

Risen



Christ

15th Sunday in Ordinary Time

16 July 2023 - Year A

The Catholic Communities of Our Lady Help of Christians, Eltham & St Francis Xavier, Montmorency



We acknowledge the Wurundjeri people who are the traditional custodians of this land and pay respect to the elders past, present and emerging of the Kulin Nation.

THE TABLET

THE INTERNATIONAL
CATHOLIC WEEKLY
FOUNDED IN 1840

FRANCIS' VISION

THE SYNOD'S GREATEST CHALLENGE

Much to the dismay of his opponents, Francis is proving a formidable Pope. Perhaps the only occupant of the See of Peter to exercise equivalent influence in the modern era is Pope John Paul II, and it may be no coincidence that in both style and substance Francis has been quietly and subtly revisiting and revising some of the achievements of his saintly predecessor. The John Paul II papacy saw a top-down flow of teachings and instructions, with relatively little interest in what ordinary Catholics, lay and clergy, might think about them. An almost military model of command and control was applied to church discipline and doctrine. Those wedded to that pattern of leadership are the ones most discomforted by the different leadership model of Francis.

It is wise of Francis not to treat those unsettled by his reforms as enemies but to incorporate them into his project. A crucial moment will be the forthcoming global synod in Rome in October, which is focusing on synodality itself. The Pope has announced his own list of invitees, and among them are several who have let it be known they are unhappy with the direction of his pontificate, and the synodal process in particular. It is notable, however, that when church assemblies come together in a spirit of prayerful listening, many with previously fixed opinions become open to changes they might have otherwise thought impossible. That is what happened at the Second Vatican Council between 1962 and 1965. English and Welsh Catholics had their own experience of this at the 1980 National Pastoral Congress in Liverpool.

The attempt to impose the 1968 encyclical *Humanae Vitae* - which prohibited Catholic married couples from using contraceptives - on a reluctant faithful exposed the weakness of the authoritarian style of leadership. Out of the resistance to this teaching of the magisterium grew a sense among the bishops that a disobedient laity could not be trusted, and that theologians who encouraged them had to be whipped into line. That stifled debate and caused alienation within the People of God, which deepened as the extent of the global scandal of child sex abuse by Catholic priests became clear. The covering up of cases of paedophile priests by bishops and their preoccupation with the good name of the institution and the interests of clerical perpetrators, and their lack of concern for the victims and survivors, led to the demand for a new kind of Church. The top-down model had been disgraced.

The preparatory document for the forthcoming synod seems to reflect the mood of Catholics at parish level across the global Church. Beside the sense of joy in the faith there is no shying away from difficult questions, including on gender and sexuality. Above all, however, Francis is restoring a sense that responsibility for the life and work of the Church is shared by all the baptised, whatever their status, female or male, lay or ordained, gay or straight, married or single, young or old. How to align that creativity with a Church whose authority structure is still fundamentally - and necessarily - hierarchical will be the synod's greatest challenge.

The Tablet >> 13 July 2023

*This parish has a commitment to ensuring the safety of children and vulnerable people in our community.
We support the recommendations of the Royal Commission into institutional abuse and pray for all the survivors.*



PARISH TEAM & INFORMATION

OUR PEOPLE & OUR CONTACT DETAILS



Parish Priest

Michael Sierakowski - Moderator

Michael.Sierakowski@cam.org.au

Parish Office

all correspondence to:

86 Mayona Road,

Montmorency Vic 3094

9435 4742

RisenChrist.Parish@cam.org.au

Kate Kogler:

Parish Secretary

Tue-Fri 9am-3pm

Peter Williams:

Safeguarding Officer

RisenChrist.ChildSafety@cam.org.au

Kerry Mash:

Volunteer

Wed & Fri 10am-3pm

Website:

www.pol.org.au/montmorency OR

www.pol.org.au/eltham

Facebook:

