

Monty & Eltham

The Catholic Parishes of St Francis Xavier & Our Lady Help of Christians



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.



- Ten days of Rain all over Victoria -

By and large, given the huge amounts of rain that has fallen in the past two weeks, Eltham & Montmorency residents have only had to battle house leaks, and have been safe from real damage.

I was surprised with the speedy rise of water in our local creeks and surrounding rivers and subsequent flat lands. Local river walking tracks are a mess with some small bridges being destroyed.

We got off lightly - but for the people in Rochester, it is a very different story! Like that town in northern NSW, Lismore, that has been flooded 3 times this year and been almost destroyed, Rochester is the terrible epicentre of this natural disaster - almost every residence, home, farm and shopping centre is badly damaged. Rochester is 180 km north of Melbourne with a mixture of rural and semi-rural communities on the northern Campaspe river, between Bendigo and the Murray River port of Echuca. Unfortunately, at present Echuca is fighting against the rising water and is battling against the water and all the odds! Locally in Melbourne its clean-up time in the suburb of Maribyrnong. This state of affairs, that covers many other towns and places in Victoria and NSW, is impossible for me to cover at this time. Thoughts & Prayers for all those affected by these difficult circumstances, and a call out to anyone who can lend a hand to practically help!

- Confirmations in St. Patrick's Cathedral -

On Wednesday we had a rehearsal with all the students at St. Patrick's Cathedral and many staff to help. We had a great day and there was plenty of enthusiasm regarding this sacrament. Naturally the weather was perfect and the children loved the whole day with lunch in the local gardens and train rides to and from MONTMORENCY & ELTHAM.

An invitation is extended to all parishioners to enjoy and support these 103 students and their families along with Bishop Terry Curtin and retired Archbishop Terry Kean, starting at 2:30pm.

- St. Francis Xavier Parish - your time to shine -

The Transition Leadership Community request your presence at this parish meeting for MONTMORENCY which will be held next Sunday October 30th, starting at 1pm in the Parish/School Hall. This is the 'second' and most important part of our planning as two parishes consider their future. It is a wonderful opportunity to share and tell the 'story' of the Montmorency Catholic Community over the past few decades, and come to terms with the unique nature of this special parish. Chris Pearson will lead us in this amazing process.

- Our Lady Help of Christian's - great news -

A huge 'Thank You' to all those who attended and shared their personal history and stories of the Catholic parish community in Eltham. The spirit in the room was respectful and full of emotions. OLHC has now set the bar high for the next stage of development and I'm deeply grateful and confident on our future steps forward. It is my intention to fully communicate the relevant material from this meeting in late November, after the SFX meeting next week and the clarifying meeting with our Transition Leadership Community with Chris Pearson due in mid November. Again thanks for your contributions to our future!

Michael

This parish has a commitment to ensuring the safety of children and vulnerable people in our community.

For more information visit pol.org.au/eltham or pol.org.au/montmorency.

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

86 Mayona Road

9435 4742

Tue - Fri 9am-3pm

montmorency@cam.org.au

Kate Kogler:

Parish Secretary

eltham@cam.org.au

Peter Williams:

Child Safety Officer

SFX&OLHC.ChildSafety@cam.org.au

Website:

www.pol.org.au/montmorency

www.pol.org.au/eltham

(pol stands for Parish OnLine)

Facebook:

[St Francis Xavier Parish Montmorency](#)

Monty & Eltham Newsletter & Facebook items:

eltham@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

Principal: Patrick Green: 9439 7824

school@olhceltham.catholic.edu.au

www.olhceltham.catholic.edu.au

RECONCILIATION

available upon request

please call the Parish Office 9435 4742

Collections: 9 & 16 October 2022

	OLHC	SFX
Thanksgiving	\$382.00	\$976.00
Presbytery	\$865.35	\$826.00

Stewardship Offering

Month	OLHC	SFX	Total
July	\$6,285.38	\$10,092.00	\$16,377.38
August	\$6,835.24	\$9,642.00	\$16,477.24
September	\$6,357.04	\$10,827	\$17,184.04

