is good', the rich have as much hope of inheriting eternal life as a camel has of passing through the eye of a needle, those who sacrifice family and property to follow Jesus will get everything back a hundredfold — it falls to you and me now to listen out for the gentle humour in that voice.

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

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

Cont...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 homily by Dominic White OP*

CATHOLICS - DISAGREEING

Attacks on popes from clerics and the media are not new. These attacks come from the left or the right depending on who is pope.

Pope John XXIII was attacked by conservatives who blamed him for opening the church to change by calling the Second Vatican Council.

Pope Paul VI was attacked by all sides. Conservatives opposed his attempts to implement the council reforms, while liberals wanted him to move faster. Liberals escalated their attacks after he issued *Humanae Vitae*, his encyclical banning the use of artificial contraceptives. Popes John Paul II and Benedict XVI were roundly attacked by liberals, just as Francis is now under attack from conservatives.

It is ironic that the very conservatives who condemned liberals for being cafeteria Catholics — Catholics who picked and chose what they accepted from John Paul and Benedict — are now doing the same with Francis. Likewise, liberal Catholics who felt free to disagree with John Paul and Benedict are now condemning conservatives for not being loyal to the pope.

Let's be honest. We are all cafeteria Catholics. The real question is how we avoid a food fight in the cafeteria. The church is a family. Family fights are the worst. Our goal must be to be reconcilers, not dividers.

Our internal church discussions should follow the same rules as our ecumenical dialogue: Disagreements should lead to fuller knowledge and improvements and ultimately consensus.

That way, as the old song goes, "They will know that we are Christians by our love," rather than knowing we are Catholics by our fights.

Excerpt - Fr. Thomas Reese SJ - Religion News Service,

A HEALTHY HABITAT

Two commemorative days – one saintly and one secular – share more than a common anniversary date.

It is coincidental this year that World Habitat Day and the Feast of St Francis of Assisi occur on the same day (4 October). Each day has its own distinct focus, but they complement one another.

World Habitat Day, designated by the United Nations for the first Monday of October, invites us to reflect on the way in which we live in towns and cities, and to make them more hospitable and sustainable.

St Francis spent his life moving from a wealthy life in a trading city to a poor life close to nature in villages and the countryside. He is remembered above all for his ecstatic

Cont...faith. It was inspired by the natural world and is encapsulated in the *Canticle of the Sun*. The two words that form the refrain of the *Canticle*, *Laudato si'*, are also the first words of Pope Francis' call to care for our world and for the poor. In it he stresses the need to shape cities in a way that respects the shared humanity of people who are poor.



Both days stress the importance of a habitat that is properly human. World Habitat Day focuses on the life of poor people in the cities who often live lived in squalid, unhealthy and crowded conditions. In a year when most discussion about habitat focuses on its effect on global warming, the day also calls on a carbon free environment. This demands rethinking the way in which cities are allowed to grow. It gives priority to planning public transport, to reforming the ways in which heating and power are generated, and to shaping the patterns of work and play that create a healthy living environment for all people with minimal emissions.

The quality of the human habitat matters because human beings matter. An environment that is unhealthy, crowded, unsewered and lacking in health and educational services will seriously harm the lives and possibilities of the people who live there over many generations. The Dropping off the Edge research led by Jesuit Social Services over many years has shown how signs of disadvantage cluster together in defined local areas. Children born and raised there are more likely than children in the population at large to suffer from mental and physical illness, to have limited access to child health care, to be exposed to domestic violence, and to have less access to education and health services, to the use of internet and to regular public transport. They are also more likely to be unemployed and to be involved with the justice system. Significantly, too, they are much less likely to have access to areas of parkland and grass and the seaside both in their living area and through holidays or excursions.

These connections substantiate the urgent need, insisted on by Pope Francis, to attend to the cry of the earth and the cry of the poor. In a habitat where the needs of people who are poor are neglected the physical environment will also be degraded, and the steps necessary to address climate change will not be taken. The greed, whose effects are felt in the despoiling of the environment and in the degradation of people who are the victims of gross inequality, will simultaneously affect the health both of people and of the world.