[Risen Christ Parish](https://www.facebook.com/RisenChristParish)

Risen Christ Parish Bulletin items:

RisenChrist.Parish@cam.org.au

Schools

St Francis Xavier Primary School

Principal: Philip Cachia: 9435 8474

principal@sfxmontmorency.catholic.edu.au

www.sfxmontmorency.catholic.edu.au

Holy Trinity Primary School

Principal: Vince Bumpstead: 9431 0888

principal@htelthamnth.catholic.edu.au

www.htelthamnth.catholic.edu.au

Our Lady Help of Christians Primary School

Acting Principal: Mark Pinkerton: 9439 7824

school@olhceltham.catholic.edu.au

www.olhceltham.catholic.edu.au

RECONCILIATION

**available half an hour before
any weekday or weekend Parish Mass.**

Collections: 2 & 9 July 2023

	OLHC	SFX
Thanksgiving		
Cash	\$277.00	\$714.00
Electronic	\$2,053.11	\$5,471.28
Presbytery		
Cash	\$678.35	\$817.60
Electronic	\$1,279.75	\$840.00

Stewardship Offering

Month	OLHC	SFX	Total
April	\$6,822.52	\$10,517.00	\$17,339.52
May	\$6,620.26	\$8,507.00	\$15,127.26
June	\$6,512.21	\$11,012.37	\$17,524.58

Risen Christ Parish Calendar of Events

Saturday 15

6:00pm Mass & First Eucharists

Montmorency

Sunday 16

8:30am Mass & First Eucharists

Montmorency

10:00am Mass & First Eucharists

Eltham

Monday 17

12:00pm Funeral: Lorraine Quilty

Montmorency

Tuesday 18

9:30am Liturgy of the Word with Communion

Montmorency

10:00am Craft Group

Montmorency

11:00am Prayer Shawl Ministry

Eltham

2:00pm Small Church Community

Montmorency

Wednesday 19

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

1:00pm Small Church Community

Montmorency

7:30pm Small Church Community

Montmorency

Thursday 20

9:30am Liturgy of the Word with Communion

Montmorency

10:30am ASRC Food Collection

Montmorency

Friday 21

9:30am Liturgy of the Word with Communion

Eltham

Saturday 22

6:00pm Mass

Montmorency

Sunday 23

8:30am Mass

Montmorency

10:00am Mass

Eltham

Tuesday 25

9:30am Liturgy of the Word with Communion

Montmorency

2:30pm Small Church Community

Montmorency

Wednesday 26

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

Thursday 27

9:30am Liturgy of the Word with Communion

Montmorency

10:30am ASRC Food Collection

Montmorency

Friday 28

9:30am Liturgy of the Word with Communion

Eltham

Saturday 29

6:00pm Mass

Montmorency

Sunday 30

8:30am Mass

Montmorency

10:00am Mass

Eltham

Tuesday 1 August

9:30am Liturgy of the Word with Communion

Montmorency

10:00am Craft Group

Montmorency

11:00am Prayer Shawl Ministry

Eltham

2:00pm Small Church Community

Montmorency

Wednesday 2

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

1:00pm Small Church Community

Montmorency

7:30pm Small Church Community

Montmorency

**Support
Montmorency
Catholic Community
by giving with CDFpay**



**Support
Eltham
Catholic Community
by giving with CDFpay**





*Let us pray for all those who have gone
before us marked with the sign of faith ...*

Montmorency

For those whose anniversaries are at this time:

Tony Belfiore, Adrian Jones, Lino Zini

For those in need of healing, remembering especially:

*Gay, Gayle, Helen, Maurice, Edwinda Bacani, Perly Bacani,
Rita Bevanda, Kim Brisbane, Feliksa Chwasta, Pat Collins,
Allan Dooley, Debbie Edgley (nee Vanderwert), Ysabelle Fanlo,
Alana Foulds, Bob Fraser, Melanie Lam, Cindy Morrissey,
Andrew Pighin, Garry Pollard, Aguatha Spina*

Eltham

For those in need of healing, remembering especially:

*Violetta, Michael Bonicci, Maurice Brosnan,
Shannon Donahoo, Peter Gaffney, Jade McAlear,
Beth Morganti, Fiona Rogers, Rosemary Scully,
James Sutton, Sarah Thompson, Catherine Zanatta*

To include an anniversary please contact Parish Office
9435 4742 or RisenChrist.Parish@cam.org.au.