Monty & Eltham Calendar of Events

Saturday 22 - World Mission Sunday

12:00pm Baptism: Angus Montmorency
6:00pm Mass & First Eucharists Montmorency

Sunday 23 - World Mission Sunday

8:30am Mass Montmorency
10:00am Mass & First Eucharists Eltham
2:30pm Confirmation Mass St Patrick's Cathedral

Tuesday 25

9:30am Mass (SFX Prep Class) Montmorency
10:10am Rosary Montmorency

Wednesday 26

6:30am Meditation Montmorency
9:30am Liturgy of the Word with Communion Eltham
10:30am ASRC Food Collection Montmorency
7:30pm Rosary Eltham

Thursday 27

9:30am Liturgy of the Word with Communion Montmorency

Friday 28

9:30am Mass Eltham

Saturday 29

12:00pm Baptisms: Oscar Montmorency
6:00pm Mass & First Eucharists Montmorency

Sunday 30

8:30am Mass Montmorency
10:00am Mass & First Eucharist Eltham
1:00pm TLC Parish Meeting: Montmorency Montmorency

Tuesday 1 November

9:30am Mass Montmorency
10:00am Craft Group Montmorency

Wednesday 2

6:30am Meditation Montmorency
9:30am Liturgy of the Word with Communion Eltham
10:30am ASRC Food Collection Montmorency
1:00pm Small Church Community Montmorency
7:30pm Small Church Community Montmorency

Thursday 3

9:30am Liturgy of the Word with Communion Montmorency

Friday 4

9:30am Mass Eltham

Saturday 5

6:00pm Mass Montmorency

Sunday 6

8:30am Mass Montmorency
10:00am Mass Eltham
12:00pm Baptism: Dottie Eltham

Tuesday 8

9:30am Mass (SFX Yr 6 Class) Montmorency
7:30pm Small Church Community Montmorency

Wednesday 9

6:30am Meditation Montmorency
9:30am Liturgy of the Word with Communion Eltham
10:30am ASRC Food Collection Montmorency

Thursday 10

9:30am Liturgy of the Word with Communion Montmorency

Support Montmorency Parish by giving with CDFpay

Simply scan the QR code with your mobile phone and in a few easy steps you can quickly and securely give to your parish.



Support Eltham Parish by giving with CDFpay

Simply scan the QR code with your mobile phone and in a few easy steps you can quickly and securely give to your parish.





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:
Salvatore Cantone, Peppino Costanzo, Barrie Edwards, Anne Haslam, Ivan Skender

For those in need of healing, remembering especially:
Rita Bevanda, Kim Brisbane, Alana Foulds, Debbie Edgley (nee Vanderwert), Melanie Lam, Lita Lee, Frances McDonald, Cindy Morrissey, Andrew Pighin, Agnatha Spina, Melina Tenaglia

Eltham

For the recently deceased:
Kevin Mowlan

For those in need of healing, remembering especially:
Violetta, Elisabeth Edwards, Jade McAlear, Fiona Rogers, Rosemary Scully, Ian Sturman, James Sutton, Sarah Thompson

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



Congratulations to all who celebrate their sacraments this weekend:

Saturday 22 October

St Francis Xavier, 12:00 pm
Angus Peter Heenan

Baptism

St Francis Xavier, 6:00pm

Maverick Joe Chasteau
Gus Edward Cleary
Ruby Jessica Hartney
Sierra Rose Incani
Ruby Liu Lesser
Lachlan John Palermo

First Eucharist
First Eucharist
First Eucharist
First Eucharist
First Eucharist
First Eucharist

