

# Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



## VERITAS

Issue 48

17 October 2021

Year B

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](mailto:watson@cg.org.au)

**Website:**

[www.cg.org.au/watson](http://www.cg.org.au/watson)

**Facebook:**

[www.facebook.com/Holy-Rosary-Parish-Watson](https://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

## Twenty Ninth Sunday in Ordinary Time

OCTOBER

PRAY  
THE  
ROSARY



**Masks are required to be worn in the Church.**

## RETURN TO MASS

**Weekday** Masses will return for **25 parishioners** on Friday 15 October.

**Weekend** Sunday Masses will begin on the weekend of 30/31 October for **100 parishioners** at each Mass.

**YOU ARE REQUIRED TO BOOK** for Vigil and 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>

Bookings **CLOSE** on the Thursday 6.00pm for Trybooking and Thursday 12.30pm for office bookings. Office bookings will only be available to parishioners who **DO NOT** have access to online booking. **NO** bookings will be taken after the closing times. Bookings will need to be made every week until numbers attending are increased to full capacity.

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

## 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,

## 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**

*R: 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**

A reading from the letter to the Hebrews

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; everything 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 master, 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 impossible, 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.**

**Compassion - is the wish to see others free from suffering.**

## COMMUNION ANTIPHON

Communion Antiphon: Cf. Ps 33: 11

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

Text - Copyright © 1996-2020 Universalis Publishing Ltd

### THE CUP WHICH WE ALL MUST DRINK....

Recently in the news there has been much reported about a Euthanasia bill to go before the NSW Parliament. Similarly, in our own jurisdiction of the ACT, the Federal Government has blocked any like plans the local legislature here may have to push such measures.



The Euthanasia question is one which seems to appear rather regularly, it is reported on frequently and seemingly with approval by the media. Even the other day a woman by the name of Martha Sepúlveda Campo who lives in Colombia, where Euthanasia has been legal since 1997 for those who are terminally ill, was refused by the state to end her life despite living with an illness which was not terminal. The illness in question however was heavily impacting on her quality of life. In this instance the woman suffered from Motor Neurone's Disease the disease famously borne by Stephen Hawking the well-known physicist. The disease is devastating and slowly depletes the body of its functions and movement.

The more distressing element of this woman's Euthanasia journey is that she confessed she was a believing Catholic and that in her mind was convinced God didn't want her to suffer. In her own words Campos is reported to have said "I know that the owner of life is God, yes. Nothing moves without his will,"... But she also said she thinks God "is allowing this." I am not sure how she has had direct access to the Divine Mind but sadly this woman, despite the difficulties of her life, is not reading Jesus' understanding of things faithfully.

Because we cannot access God's mind on many things we can only rely on the Scriptures and the authoritative Tradition of Church teaching as a means of understanding God's blueprint for us. These sources, along with the Natural Law written on our hearts, are the only ways we can truly understand God's plan. **In none of these sources does God ever give human beings the right to take their own lives, no matter what the circumstances.** This situation is difficult for modern man to understand because he is so used to bodily autonomy, "my body, my right". The "my body, my right" mantra favoured by the Pro Choice movement in the right to Abortion is now the same mantra chanted by the proponents of Euthanasia. Perhaps for the secular man on the street bodily autonomy is a fundamental, but this cannot be so for the Christian. St Paul in his first letter to the Corinthians writes that we do not have 'bodily autonomy':

**19Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have received from God? You are not your own;**

Cont... **20you were bought at a price. Therefore, glorify God with your body.**

Whilst we are not privy to the mental anguish of those who suffer so much they feel no alternative but to end their lives, the overriding Christian message is that it can never be right to kill oneself. Sadly, legislatures and Euthanasia advocates are very deft at couching the language about what they promote with weasel words such as 'dignity' 'mercy' 'compassion', 'assisted dying, they do this so as to garner popular support. What we are talking about, plain and simple, is suicide. So too do these death merchants, to exaggerate their argument, highlight particular cases to further their own grubby ends making the particular suffering of one individual the norm, whereas in fact with proper nursing, proper palliative care, and support from family, a person can end their days in a natural and normal way.