Small Church Communities

Dear friends,



Our meeting of
Small Church Facilitators
will be held at the home of
Val and Greg Hayes,
next **Sunday 23 July**,
after the 8:30am Mass.

It will be great to be together again after an extended
break and share news from our groups.

We will reflect upon and revisit our Vision and Mission
and see how we may better move forward in the light of
our changed story.

Patsy: 0429 439 675



St Vincent de Paul Society

good works

St Vincent de Paul Eltham Conference

A number of parishioners asked about the opportunity to
contribute to the Vinnies winter appeal. At the time there
were no donation envelopes available. We now have a supply
and they are located on the desk in the gathering area or just
ask a member at the Piety shop.



Mass by Candlelight in the spirit of **Taize**
will be celebrated at *St Thomas the Apostle
Church*, 251 Diamond Creek Rd, North
Greensborough on **Thursday 20th July**.

Quiet music will commence at 7.30pm,
followed by Mass at 8pm including the
Sacrament of Anointing. All welcome.

Enquiries: Rose 0411 650 339 or Emilia 0418 120 902

We would like to warmly invite all
parishioners to spend some time in personal
prayer and a celebration of the Eucharist in
honour of St John Bosco's relics being at
the Don Bosco Retreat Centre, 465
Lysterfield Rd, Lysterfield on Tuesday 18th
July 2023.

Personal prayer is welcome from 6pm and
mass will be celebrated at 7pm.



**Congratulations to all who celebrate
their sacraments this weekend:**

Saturday 15 July 2023

St Francis Xavier, Montmorency, 6:00pm

Ashley Maree Bell	First Eucharist
Heidi Condron	First Eucharist
William Dennis	First Eucharist
Joshua John Toomey	First Eucharist

Sunday 16 July 2023

St Francis Xavier, Montmorency, 8:30am

Abigail Juliet Fisher	First Eucharist
Thomas Stjepan Klaric	First Eucharist

Our Lady Help of Christians, Eltham, 10:00am

Samuel Aiden Poloniato	First Eucharist
Xavier Patrick Poloniato	First Eucharist
Jack Vincent Poloniato	First Eucharist

Roster for week ending: 15/16 July

Anthony Mallia	E10:00
Dunell, Linda	ASE
Elisabeth Edwards	E10:00
French, Jossie	W8:30
Greg Northrop	E10:00
John Bylsma	H10:00
Kathy Reardon	E10:00
Love, Philip	W8:30
Marlis Dopheide	E10:00
Maynes, Phil	W6:00
Nolan, Mike	PRYR
Said, Marie	ASRC
Said, Mike	ASRC
Trish Taylor	C10:00
Williams, Peter	R10:00
Williams, Peter	W6:00
Zavadil Family	PRSE
Zvonka Bylsma	H10:00
	ASE

Roster for week ending: 22/23 July

Bacani, Brian	W6:00
Boyd, Mary	PRYR
Capuana, Marisa	W6:00
Castellanos, Rodrigo	E10:00
Dhanasen Family	PRSE
Donnellan, Denice	E10:00
Dopheide, Marlis	C10:00
Dunell, Linda	E10:00
Haines, Geoff	E10:00
Hall, Vali	ASE
McAlear, Peter	ASRC
McEwen, Christopher	R10:00
McKinley, Michael	W8:30
Ramsdale, John	W8:30
Reardon, Kathy	H10:00
Reardon, Peter	E10:00
Reardon, Peter	H10:00
	ASE
	ASRC