St Francis of Assisi broke that chain of connection between exploitation and wealth. Born into a wealthy family he left the city to live as a beggar in the country side and later to gather others with him to live poorly with the poor and to commend the poverty of Jesus Christ. He enabled people to imagine a habitat based on simplicity of life, on gratitude for the beauty of the natural environment, and on recognition of the mutual dependence of people and the environment. Through his way of life he called for a conversion that recognised the necessary connection between the respectful accompaniment of people who were poor and reverence for the natural world. He embodied a habitat of the heart in which simplicity, generosity and reverence for the created world had a place.

Fr Andrew Hamilton SJ

PLENARY COUNCIL INFORMATION

As the Fifth Plenary Council of Australia meets this week, Plenary Council president Archbishop Timothy Costelloe SDB invites Catholics across Australia to pray with, and pray for, Council members. Masses during the week will also be broadcast publicly at 9.30am AEDT, with the Mass to close the first general assembly livestreamed from Brisbane at 11am AEDT on 10 October. Archbishop Costelloe said the Masses being celebrated online allow people across the country to join in common prayer and worship with the Plenary Council as its focus.

'Where people can gather for Mass, the same prayers, readings and musical suggestions used for the Plenary Council Masses can be downloaded for use in each parish across the country. This historic moment is a time for deep prayer and discernment, and we are inviting every one to play their part in praying for the Council and praying for and with the members, who have a particular role during the Council's celebration,' Archbishop Costelloe said.



PLENARY COUNCIL

The journey to the Plenary Council has been long (and made longer by the coronavirus pandemic), nor will it not end with the First General Assembly.

Work toward a Council began in 2016 when the Australian Bishops confirmed a plan to host one in 2020. In March 2018 Pope Francis granted formal approval for the Church in Australia to hold the Fifth Plenary Council of Australia.

The listening and dialogue phase began in May 2018, inviting people to consider the question 'What do you think God is asking of us in Australia at this time?'. In July 2019 the National Centre for Pastoral Research published 'Listen to What the Spirit is Saying', and then the Listening and Discernment phase opened, inviting people to reflect on the six National Themes for Discernment through prayer, listening, sharing and discernment. With the coming of the COVID-19 pandemic, the Plenary Council assemblies planned for October 2020 and April 2021 were postponed until October 2021 and July 2022.

The historic event will develop concrete proposals to create a more missionary, Christ-centred Church in Australia.

The Journey to the Plenary Council - Australian Catholics Anticipating the Plenary Council

Truth-telling and the Plenary Council

The Plenary Council

Listening to the Holy Spirit: A guide to discernment

Listening to the Holy Spirit: A Church where everybody leads

What is God asking of the Catholic church?

Eureka Street

The Plenary Council: Consulting the faithful

Strapped in for the Plenary Council ride

The challenges of representing Catholic Australia

The uncomfortable legacy: colonisation and the church

Plenary Council needs the Catholic community

A skeleton for the Plenary Council agenda

The Plenary Council must address structural inertia and church decline

Aussie bishops can't shy from celibacy questions

Plenary Council rocket science a matter of trust

Defend inclusiveness at Catholic Plenary Council

ECOLOGY AND SPIRITUALITY

'We are connected in lots of ways, not least by our eyes which are or can be *the scouts of the heart*. The mystic is one who knows how to pay attention. We don't just live in Canberra or in Watson. We live or ought to live in a *terrain of consciousness* or a *heartland* where we are alone with the God of the sublime mystery which encompasses everything in the universe. It is not a lonely place. It is crowded with galaxies, gum trees, ancestors, soul mates and a host of beings that share this heaven experience with us. Jesus said: "I am the vine, you are the branches" and "The Father and I are one." Deep connectivity is embedded in the Gospel.'

October

Month of the
Holy Rosary



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.

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

CG YOUTH MINISTERS

At the heart of our Church is a call to belong, believe and become. To invite young people to answer this call, and draw them into the life and mission of the Church, schools and Parishes across the Archdiocese have established Youth Minister positions. If you are a young adult and want to be employed on a year of formation and mission, become a Youth Minister in 2022 in the [Parish/school name] community. For more information, visit cgyouth.org.au/youth-ministers or email youth@cg.org.au