Our Christian faith on the other hand sees suffering as redemptive and as a sharing in Christ's own sufferings. This is why the crucifix hangs in all of our churches, to remind us not only of Christ's suffering but also our own. St Peter says in his epistle:

**20How is it to your credit if you are beaten for doing wrong and you endure it? But if you suffer for doing good and you endure it, this is commendable before God.**  
**21For to this you were called, because Christ also suffered for you, leaving you an example, that you should follow in His footsteps...**

From the Christian perspective, the suffering we endure on earth may be a penance for us which curtails our suffering in Purgatory. These are spiritual arguments though that the secular person will not accept.

Yet, from the secular realm it must be argued however that the slippery slope scenario is easily arrived at. Initially governments put in a number of safeguards so that this practice may pass the legislatures and soothe the perplexed or anxious consciences of the politicians. Nevertheless, these safeguards, with the passing of time, are modified or removed so that what we are left with is 'Euthanasia on demand'. Historically we have seen this with Abortion. Early in the genesis of this practice there were many restrictions, but today this practice is facilitated with ease. There is no doubt that with the passing of the years Euthanasia will become so normalized that the Culture of Death prophesied by Pope St John Paul II will come true. The prediction then will be a future where palliative care, which is becoming increasingly more expensive, will be seen as a selfish choice whereas Euthanasia will be viewed by society as a public service; this is the world which awaits us!

As Christians we must be keen to stand up against these godless practices and demonstrate that there are other ways to look after our most vulnerable. This is the cup we are invited to drink today alongside James and John. It is remarkable that Jesus offers them the cup of suffering but not the thrones of glory for which they petitioned. By God's grace may we receive the courage to drink the cup we must drink and refuse to be dictated to by a society that is slowly becoming a Culture of Death!

Let us finally hear some words of Pope St John Paul II

Cont... on the roots of this crisis:

**...when the sense of God is lost, the sense of man is also threatened and poisoned, as the Second Vatican Council concisely states: "Without the Creator the creature would disappear ... But when God is forgotten the creature itself grows unintelligible".**

**17 Man is no longer able to see himself as "mysteriously different" from other earthly creatures; he regards himself merely as one more living being, as an organism which, at most, has reached a very high stage of perfection. Enclosed in the narrow horizon of his physical nature, he is somehow reduced to being "a thing", and no longer grasps the "transcendent" character of his "existence as man". He no longer considers life as a splendid gift of God, something "sacred" entrusted to his responsibility and thus also to his loving care and "veneration". Life itself becomes a mere "thing", which man claims as his exclusive property, completely subject to his control and manipulation. Thus, in relation to life at birth or at death, man is no longer capable of posing the question of the truest meaning of his own existence, nor can he assimilate with genuine freedom these crucial moments of his own history. He is concerned only with "doing", and, using all kinds of technology, he busies himself with programming, controlling and dominating birth and death. Birth and death, instead of being primary experiences demanding to be "lived", become things to be merely "possessed" or "rejected".**

(*Evangelium Vitae*, #22, 1995)

God love you all.

Fr Mannes OP

## THE LEARNING CHURCH

*Twenty-Ninth Sunday of the Year.*

*Fr Edward Booth OP suggests that the Church today continues to learn from its mistakes, just as the Apostles did.*

How surprising it is that the Apostle and Evangelist John should be one of those who fancied for himself a conspicuous place in the heavenly glory! By the end of his life he had experienced enough of the glory of heaven as he received the visions from which he wrote his apocalypse.

But if we find ourselves thinking how wrong he was, we ought also to be thinking that his conversion to what he became was enormous and totally authentic. He, with his intensely profound perception that God is love, had then asked with a different intensity that Our Lord should conform himself to the wishes of himself and his brother. It is just one of the mistakes which the Apostles were prepared to allow to become common knowledge through the Evangelists.