ASE = Altar Society @ Eltham; C = Commentator; E = Euch. Minister;
H = Hospitality; M = Music; PRSE = Pilgrim Rosary Statue @ Eltham;
W = Minister of the Word; R = Reader

Shadow Work - WHAT THE SHADOW REVEALS

This week's meditations focus on the shadow self, an essential concept in Richard Rohr's work drawn from Swiss psychotherapist Carl Gustav Jung (1875-1961). Jungian analyst Ann Belford Ulanov describes it this way:

On a personal level, our shadow is all we would not be, often all our parents told us was bad behaviour; it is all we would improve, all we would fix and get over, move on from... Our enemies can tell us what our shadow is in a minute, though it is hard for us to see because, like a physical shadow, it is always behind us, adding three dimensions, depth. Most of us have dreams of being chased by a shadowy figure; that was the origin of Jung's name for this complex. We find in our shadow complex what our ego deems negative, and usually it is. But we also may find in the shadow good parts, positive dreams, capacities for hope and creativity that we have left to languish. Sometimes it is the shadow part that saves our lives, that points the new direction.

Richard counsels us to be mindful of ways religion can create the shadow within:

Persona (Greek for "stage mask") and shadow are correlative terms. Shadow work gradually detaches us from our diligently constructed personas, often shaped in the first half of life. Our stage mask is not bad, evil, or necessarily egocentric; it is just not "true". *Our shadow is what we refuse to see about ourselves, and what we do not want others to see.* The more we have cultivated and protected a chosen persona, the more shadow work we will need to do. Therefore, we need to be especially careful of clinging to any idealized role or self-image, such as minister, parent, doctor, nice person, mentor, moral believer, or president of this or that. These are huge personas to live up to; they trap many people in lifelong delusion that this role is who they are or who they are only allowed to be.

The more we are attached to and unaware of such a protected self-image, the more shadow self we will likely have. This is especially dangerous for a "spiritual leader" or "professional religious person" because it involves such an ego-inflating self-image. Whenever, ministers, or any true believers, are too anti-anything, we can be pretty sure there's some shadow material lurking somewhere nearby. Zealotry is a good revelation of one's overly repressed shadow.

Our self-image is not substantial or lasting; it is simply created out of our own mind, desire, and choice - and everybody else's preferences for us! It is not objective at all but entirely subjective (which does not mean that it doesn't have real influence). The movement to second-half-of-life wisdom has much to do with necessary shadow work and the emergence of healthy self-critical thinking, which alone allows us to see beyond our own shadow and disguise and to find who we are, "hidden with Christ in God" (Colossians 3:3).



Shadow Work - SELF-CRITICAL THINKING

The Hebrew prophet do not hesitate to criticize their religious tradition, even while loving it. Father Richard shows how they help us to incorporate the shadow side of reality:

The Hebrew prophets are in a category of their own. Within the canonical, sacred scriptures of other world religions we don't find major texts that are largely critical of that religion. The Hebrew prophets were free to love their tradition and to criticize it at the same time, which is a very rare art form. One of the most common judgments I hear from other priests is, "You criticize the Church". But criticizing the Church, as such, is just being faithful to the pattern set by the prophets and Jesus. That's exactly what they did (see Matthew 23). The only question is whether one does it in a negative way or in a way that is faithful to God. I pray that I am doing the second. You pray too!

The presumption for most people is that if we criticize something, then it means we don't love it. Wise people like the prophets would say the opposite. The Church's sanctification of the status quo reveals that we have not been formed by the prophets, who were radical precisely because they were traditionalists. Institutions always want loyalists and "company men"; we don't want prophets. We don't want people who point out our shadow side. It is no accident that the prophets and the priests are usually in opposition to one another (see Amos 5:21-6:7; 7:10-17). I think it is fair to say that the prophetic charism was repressed in almost all Catholic, Orthodox, and Protestant Christianity. None of us have been known for criticizing ourselves. We only criticize one another, sinners, and heretics - who were always elsewhere! Yet Paul says the prophetic gift is the second most important charism for building up of the Gospel (1 Corinthians 12:28; Ephesians 4:11).