Sunday 23 October

Our Lady Help of Christians, 10:00am

Stefano David Chapman
Isabella Sarah Giglio

First Eucharist
First Eucharist

St Patrick's Cathedral, 2:30pm

Confirmation

Atticus Allen, Callum Bain, Eloise Bell, Tom Bishop, Oscar Blaszkowski, Ava Bortignon, Zach Bourke, Noah Bowman, Liam Buckmaster, Francesca Bucknell, Lucas Calabro, Harry Chandler, Jackson Chiocci, Edward Condon, Joshua Condon, Josh Conlin, Scarlett Cooper, Annabelle Dahne, Lottie Dalton, Milla Dalton, Kingston Davis, Sienna Dennis, Lily Denton, Patrick DiFabio, Jacob Duczmal, Bianca Fernandes, Makayla Fisher, Kristian Fisher, Addison Fitzpatrick, Amelia Flood, Benjamin Fraser, Hudson Frazzetto, Emily Gartland, Milla Giardina, Paolo Giuliano, Damon Graham, Jasper Griffiths, William Griffiths, Fabien Habboush, Madeline Hamilton, Annabelle Harford, Ella Harvey, Crystal Hawken, Jayda Hawkins, Stella Hawkins, Niamh Henderson, Sophie Henderson, Oliver Hewett, Poppy Hewett, Sadie Hewett, Matthew Hocking, Evie Hoseason, Jaime Hvalica, Aneesha Kent, Kai Kernaghan, William Kerr, Lexi Knight, Jacob Kulkens, Alicia Labura, Akasha Lautee, Tilly Loney, Massimo Martin, Julia Martinelli, Chloe McHugh, Jobe Meehan, William Mitchell, Sophie Molloy, Evie Moran, Greta Mullins, Summer Murphy, Lachlan O'Dowd, Rory Oliver, Emma O'Loughlin, Sophia Ramunno, Roxy Raynes, Archer Richards, Chiara Rigoni, Matilda Rizzi, Owen Robbins, Jordan Rossiter, Lucy Roy, Rafael Salce, Lily Salvitti, Daniel Shaw, Ethan Smith, Liam Smith, Riley Smith, Indiana Stagg, William Stevens, Brooke Suckling, Holly Terpos, Lily Torcasio, Benjamin Trewella, Ethan Tucker, Lachlan van Campfort, Alana Varsavsky, Louis Webb, Claudia White, Georgia Williams, Leah Williams, Darcy Wong, Claire Wood, Adrian Ljubo Zanic



SAVE THE DATE
SAT 15 OCT



2022 FUNDRAISING DINNER
ST FRANCIS XAVIER SCHOOLS HALL, MONTMORENCY

A MASSIVE THANK YOU

Thank you sincerely for the wonderful donation of \$2,000 from the parish of SFX to Kadasig.

We were fortunate to receive donations from parishioners also.

Our fundraising evening on Saturday October 15

in the SFX hall was such fun. The evening was full of good food, laughter and chatter with attendees having fun with games and choosing raffle prizes.

Funds raised were \$8,000, a wonderful outcome! This money will be used to construct septic toilets and to purchase water tanks for the Patupat & Bolocboloc communities. What a difference these will make to these families. Your kindness means so much, thank you.

Glenys

OLHC Piety Stall:

2023 Columban Calendars (\$10) now available after Mass on Sundays at OLHC Piety Shop Eltham
Christmas cards not yet available.

Melbourne Catholic News:

www.melbournecatholic.org/news



CATHOLIC ARCHDIOCESE OF MELBOURNE

Its purpose was to renew the Church, to evangelise, and to engage with the world rather than to excoriate it. There were shortcomings and unintended consequences, but 60 years on, Vatican II's achievements can be seen ever more clearly / **by Shaun Blanchard**

'This sacred council'

There is a story that sometime in the 1950s, Archbishop Angelo Roncalli, the future Pope John XXIII, picked up Yves Congar's *True and False Reform in the Church*. Roncalli appreciated the boldness and vision of this French scholar-priest, but had to ask himself: "A reform of the Church: is such a thing really possible?" One way to discover if something is or is not possible is to try it (and getting elected pope greatly expands the horizons of what one can have a go at). By convening the Second Vatican Council, a bold reform of the Church is exactly what Roncalli attempted.

What hopes did John XXIII have for the Council? The go-to source for understanding his vision is usually the speech he gave at the opening of the Council, *Gaudet Mater Ecclesia* ("Mother Church rejoices"). While holding dogma inviolable, John argued that the Church must re-investigate and re-present her teaching "in the way demanded by our times". His speech was grounded in his own principle of *aggiornamento* ("updating"; "letting in fresh air") and his openness to the *ressourcement* (literally, "back to the sources"; that is, Scripture, the Church fathers, etc.) the method of "new theologians" such as Congar.