Over what an enormous distance the preparations for the Church of the future had to pass, and how

Cont... dependent they were, humanly speaking, on those with a mistaken grasp of the message of Jesus with whom they were associated! They were still interpreting his message in relation to their unreformed and unenlightened conception of Messiahship.

From a review of the behaviour and the idealism of their successors as Bishops, priests and deacons over the centuries of the Church, we can readily see examples of the same mistakenness -- often being corrected by enlightenment received, perhaps occasioned by personal crises in their own apostolate.

So great is the distance between the beginning and the end of conversion of life, from being earthly-centred to being heavenly-centred, and so all of these histories become in fact material for our consolation and encouragement if our standards were in need of reformation -- and which of us can say that they were not! In scale the failings of Peter were greater still, but still Our Lord saw in him the choice rock on which to build his Church. Peter and John were sharers of the revelation of the nature of Jesus at the Mount of Transfiguration. But Peter gave himself to be crucified after he was arrested at Rome where he had gone, clearly to be able to direct the whole Church from there more effectively. With such reflections we can see that the Church has always been in the making from the stuff of life at its most typical. And there is always the other side to these human failings. That despite itself, the Church carries on: through bad periods and through good periods, through friendly times and unfriendly times, from tragedy and disaster to rebirth and renewal. It is not absolved from participating in the historical process, and in fact it must participate in it as a sign of its genuineness in order to sow around itself the seeds of an eternal hope.

And always with the sense that it works under the direction of one Pastor and one Master, who is Christ himself. That gives a particular quality to the corrections of Our Lord, which he offers in this Gospel passage. It would be outside the norms of historical development if he had abstained from saying anything, and all of his corrections are spiritual models for the future pastoral activity of the Church. The whole union of initiatives and failures which make up the Church's activity is yet the vehicle for God's initiatives for the salvation of humanity, and so we can trust in the Church in our greatest need.



For the Church seems sometimes, and especially at its weakest moments, to move only at the surface. However it is in a constant state of movement backwards and forwards from its depths to its heights of inspiration. To presume that it is in a state of inevitable decline is to apply to it the secular understanding of secular institutions. It combines a real sense of human freedom with an experience of the human heart and its moods, and especially the experience of human sin. So let our age like every age address itself to the Church in its needs, and let the Church address itself to the age in tones of realism, and always communicating hope. Amen.

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

## TO SAVE THE MANY

Twenty-Ninth Sunday of the Year.  
Fr Leon Pereira OP shows how worldly status  
is unimportant to Jesus Christ, who came to save  
the many.

There is a tendency for us to define ourselves by what we do, and not by what we are. 'What do you do?' is not just the Queen's favourite question; it is part of ordinary small talk. To a certain extent, what we do does indeed define what we are. The woman who rescues someone is a rescuer; the man who robs someone is a robber. What we do makes us what we are. But at the same time, what we are has a certain priority over what we do. The man who steals is a thief, but he is more than a thief to begin with, and even after the theft he can become something more. He can become a forgiven thief, a restorer of stolen goods.

This temptation to prize doing over being manifests itself in our words. We start to use the word 'useful' as a synonym for 'good'. We say, 'I hope you find this useful' when what we mean is 'I hope this is good for you'. An overemphasis on our actions leads us to prize our jobs. People are proud of being a manager, a supervisor, a boss, a director. Indeed the term 'manager' has mostly been emptied of its original meaning because of euphemistic overusage. And it is overused precisely because rank and status are confused with our identity, and because they are prized.

No one wants to be the lackey, the understudy, the peon. The mistake is to think that important jobs make us important people. They do not. Nor does the lack of such importance make us unimportant. The mistake is to believe that one is either a somebody or one is a nobody.