We have to experience the negative side of reality along with the positive. No wonder we split, avoid, and deny. No wonder we prefer abstract ideas, where we can dismiss the unacceptable material. But the Hebrew Scriptures amazingly incorporate the negative. Jesus does the same when he is "tempted by the devil for forty days" (Luke 4:2). The Jewish people, against all odds, kept their complaining and avoiding, and kept their arrogant and evil kings and their very critical public prophets inside of their Bible.

Of course, there is such a thing as negative criticism and positive criticism. I think we can feel the difference on the level of energy. When we read the spare, unfiltered texts of the prophets, some of them sound negative, as does Jesus, too. But my assumption is that this criticism comes from a primary positive encounter with Divine Reality. We see this in other parts of their lives and writings. The positive energy is the overriding experience.

Shadow Work - THE SHADOW IS A NECESSARY TEACHER

Father Richard views shadow work as essential for our transformation:

Shadowlands are good and necessary teachers. They are not to be avoided, denied, fled, or explained away. They are not even to be forgiven too quickly. First, like Ezekiel the prophet, we must eat the scroll that is “lamentation, wailing, and moaning” in our belly, and only eventually sweet as honey (Ezekiel 2:9-3:3).

There’s a shadowland where we are led by our own selfishness, stupidity, sinfulness, and by living out of the false self. We have to work our way back out of this with brutal honesty, confessions, surrenders, forgiveness, and often by some necessary restitution or apology. By any account, it is major “inner surgery” and feels like dying - although it also feels like immense liberation. We need help at these times.

There’s another shadowland, however, into which we’re led by God and grace, and the nature of the journey itself. Many saints have called it “the dark night”. The difference is that we still sense that we have been led here intentionally, somehow. We know we are in liminal space, betwixt and between, on the threshold - and we have to stay here until we have learned something essential. It is still no fun - filled with doubt and “demons” of every sort - but it is the dark night of God. All transformation takes place in such liminal space.

Iris poet Pádraig Ó Tuama wrote this prayer for those dwelling in the shadowlands:

God of darkness

You must be the god of darkness because if you are not, whom else can we turn to?

Turn to us now. Turn to us. Turn your face to us. Because it is dark here.

And we are in need. We are people in need.

We can barely remember our own truth, and if you too have forgotten, then we are without a hope of a map.

Turn to us now. Turn to us. Turn your face to us. Because you turned toward us in the body of incarnation.

You turned toward us.

Amen.



Shadow Work - THE GIFT OF SELF-ACCEPTANCE

Father Richard stresses both the challenge and great gifts that come from working with our shadow self:

I am afraid that the closer we get to the Light, the more of our shadow we see. Thus, truly holy people are *always* humble people. Invariably when something upsets us, and we have a strong emotional reaction out of proportion to the moment, our shadow self has just been exposed. So, watch for any overreactions or over denials. The reason that a mature or saintly person can be so peaceful, so accepting of self and others, is that there is not much left of the hidden shadow self.

Buddhist teacher Tara Brach shares a well-known and instructive myth about the Buddha and his compassionate interactions with the shadow god Mara:

You may be familiar with images of the Buddha [Siddhartha] meditating all night long under the Bodhi tree until he experienced full liberation. The shadow god Mara (who represents the universal energies of greed, hatred, and delusion) tried everything he knew to make him fail - sending violent storms, beautiful temptresses, raging demons, and massive armies to distract him. Siddhartha met them all with an awake and compassionate presence, and as the morning star appeared in the sky, he became a Buddha, a fully realized being.