Pope John rebuked the "prophets of doom" in the Church who always "forecast disaster". Though he recognised that such people "burn with religious fervour", he distanced the Council's agenda from those who see "only ruin and calamity in the present conditions of human society". John was pre-empting the critiques of the nay-sayers of his own day, but his words could be mistaken for Francis' side-swipes at EWTN and his other traditionalist Catholic carpers. Foreshadowing the growing historical consciousness that later caused conflict on the Council floor, Pope John blamed the "prophets of doom" for clinging to golden-age myths about the Catholic past and acting "as if they have nothing to learn from history, which is the teacher of life".

"Good Pope Joh", now a canonised saint, is almost uniformly remembered as a visionary leader with a prophetic sense for Church



Pope John XXIII blesses the crowd as he goes to open the Second Vatican Council

renewal. His rotund figure and smiling face were outer signs of an inner reality - ebullience and warmth, a posture of welcoming, a generosity of spirit. But it is often forgotten that he was also a serious student of Church history, as his comment about "the teacher of life" implies. As a young priest in northern Italy, Roncalli found inspiration in Charles Borromeo, a her of the Council of Trent. Roncalli studied Borromeo closely, and developed a reform vision that was Borromean in inspiration: strong episcopal leadership combined with consultation and deliberative synods, all in the service of institutional renewal and spiritual rejuvenation. Roncalli reasoned that if the best way to reform a diocese was through a synod - as he had done in the Diocese of Rome in 1959 - then the best way to reform the entire Church was through a Church-wide synod; that is, an ecumenical council. Such background to Pope John's own understanding of true reform complicates the unhelpful binaries of "continuity" and "dis-continuity" and sheds light on why Pope Francis believes that his programme of "synodality" is an implementation of the ecclesiology of Vatican II.

One can argue about which of its four "constitutions" is the key to understanding Vatican II. Joseph Ratzinger made a good case that *Dei Verbum* (the Constitution on Divine

Revelation) takes the cake. Others - from Pope John Paul II to the Catholic Workers to Latin American liberation theologians - seem to have taken as their point of departure *Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World. *Lumen Gentium*, the great "ecclesiological" manifesto, is also a candidate, given that Vatican II was the first ecumenical council to deliberate in a systematic way on the nature and structures of the Church itself.

At different times, I have told students that *Dei Verbum* or *Lumen Gentium* is the central hermeneutical key for understanding Vatican II (I'm biased, I return constantly to both texts for theological and historical reasons). But recently, especially in the wake of Pope Francis' bombshell *Traditionis Custodes*, which restored many restrictions to the use of the pre-conciliar liturgies that Benedict XVI had lifted, I have wondered if the honour should go to *Sacrosanctum Concilium*.

In his book *True Reform: Liturgy and Ecclesiology in Sacrosanctum Concilium* Massimo Faggioli shows that the internal renewal that the liturgical constitution aimed at not only implied but directly led to the Council's later reforms, including the decisive shifts on issues including ecumenism, religious freedom and the role of the laity. This is not to say

that the decisions the Council fathers made after the promulgation of *Sacrosanctum Concilium* were all somehow inevitable; even less to argue something similar regarding post-conciliar Catholic theology and magisterial teaching.

However, there is an irresistible logic to Pope Francis' assertion that acceptance or rejection of the *Novus Ordo* Mass - whatever one thinks of it - cannot be separated from the rest of Vatican II's agenda. And it follows, too, that liturgical restorationists would be likely to question or reject the teaching of Vatican II texts such as *Dignitatis Humanae* on religious liberty and *Nostra Aetate* on the Jewish people and world religions. It has become ever clearer during Pope Francis' pontificate that liturgical agendas often correlate with views on Vatican II's teaching on ecclesiology, ecumenism, and religious liberty. Chronologically, the Constitution on the Liturgy came first: *Sacrosanctum Concilium* was promulgated on 4 December 1963. The name chosen for the document ("This Most Sacred Council") reflects the centrality of liturgical reform to Vatican II's project of ecclesial renewal.