A similar confusion exists in the Gospels. The rulers among the Gentiles, Jesus says, lord it over them, and their great ones exercise authority over the lesser ones. The exercise of power to serve one's ends, no matter how good, is often a bad thing. But worse is the desire for power as an end in itself. The desire to be a lord – a signor – is a misplaced desire.

St Catherine of Siena wrote to a particularly pompous prince, saying, 'You desire lordship (*signoria*) over others, but have no lordship over yourself.' There is no point in 'managing' other people when we cannot even 'manage' ourselves properly. And good intentions cannot justify our bossiness; in fact it is a greater corruption to boss people around out of good intentions, because we will then make good look evil, and portray love as something hateful and hateful.

Jesus offers himself as a model for his disciples. The Son of Man 'came not to be served but to serve, and to give his life as a ransom for many'. The words he uses here mean 'for many', in Greek, *hoi polloi* – for the riff-raff, the general rank and file of humanity. Indeed it is for 'the many' that Jesus sheds his Precious Blood, as the new translation of the Mass conveys to us.

Jesus, who dies for the rank-and-file, warns us against seeking lordship, and reminds us that he – Our Lord – came to serve us, the riff-raff. He does not remind us of this to humiliate us, but to remind us of how much he loves us. Although he is Lord, he has shared our life with

Cont...us, as the second reading says, 'For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.'

Our dignity is not drawn from the things we do or can do. We are not valued for our quality of life. Instead our dignity and value come from what we are, (human beings – rational creatures made in the image of God) and from what we are being made into (the children of God by adoption through grace). The lordship we Christians have is one of service to each other, just like the lordship of Jesus who came to save us, to save the *hoi polloi*. <http://english.op.org/torch>

## THE BUCKET LIST

Is there something you would like to finish but for whatever reason, you didn't quite get it done? Is there someone you would like to catch up with but you haven't quite managed to do it? Is there something you want to do or say, a place you'd like to visit but it may not be an option? We just run out of time and energy or the opportunity doesn't arise again.

We can live our lives with regret, focussed on the past, but there is always a lot that's unfinished in everyone's life. Of course we need to apologise for past wrongs and the hurt we may have caused but if we dwell on what's unfinished there's the danger that we will miss out on the richness of what's actually going on in our lives now and what is asked of us in this moment and in this situation. We forget to look at what we are doing now and how important that is.

The author Ray Bradbury wrote about his grandfather in this way: "He was a very kind man who had a lot of love to give the world, and he helped clean up the slum in our town; and he made toys for us and he did a million things in his lifetime; he was always busy with his hands. And when he died, I suddenly realized I wasn't crying for him at all, but for all the things he did. I cried because he would never do them again, he would never carve another piece of wood or help us raise doves and pigeons in the backyard or play the violin the way he did, or tell us jokes the way he did. He was part of us and when he died, all the actions stopped dead and there was no one to do them just the way he did. He was individual. Often I think what wonderful carvings never came to birth because he died. How many jokes are missing from the world, and how many homing pigeons untouched by his hands. He shaped the world. He DID things to the world."

We all shape the world in our own way. We make our mark, mostly through the ordinary, the mundane. We can take that for granted but we make our mark in the daily performance of our lives, the small things. One day we will have to account for what we have done and why we did it. I don't think that God will be there at the end with a big ledger that itemises all that we have done and failed to do. God is not like that. Rather God.

Rather God wants us to live life to the full, to be the person we were created to be, to use the gifts and talents we have been given, to use them in our own way for the good and happiness of those around us. There is no one to do that just the way you can.

So if we are to write a bucket list, it needs to contain

Cont...a number of resolutions. Firstly, to work on those things which help me to be me. So making time to spend with loved ones is essential as is greeting neighbours and staying in touch with friends.

If we don't nourish our gifts and talents, they wither. What will I do each day to keep that fire within alive? It means endeavouring to make every activity as precious and enjoyable as possible, to do things wherever possible without hurry or haste and to ask ourselves how this is enriching the lives of those around me (and mine), those who may benefit from what I am doing.