But this was not the end of his relationship with Mara!

In the five decades following his enlightenment, the Buddha traveled throughout northern India teaching all who were interested the path of presence, compassion, and freedom...

And as the Zen master Thich Nhat Hanh tells the story, Mara sometimes appeared as well... [The Buddha would] stroll over to Mara and with a firm yet gentle voice say, “I see you, Mara... Come, let’s have tea.” And the Buddha himself would serve Mara as an honoured guest.

This is what’s possible for us. Just imagine that Mara appears in your life as a surge of fear about failure, or hurt about another’s neglect or disrespect. Now, what if your response were to pause and say, “I see you, Mara” - Recognising. And “Let’s have tea” - Allowing. Instead of avoiding your feelings, instead of lashing out in anger or turning on yourself with self-judgment, you are responding to life with more clarity and graciousness, kindness and ease.

Richard continues:

The gift of shadowboxing is in the *seeing* of the shadow and its games in ourselves, which takes away much of the shadow’s hidden power. No wonder Teresa of Ávila said that the mansion of true self-knowledge was the necessary first mansion on the spiritual journey. Once we have faced our own hidden or denied self, there is not much to be anxious about anymore, because there is no fear of exposure. We are no longer afraid to be seen - by ourselves or others. The game is over - and we are free. We finally are who we are, and can be who we are, without disguise or fear.



Shadow Work - MASKING PAIN

Write Pixie Lighthouse suggests that a greater understanding of our pain will teach us what shadow work is ours to do: Pain doesn't always present as sadness or victimization. It may present as rage, anger, withdrawal, control, anxiety, depression, illness, dependency, mania, perfectionism, or other afflictions. Your face may be scowling or your eyebrows furrowing. Or pain may not show itself at all. You may feel calm on the outside while feeling like a tornado on the inside.

To understand what your pain really looks like, begin by observing yourself in stressful or confrontational situations. How do you react in the face of conflict, disappointment, and loss? Do you tend toward resentment? Confusion? Defensiveness? Silence? An open display of sorrow?

Knowing your default settings under stress tells you about the nature of your shadow and can help you track it. Remember: You were not born with a shadow. It was built by experiencing complex models of interaction that caused you to curb your natural impulses in order to avoid disappointing or displeasing someone close to you. It crystallised in place when it served to protect you with certain behaviours and outward appearances. Shadow works to get your needs met and avoid or control a situation.

Being hurt results in trying to prevent it from happening again, although what often happens is we end up reenacting the circumstances. Recognising this pattern means you'll someday want to take off the mask to shift what you're painfully reliving.

In conflict, what do your expressions and posture reflect? Where do you hear yourself becoming confused or childlike? Try going to a mirror when you feel triggered to get a sense for what masks you put on without knowing it.

Prayers of the Faithful for 16 July 2023 — Fifteenth Sunday in Ordinary Time

Leader: God our loving Father, please listen to the prayers we offer you today.

'You care for the earth, give it water, you fill it with riches': may we admire the work of our Creator God and let us pray that the Church will become more attentive to the cries of the earth.

Let us pray to the Lord.

Lord, hear our prayer.

Our God is the God of life: may we pray for all humankind, all living creatures and for all Creation.

Let us pray to the Lord.

Lord, hear our prayer.

For those who work on the land: let us pray that they will be supported and appreciated for their contribution to society.

Let us pray to the Lord.

Lord, hear our prayer.

The riches of the earth are not equitably distributed: let us pray that the richer nations will look after the poorer nations.

Let us pray to the Lord.

Lord, hear our prayer.

For those whose lives are threatened or interrupted by war, civil unrest, divisions in society or domestic violence: may they find the strength to endure and peace in the living Word.

Let us pray to the Lord.

Lord, hear our prayer.

For those who are sick in mind, body or spirit, especially those listed in the Bulletin: may God give them comfort and healing, and strengthen them through the victory of the Cross.