Sacrosanctum Concilium laid out a four-point reform manifesto at the outset. The aims of "this Sacred Council", it declared, were "to impart an ever increasing vigour to the Christian life of the faithful" [inner renewal]; "to adapt more suitably to the needs of our own times those institutions which are subject to change" [*aggiornamento*]; "to foster whatever can promote union among all who believe in Christ" [ecumenism]; and "to strengthen whatever can help to call the whole of mankind into the household of the Church" [evangelisation]. It brought together internal renewal with ecumenism and evangelisation, undergirded by the principles of *aggiornamento* and *ressourcement*.

Sixty years on, how far has Vatican II achieved these goals? We should be realistic about the shortcomings and unintended consequences of the Council. Paul VI bemoaned that confusion and strife became widespread in the post-conciliar Church. Though I came of age long after the wildest period of liturgical experimentation, I have endured many banal homilies and liturgies disfigured by insipid accoutrements. It is at least plausible to hold Vatican II partly responsible for certain impoverishments of Catholic devotional and communal life after 1965. To riff on the sociological work of my friend the

theologian-sociologist Stephen Bullivant, Catholic communities lost crucial "credibility enhancing displays" (CREDs) in the well-intentioned rush to make the parish Mass, the reading of Scripture and Christo-centrism the main show in town.

Some of those discarded CREDS had connected the generations, marked rites of passage, and allowed for both communal solidarity and personal creativity to flourish, as well as spirituality and holiness. Such practices include the Forty Hours devotion, Corpus Christi processions, May crownings of Our Lady and the celebration of various saints' feast days. The stampede to reform trampled too many customs that were rich, joyful, participatory, and, frankly, fun. One of the cruellest ironies of the years immediately after the Council was that too often practices cherished for centuries as opportunities for "fully conscious and active participation" (*Sacrosanctum Concilium* 14) were lost.

The successes of the Council, however, have been manifold. Three particularly stand out for me. Vatican II's first achievement is the transformation in the relationship between the Church and what you might call the "others" - those outside its visible confines. While this *ad extra* impulse initially centred around the question of Christian ecumenism, the Council's drive for greater Christian unity became a concern for all of God's children, the entire human race. By the final session, the Council fathers were even drafting texts that discussed modern atheists with a nuanced mix of criticism and respect (see *Gaudium et Spes* 19-21, which Ratzinger called "among the most important pronouncements of Vatican II").

Those who lived through the revolution in attitudes towards Protestants and members of non-Christian religions (especially the Jewish people) need no reminding what a titanic shift in rhetoric and posture Vatican II has led to. To count this change in orientation a dramatic achievement is not to deny the challenges and problems that these new paradigms of thought have raised: the debates that have arisen after the Council regarding mission and evangelisation (e.g. the case of Jacques Dupuis and *Dominus Iesus*) are not frivolous ones. Like all things, ecumenism and interreligious dialogue, when conducted badly, can lead to trouble.

Nevertheless, the transition from a triumphalistic attitude regarding "heretics and schismatics" towards

dialogue and even, at times, repentance, seems to me a profound work of the Holy Spirit. The post-conciliar papacy has vociferously defended this opening toward the "other" as the will of the Lord, while continuing to proclaim that Jesus is the Saviour of the entire human race and that the one Church of Christ subsists in the Catholic Church. And every pope since the Council has robustly defended the change in Church teaching regarding religious freedom. These shifts are closely connected.

As the Italian theologian Pietro Pavan explained when commenting on the debates over *Dignitatis Humanae*, it would be "difficult, perhaps even impossible" to envision an ecumenical Catholic Church so long as it "demands freedom for itself in those political communities where Catholics are in the minority, while refusing the same freedom to non-Catholics in political communities where Catholics are in the majority". The traditionalists and integralists who oppose *Dignitatis Humanae* (or empty it of meaning through tortured revisionist readings) are correct when they recognise that the new orientation of the Catholic Church towards non-Catholics has had profound repercussions far beyond issues of Church-state relations.