A bucket list would surely include a resolve to be welcoming and gracious, to be generous and as charitable as I can be. That means we are able to accept love and share it. And I would resolve to never compare myself to others.

A bucket list might include a resolve to take note each day of the world I live in, the gifts of family and friends, the gifts of food and friendship, to look at how wonderful and full my life has been and is. It might include the resolve not to dwell on past hurts and wrongs, and to keep my sense of humour intact and, if I haven't got one, then to resolve to work on finding one!

Any good bucket list would include the resolve to recognise each day that God has given me life, and the skills and talents to negotiate my way through it, so that I might enrich the lives of others.

*Jim Quillinan Archdiocese Sale, Vic*

**Never measure your life by possessions.  
Measure it by the hearts you touched,  
the smiles you created,  
and the love you shared.**

## SYNOD OF BISHOPS

On Sunday, October 17, dioceses around the world will launch local preparations for the Synod of Bishops, which has the theme: "For a Synodal Church: Communion, Participation and Mission". The Catholic Church in Australia will invite the People of God to make submissions via an online portal that will open on October 17. Those submissions will help the Bishops develop a national report to support the global process leading to an international gathering in 2023. Find out more at: <http://www.catholic.org.au/synodalchurch>

On Sunday, October 17, dioceses around the world will launch local preparations for the Synod of Bishops, which has the theme: "For a Synodal Church: Communion, Participation and Mission". The Catholic Church in Australia will invite the People of God to make submissions via an online portal that will open on October 17. Those submissions will help the Bishops develop a national report to support the global process leading to an international gathering in 2023. Find out more at: <http://www.catholic.org.au/synodalchurch>



## PRAYER FOR THE SYNOD

As we embrace this Synodal Process, this prayer invites the Holy Spirit to be at work in us so that we may be a community and a people of grace.



**We stand before You, Holy Spirit,  
as we gather together in Your name.**

**With You alone to guide us,  
make Yourself at home in our hearts;**

**Teach us the way we must go  
and how we are to pursue it.**

**We are weak and sinful;  
do not let us promote disorder.  
Do not let ignorance lead us down  
the wrong path  
nor partiality influence our actions.**

**Let us find in You our unity  
so that we may journey together to eternal life  
and not stray from the way of truth  
and what is right.**

**All this we ask of You,  
who are at work in every place and time,  
in the communion of the Father and the Son,  
forever and ever.**

**Amen.**

## PLENARY COUNCIL THE HARDEST WORK IS YET TO COME

Solemn High Mass at St Stephen's Cathedral in Brisbane with Archbishop Mark Coleridge has brought to a close the First Assembly of the Plenary Council. What direction are we heading?

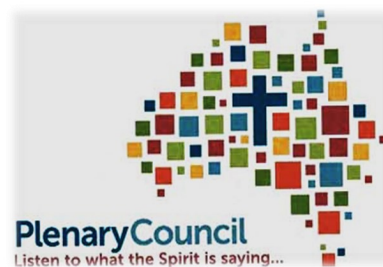
What is our Catholic identity? Did we come as far as could reasonably be expected?

These questions first need context. The church reform community shares characteristics and aspirations but remains diverse.

Some members are ensconced in the mainstream church; others are hanging on by their fingernails; still others have left. Some have been badly hurt by the institution; others have been more fortunate. Some reformers have been journeying for years; others have just joined in.

Some want radical change quickly; others are happy enough with slow, incremental steps.

There will be many different perspectives on these big questions. My immediate answer is that this window of "opportunity too good to miss" is still open. But the



Cont...hardest work is still to come.

Panoramic answers are hard to formulate, given the style of the assembly. The small groups are hard to characterise. Their internal dynamics will become clearer as informal and/or diocesan networks debrief over coming days. The individual Interventions, which often had more passion and power than the group work, often did not connect directly, if at all, with the group deliberations.