Let us pray to the Lord.

Lord, hear our prayer.

For those who have died, and for those whose anniversaries occur at this time, including *Tony Belfiore, Adrian Jones & Lino Zini*: may they rest forever in the light of your face, O God.

Let us pray to the Lord.

Lord, hear our prayer.

Leader: Most merciful God, may you extend that mercy to all those for whom we have prayed, through Jesus Christ your Son, our Lord.

All: Amen



Catholic Archdiocese of Melbourne - Job Vacancies

- Administration Manager - The Redemptorist Community, Kew
- Engagement and Projects Lead - Melbourne
- Parish Secretary - Holy Family Parish, Doveton

<https://melbournecatholic.org/job-vacancies>

RELIGIOUS FREEDOM DEBATE YET TO STRIKE THE RIGHT BALANCE: FR BRENNAN



Australia has struggled to strike the right balance between freedom of religion and the right to non-discrimination in the wake of the 2017 same-sex marriage

plebiscite, says Fr Frank Brennan SJ.

Source: *The Catholic Weekly*

<https://cathnews.com/2023/07/14/religious-freedom-debate-yet-to-strike-the-right-balance-fr-brennan>

CATHOLIC UNIVERSITY STUDENTS ENCOURAGED TO 'BE NOT AFRAID'



Catholic university students from around the country gathered in Melbourne last week for the annual Australian Catholic Student Association conference.

Source: *Melbourne Catholic*

<https://cathnews.com/2023/07/14/catholic-university-students-encouraged-to-be-not-afraid/>

FEMALE LABOUR MEMBERS WANT GOVERNMENT TO BROADEN ACCESS TO ABORTION PILL



An influential group of female Labor members is calling on the Albanese Government to consider further broadening access to the abortion pill and allowing pharmacists to

prescribe it without a script from a doctor or nurse.

Source: *The Australian*.

<https://cathnews.com/2023/07/14/female-labor-members-want-government-to-broaden-access-to-abortion-pill/>

EUTHANASIA SCHEMES DO NOT PROTECT DOCTORS FROM PROSECUTION



Attorney-General Mark Dreyfus has for the first time acknowledged the legal risk that doctors working under state-regulated euthanasia schemes could be prosecuted

under Commonwealth laws.

Source: *The Age*

<https://cathnews.com/2023/07/14/euthanasia-schemes-do-not-protect-doctors-from-prosecution/>

MODERN SLAVERY REMAINS OBSCURE TO MOST AUSTRALIANS



Modern slavery has been a growing part of the national conversation in recent years, yet to most Australians it remains relatively obscure, writes Melissa Halliday.

Source: *Eureka Street*

<https://cathnews.com/2023/07/14/modern-slavery-remains-obscure-to-most-australians/>



CATHOLIC ARCHDIOCESE OF MELBOURNE

Pilgrimage, and surviving winter the Benedictine way

This coming Sunday is the Commissioning Mass for Melbourne's World Youth Day pilgrims at St Patrick's Cathedral. Gathering in full force, our young people will be blessed and sent forth by Archbishop Peter A Comensoli, ready to begin their pilgrimage to Portugal. As the days count down, we hear about how some of our local parish and school communities have also been blessing their pilgrims and preparing to send them on their way, and about their hope for World Youth Day 2023.



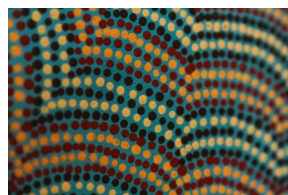
<https://melbournecatholic.org/news/connected-with-them-in-prayer-parishes-and-schools-bless-wyd-pilgrims>

Also this week, we take a journey through the Holy Land to see what some of our pilgrims will see; the Australian Catholic Students Association gather for their annual conference;



<https://melbournecatholic.org/news/acsa-conference-encourages-young-catholic-students-to-be-not-afraid>

Catholic Social Services host another webinar exploring the Voice to Parliament, this time with input from Fr Frank Brennan SJ;



<https://melbournecatholic.org/news/fr-frank-brennan-sj-speaks-on-catholic-social-teaching-and-the-voice-referendum>

and we hear about the cross-section of people who will be representing Oceania's diverse Church at the upcoming Synod of Bishops.