A second achievement is the profound biblical renewal that has occurred in many quarters of the Church. Taking off where *Sacrosanctum Concilium* left off, *Dei Verbum* put forward a view of worship, devotion and the task of theology that was suffused with the fruits of the biblical movement. *Dei Verbum* wanted to normalise personal contact with Scripture in the vernacular, both in the liturgy and through direct Bible reading. A great gulf separates *Dei Verbum* from the cautious and even prohibitive policies that were common from the fifteenth to the nineteenth centuries. The 1713 bull *Unigenitus* of Pope Clement XI, for example, condemned ideas on Scripture and liturgy that look edentical to those of John Paul II, Benedict XVI and Francis.

While Catholics fight with each other about almost everything, the central importance of personal Bible reading is now unanimously valued from popes to priests to lay parish leaders to the campus ministers who, in some places, work hard to sign up as many people in the pews as possible for Bible studies that are often lay-led. For much of 2021, the most downloaded podcast on iTunes as a Catholic priest reading through the Bible in a year. The most incredible

thing, to me, is how normal this new status quo seems to so many devout Catholics. We should praise God that an ecumenical council took seriously St Jerome's challenging statement, "ignorance of the Scriptures is ignorance of Christ" (cf. *Dei Verbum* 25). This good fruit, again, circles back to ecclesiology: Vatican II's desire for scriptural renewal at every level was not, ultimately, devotional. It was about being a Church "under the Word of God".

A **third** achievement lies in the intellectual life of the Church. Vatican II helped the Church transition from a classical worldview to a historically conscious worldview (to paraphrase the Canadian Jesuit Bernard Lonergan). This transition was piecemeal, but it has come to transform the way Catholics do theology and think about their own history. A few examples: through the sanctioning of moderate historical-critical study of the Bible, the Church overcame the legacy of anti-Modernist paranoia, and the consequent anxiety to defend indefensible positions such as the Mosaic authorship of the Pentateuch.

The great "issue under the issues" of doctrinal development came to the fore in the intense and bitter debates over religious freedom. The reality of

doctrinal development was explicitly taught in *Dei Verbum*, and in a manner that shifted from a syllogistic neo-scholastic approach toward historical consciousness. Development, the Council taught, is a means by which "the Church constantly moves forward toward the fullness of divine truth". This dynamic language fits uneasily with a fortress-like view of the Church but dovetails with Vatican II's image of a pilgrim church, a church on a journey. Doctrinal development could mean a return to a form view or practice (as in *Dei Verbum*'s teaching on Scripture) or the augmented explanation of an established doctrine (*Lumen Gentium* on the salvation of non-Christians).

More controversially, however, the Council fathers grappled with a doctrinal development that contained a clear reversal of priorly-held teaching concerning religious freedom. It is for this reason that the debate over *Dignitatis Humanae* was arguably the most fraught of the Council, and that it is this document - not the constitution on the liturgy - that the ultra-traditionalists are most scandalised by.

I said this third achievement concerns the intellectual life of the Church. But historical consciousness

- since it involves a grappling with truth - also implies a theological stance. This stance better recognises the distinction between the eschatological Kingdom of God and the Church's messy and sinful earthly journey. It also refuses to absolutise one culture or one explanation of the faith, a refusal that is vital to the health of a worldwide communion shifting its demographic weight to the global south.

Historical consciousness combined with a trust in the Holy Spirit's role in doctrinal development opens the Church to the possibility of the need to repent, ask for forgiveness, and correct course.

Without this ability to recognise and correct mistakes, reform can ultimately short-circuit or even suffer paralysis. It is due to paths opened up by Vatican II that Pope Francis could say early in his papacy: "Today, thanks be to God, the Church knows how to repent."

Shaun Blancard is Senior Research Fellow at the National Institute for Newman Studies. He is the author of *The Synod of Pistoia and Vatican II* (OUP, 2020) and the co-author with Stephen Bullivant, of *Vatican II: A Very Short Introduction*, to be published in March 2023 by Oxford University Press.

Prayers of the Faithful for 23 October 2022 Thirtieth Sunday in Ordinary Time

Leader: Let us turn to God in prayer, for the Lord hears the cry of the poor.

For the Church and its leaders: that the Church everywhere will continue to show us the way to be united with God in his divine justice and mercy. Let us pray to the Lord. **Lord, hear our prayer.**

For our parish community: that those in need of healing, wisdom and love will find it in abundance in our parish, and in their prayers will be rescued by God from any trouble of mind and spirit.