The agenda questions sometimes became a straight-jacket and some omissions, like the failure to tackle questions of gender and sexuality head on, remain a stain on the church in Australia. The official advice during the formation sessions that these 16 questions were broad enough so that any issue could be squeezed between the cracks proved misleading, because such issues could then be characterised by another member as peripheral to the core task of the group.

The outcomes can best be categorised issue by issue.

My impression is that on child sexual abuse and safeguarding, the assembly will insist on zero tolerance and enduring repentance and generosity towards survivors.

On two big social issues, recognising Indigenous culture and spirituality, and ecological conversion, both with internal and external aspects, the assembly wants both internal action and stronger external leadership by the church in wider society.

On the role of women in decision-making within the church there is also a clear appetite for inclusion, accountability, and equality. This is driven, despite some cultural and theological objections, by widespread acceptance of synodality and co-responsibility. Religious women and PJPs are strong advocates.

On governance reform there is widespread support too, though it is a topic on which discussion can be easily diverted by resource concerns. The need for diocesan and parish pastoral councils are almost universally accepted.

Sexuality, including justice for LGBTQI+ Catholics, is the elephant in the room. It can't be avoided, though authorities try hard to do so, because through many families and children it touches most of us across various divides within the church. Most young Catholics can't abide church hypocrisy towards the rainbow community.

Women in ordained ministry remains a tough battle. Here there are not just theological questions but the Australian Church's sense of itself comes into play. Tackling Rome remains daunting for many, especially the bishops. There is a common "little Australia" syndrome.

My hesitation to get too excited relates not just to diversity and polarization within the church, however, but to the Plenary Council process itself.

Our attention should turn now to the key committees, including the steering and drafting committees, which will progress the passage of prospective resolutions towards the Second Assembly. Neither the council members nor the wider Catholic community will accept again the closed and unaccountable process which led to the flawed agenda questions for the First Assembly. They are now feeling so empowered that the

Cont...authorities would try this on again at their peril.

The First Assembly process turned out to be too compressed and rushed, especially over the final 36 hours. We started slowly and finished with a disturbing "helter-skelter". This led key elements, such as the final group papers and the final communique, to proceed without proper examination. This too must not be repeated.

Finally, the method used to resolve differences of opinion remains unexplored, because we took no substantial votes in either small groups or plenary sessions. This is where synodality remains untested.

Pope Francis hopes for surprising overflow by which contrary positions may come together. But this outcome must not be reduced to a lowest common denominator position, or it will be to the detriment of the church across Australia. [This article was first published in Pearls and Irritations - John Menadue's Public Policy Journal](#)

## ASSEMBLY OVER: WHERE TO FROM HERE?

**"Synodality is an ancient concept but one which has been given new life by Pope Francis who has said that this is the way of being Church in the third millennium. The term means, 'being on the road together.'"**

A plenary council is a relatively unusual event, so it is not surprising that for many there is considerable curiosity about what happens now. Surely, after a week long 'conference' there are some outcomes? Well, not really in this context.

Firstly, the process of the 5th Plenary Council has been designed with several phases: a long preparation seeking widely among the Church members for ideas and synthesising these into an Agenda; the assembly of the delegates who met from October 3 – 10; now we move to another step – seeking clarity from the views and discussions of the last week to develop proposals; then, next July, the second assembly where the proposals will be considered, refined and voted on. After that, some proposals will become 'law' within the Australian Church, others will be ideas and requests forwarded to the Vatican for consideration because they would apply to the universal Church. In short, there is still a long way to go with this process – it is more like the long steady journey of the Camino rather than speedy airplane hop.

However, rather excitingly, at the same time as the Plenary Council is reaching a 'mid-point', the whole Catholic Church is embarking on a journey toward the 2023 Synod of Bishops on the very theme of synodality.