<https://melbournecatholic.org/news/oceanias-diverse-church-to-be-represented-at-synod-of-bishops>

Finally, as the cold weather closes in, we reflect on how the *Rule of St Benedict* might inspire us to establish habits that can sustain us not only through the depths of winter but in every time and season of our lives.



<https://melbournecatholic.org/news/finding-our-winter-rhythm-the-benedictine-way>

For more information:
www.melbournecatholic.org
or Facebook:

www.facebook.com/CatholicArchdioceseofMelbourne

Gospel: Matthew 13:1-23

Jesus left the house and sat by the lakeside, but such crowds gathered round him that he got into a boat and sat there. The people all stood on the beach, and he told them many things in parables.

He said, 'Imagine a sower going out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up straight away, because there was no depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Listen, anyone who has ears!'

Then the disciples went up to him and asked, 'Why do you talk to them in parables?' 'Because' he replied 'the mysteries of the kingdom of heaven are revealed to you, but they are not revealed to them. For anyone who has will be given more, and he will have more than enough; but from anyone who has not, even what he has will be taken away. The reason I talk to them in parables is that they look without seeing and listen without hearing or understanding. So in their case this prophecy of Isaiah is being fulfilled:

You will listen and listen again, but not understand, see and see again, but not perceive. For the heart of this nation has grown coarse, their ears are dull of hearing, and they have shut their eyes, for fear they should see with their eyes, hear with their ears, understand with their heart, and be converted and be healed by me.

'But happy are your eyes because they see, your ears because they hear! I tell you solemnly, many prophets and holy men longed to see what you see, and never saw it; to hear what you hear, and never heard it.

'You, therefore, are to hear the parable of the sower. When anyone hears the word of the kingdom without understanding, the evil one comes and carries off what was sown in his heart; this is the man who received the seed on the edge of the path. The one who received it on patches of rock is the man who hears the word and welcomes it at once with joy. But he has no root in him, he does not last; let some trial come, or some persecution on account of the word, and he falls away at once. The one who received the seed in thorns is the man who hears the word, but the worries of this world and the lure of riches choke the word and so he produces nothing. And the one who received the seed in rich soil is the man who hears the word and understands it; he is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty.'



Reflection:

Chapter 13 of Matthew constitutes the third of Jesus' five discourses in this gospel. It contains seven parables of varying length, allegorical explanations of two of them, and two statements about the purpose of parables. The entire chapter is heard over three successive Sundays, provided the longer version of the reading is chosen each time.

If that option is taken up today, the passage falls into three distinct parts: the parable of the sower, an exposition on the role of parables, and an explanation of this particular one. Biblical scholars these days differentiate between a parable - an engaging story with a surprise ending that makes a single telling point - and any ensuing explanation of the parable that tries to give every detail a specific meaning. This distinction would seem to support the choice of the shorter version, but the fact remains that the longer version is also authentic gospel.

The section on the purpose of parables offers a useful reminder that Jesus' principal mode of teaching was neither the presentation of doctrinal truths nor the elaboration of moral code. The stories he told defy neat analysis. They puzzle and confound us. They throw us off balance, penetrate our defences and create the possibility of new insights into God's dream for us. They ensure that we never fall into the trap of thinking we have our beliefs all tidily packaged.

Ministers of the word who opt for the longer text have the challenge of holding the assembly's attention throughout. Attention to the different mode of the three sections - story-telling, reflection and explanation - along with significant pauses between them will render the assembly good service.

Break Open the Word 2023