Let us pray to the Lord. **Lord, hear our prayer.**

For peace in the world: that wherever there is war, civil strife, oppression, deep poverty, or want, the Lord will uphold those who persist to seek justice and right. Let us pray to the Lord.

Lord, hear our prayer.

For faith communities throughout the world: that freedom of religion and thought will be valued, protected, tolerated and celebrated, in the face of challenges from unrighteous judges and leaders.

Let us pray to the Lord. **Lord, hear our prayer.**

For the grace of humility: that our God will fulfil His promises to those who look for His coming with humble and contrite hearts. Let us pray to the Lord.

Lord, hear our prayer.

For those who are baptised or celebrate their First Eucharist or are confirmed this weekend: that the Lord will bless them and their families and loved ones at the start of their life's road in faith, hope and love.

Let us pray to the Lord. **Lord, hear our prayer.**

We pray for all those who are sick and whose names are in our bulletin. Let them experience the consoling power of Christ. Let us pray to the Lord.

Lord, hear our prayer.

We pray for those who have died recently, including *Kevin Mowlan* and for *Salvatore Cantone, Peppino Costanzo, Barrie Edwards, Anne Haslam and Ivan Skender* whose anniversary we mark at this time. May they be eternally in the glory of divine light with all the angels and saints. May they rest in peace.

Let us pray to the Lord. **Lord, hear our prayer.**

Leader: God of the poor and humble, the prayer of those who serve God pierces the clouds. Turn your ear to our pleas, and grant that we may always trust in your steadfast love and mercy. We make our prayer in Jesus' name.

All: Amen

VATICAN II

STILL A WORK IN PROGRESS

Most Catholics alive today were not even born when Pope John XXIII inaugurated the Second Vatican Council 60 years ago. So arguments over the interpretation of its texts can seem as arcane as discussing the removal of fish weirs from the River Medway, demanded by Magna Carta in 1215. Except that there are people who metaphorically, want the weirs put back. The reforms of Vatican II, they say, have caused the Catholic Church to decline, and should be reversed.

The argument centres on liturgical reforms, especially the substitution of anew rite of Mass in place of that established in the sixteenth century, and the use of the vernacular in the Roman Rite in addition to Latin. A Pope determined to reinvigorate the Council's reform agenda has widened the debate to include issues such as the way power is exercised in the Church, the role of women, and teaching on same –sex relationships. Two other factors have transformed the agenda: the collapse of the authority and credibility of the Church's leaders that followed the abuse of children by clergy and its cover-up by bishops and senior figures in the Vatican; and the synodal process instituted by the Pope that is giving the entire Catholic community, clerical and lay, a more effective voice in discerning where the Spirit is taking the Church.

Many of these issues overlap, and Catholics who have reached maturity since the election of Pope Francis may be more familiar with them than those whose formative years in the faith were spent under Popes John Paul II and Benedict XVI. Theirs was a more imperious climate, compared with which the Francis era is relatively open and liberal. The days are largely gone when preachers and theologians who question traditional teaching on women's ordination or gay blessings could find themselves in serious trouble. There are rich fruits to be gathered from these new freedoms.

Nevertheless, synodality, the Pope's chosen vehicle for taking the Council's reforms forward, is still an awkward fit in some respects. The "sense of the faithful", which synodality is designed to capture, can easily be ignored if the authorities do not like what they hear. In practice, Church teaching still flows downwards from the hierarchy rather than upwards from below, because that is the way the Church is structured.

The teaching of the Church is not a closed system. As Pope Francis said in Florence in 2015: "It has a face that is not rigid, it has a body that moves and grows, it has a soft flesh: it is called Jesus Christ." Yet the Church has a deposit of faith to safeguard, and Vatican II was clear whose job that is. This is a bit of an impasse. That may be why Newman's famous paper "On consulting the faithful in matters of doctrine" remains more a historical curiosity than a basis for a real sharing of responsibility. The theological insight that the primary sacrament of Christian allegiance is baptism, and that the primary model of the Church is the People of God still remains to be full understood and applied.