Synodality is an ancient concept but one which has been given new life by Pope Francis who has said that this is the way of being Church in the third millennium. The term means, 'being on the road together'; however, Pope Francis has emphasised the 'on the road' rather than together. He is seeking an exploration of what God is calling the Church to be in this time and in our contexts.

On Sunday, beginning the formal process for the 2023 Synod, Francis outlined three key words for it: communion, participation and mission. Communion expresses the nature of Church – we are all in this together; our mission is to proclaim the message of Jesus to all peoples at all times – from other sources of Francis, a message of mercy and compassion; but his focus was on

Cont...participation – “enabling everyone to participate is an essential ecclesial duty!” (Francis, Address for the Opening of the Synod 9 October 2021). For this reason every member of the Church in every parish and every diocese is being asked to assist with this Synod.

In his remarks Francis cited Fr Yves Congar (a Vatican II advisor) that there is not a need to create another Church, but to create a different Church, one that is open to the newness that the Holy Spirit is calling us to become. We are all being invited to take part in that journey of becoming.

The Plenary Council has reached an important point – now the Church universal is taking a similar journey.

By Patrick McArdle – Catholic Voice – 14.10.2021  
 Patrick McArdle is the Chancellor for the Archdiocese of Canberra and Goulburn

### LEADING TO A CLOSER UNION WITH GOD

‘The present ecological crisis represents a privileged moment for each one of us to integrate, in a new and perhaps fuller way, our faith and our social attitudes and behaviour. That is to say, a greater awareness of the theological and ethical exigencies regarding the environment can, I believe, lead us to ongoing conversion (metanoia), to closer union with God and with our brothers and sisters. This, in turn, can result in Very concrete decisions concerning the protection of the environment.

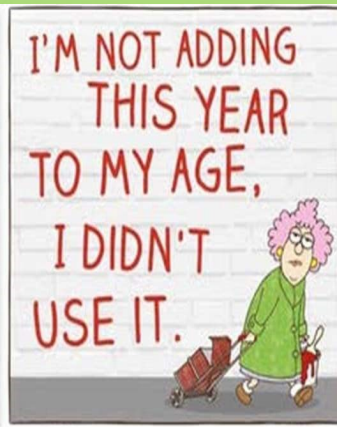
Sister Marjorie Keenan, RSHM,

### ONE PEOPLE OF GOD

‘It follows that though there are many nations there is but one people of God, which takes its citizens from every race, making them citizens of a kingdom which is of a heavenly rather than of an earthly nature. All the faithful, scattered though they be throughout the world, are in communion with each other in the Holy Spirit, and so, he who dwells in Rome knows that the people of India are his members. ‘This characteristic of universality which adorns the people of God is a gift from the Lord Himself. By reason of it, the Catholic Church strives constantly and with due effect to bring all humanity and all its possessions back to its source in Christ, with Him as its head and united in His Spirit.’

Extract from Lumen Gentium

Happiness is always there within reach, no matter how long it lasts... Let's enjoy life and don't live a complicated life. Life is too short. Work as if it was your first day. Forgive as soon as possible. Love without boundaries. Laugh without con-



### 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

### In Loving Memory - James Roebuck

### 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.

To maintain a joyful family requires much from both the parents and the children. Each member of the family has to become, in a special way, the servant of the others. Pope John Paul II

“For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

### ROSTER 30 / 31 October 2021

Saturday 5pm		
Acolyte / Server	M. Tran	
Readers	Sr Veronica	M. Dawes
Welcome Minister	K. Murphy	A. Moore
Sunday 8am		
Acolyte / Server	J. Smith	
Readers	N. Clarke	G. Thompson
Sunday 10am		
Acolyte / Server	J. Wade	
Readers	C. Barbaro	P. McDonald
Data Projector	J. Cortese	
Welcome Minister	K. O'Brien	C. Bergin
Sunday 5pm		
Acolyte / Server	L. Kim	
Readers	C. Paton	C. Paton
Data Projector	J. Kim	
Counters		