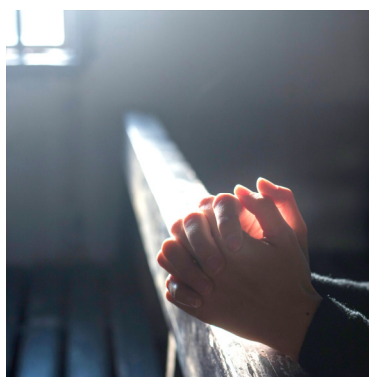
The Church owes both to Vatican II. Six decades on, they are more relevant than ever.

Gospel: Luke 18:9-14

Jesus spoke the following parable to some people who prided themselves on being virtuous and despised everyone else, "Two men went up to the Temple to pray, one a Pharisee, the other a tax collector. The Pharisee stood there and said this prayer to himself, "I think you, God, that I am not grasping, unjust, adulterous like the rest of mankind, and particularly that I am not like this tax collector here. I fast twice a week; I pay tithes on all I get." The tax collector stood some distance away, not daring even to raise his eyes to heaven; but he beat his breast and said, "God, be merciful to me, a sinner." This man, I tell you, went home again at rights with God; the other did not. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted.'

Reflection:

With the parable of the Pharisee and the tax collector, Luke returns to a theme spelt out at the very beginning of his gospel. In her canticle of praise, Mary declared that God had "routed the proud of heart... and exalted the lowly" (1:51-52). This pattern of reversal is bluntly restated in the blessings and woes of 6:20-26. Now it is exemplified in a story unique to Luke.



To serve his didactic purpose, Jesus makes caricatures of the two people in the story. The Pharisee is completely ensconced in his smug superiority, even to the extent of praying to himself. His egoism is on full public display. The tax collector stands in triple contrast: unobtrusive, his eyes cast down, acutely aware of his need for mercy. The risk for the listener is not to identify with either of these polar opposites. What the parable does is offer an opportunity for reflection on the influence of these two contrary stances in our own lives. Is there anything of the Pharisee's self-justification in how we think of ourselves vis-à-vis others and God? It would best be surrendered. Is there a recognition of our need for the mercy of God? It would best be fostered.

The way ahead is the path of humility, meaning the virtue of being grounded, having our feet on the ground, being neither too self-important or self-demeaning, but simply honest and trusting, owning our humanity. That's the grace of wisdom.

Break Open the Word 2022

Roster for THIS WEEKEND: 22/23 Oct 2022

Bacani, Brian	W6:00
Beckford, Peter	PRYR
Capuana, Marisa	W6:00
Davidson, John	W8:30
Donnellan, Denice	E10:00
Frediani, Gabriella	ASE
French, Jossie	W8:30
Haines, Geoff	E10:00
Iliffe, Yvonne	E10:00
Leahy Family	PRSE
McAleer, Peter	ASRC
Reardon, Kathy	E10:00
Reardon, Peter	E10:00
Scully, Greg	C10:00
Scully, Greg	H10:00
Scully, Helen	H10:00
Zylstra, Diane	R10:00

Roster for NEXT WEEKEND: 29/30 Oct 2022

Armstrong, Miranda	R10:00
Boyd, mary	PRYR
Donnellan, Denice	E10:00
Dopheide, Marlis	E10:00
Emslie, Maureen	W6:00
Haines, Geoff	E10:00
Haines, Geoff	H10:00
Haines, Jan-Marie	E10:00
Haines, Jan-Marie	H10:00
Jones, Marion	W6:00
Kotz, Sharron	E10:00
Love, Philip	W8:30
McKinley, Michael	W8:30
Ramsdale, John	ASRC
Ramsdale, Sue	ASRC
Reardon, Kathy	ASE
Rigg Family	PRSE
Scully, Helen	ASE
Taylor, Trish	C10:00

ASE = Altar Society @ Eltham; C10:00 = Commentator @ 10am Mass
 E10:00 = Euch. Minister @ 10am Mass; H10:00 = Hospitality 10am Mass
 PRSE = Pilgrim Rosary Statue @ Eltham;
 W8:30 = Minister of the Word @ 8:30am Mass;
 W6:00 = Minister of the Word @ 6pm Mass;
 R10:00 = Reader @ 10am Mass