



LITURGY OF

*inclusion
and care*

BELONGING

Be my witnesses...inclusive community

Grace is a matter of God's ongoing relationship with humans, all humans, who receive the Holy Spirit dwelling within them and respond as they are able to the life-giving Breath of God. No one is excluded because none of us is designed to be left out.

(Glyn, J. SJ)

3 SEPTEMBER 2019, 7PM
OUR LADY OF THE ROSARY CATHEDRAL, WAITARA



The devotion of the Blessed Mother under the title “Mary Who Unties Knots” (sometimes known as “Mary Undoer of Knots”) is based on a painting that was commissioned as an offering of thanksgiving for a favour received. This painting can still be seen at the Church of Sankt Peter am Perlach in Augsburg, Germany.

We present our difficulties, our knots to her, especially the ones which affect the Christian life of our family.

Pope Francis (then Archbishop Jorge Mario Bergoglio SJ – August 15, 1999)

Sometimes we cannot unravel our own knots, or our own pain without help. Mary Who Unties Knots, is there for us.

Welcome

We are inspired in our commitment to be inclusive by our deep connection to our sacred story;

- **The Loving Creator God**
- **The life of Jesus**
- **Our own story**

In each we see inclusiveness coming to life. It is therefore important that the Church acknowledges those on this journey.....

We respect and acknowledge the Darug Nation as the traditional custodians of this land upon which this meeting takes place today. We also extend respect and acknowledgment to the Elders past and present, and to other Aboriginal and Torres Strait Islander Peoples present.

Those who have suffered pain of abuse. We acknowledge the lifelong trauma of abuse victims, survivors and their families, the failures of the Catholic Church to protect, believe and respond justly to children and vulnerable adults, and the consequent breach of community trust. We acknowledge those left out, those left by the side and those who have felt not welcomed.

A life story is made by many journeys taken. Here, we will add to our own story by sharing together a journey, through prayer and meditation. This journey will represent our community commitment to an inclusive place of worship and witnesses of genuine belonging.

The labyrinth is an ancient spiritual tool for prayer and meditation. In the middle ages, Christian pilgrims would travel to a cathedral to walk the labyrinth when they were unable to go to Jerusalem during the Crusades.

Importantly a labyrinth is not a maze, but a single path that leads to the centre and back. It will twist and turn, but you will not get lost. Walking the labyrinth can be experienced as a metaphor for your own spiritual journey, with all its twists, turns, and meandering. The point is not to figure out how to get to the centre, but how to take the next step. Focus on the journey, not the destination.

We are invited to begin this journey together now.

Walking inwards – “The Loving Creator God”

Narrator:

The Creator God made each and every one of us out of love. The creation stories remind us that God was

pleased with creation including human persons. We are each made in God's image and therefore have an inherent dignity as children of God. Just as God loves each of us, we are called to love one another – with compassion, mercy and joy.

Scripture: Psalm 139: 13 – 16

For it was you who formed my inward parts; you knit me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well. My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. Your eyes beheld my unformed substance. In your book were written all the days that were formed for me, when none of them as yet existed.

Reflection:

The damaged, suffering or impaired body is still a body that is created beautiful and displays the image of God by virtue of its very humanity and not by reason of what it can or cannot do.¹

¹ Glyn J. SJ, 'Us' not 'Them': Disability and Catholic Theology and Social Teaching, June 2019, page 15

Question:

How do we acknowledge the beauty and dignity of every human being?

Response (sung): **“Come as you are”**

Action: Trace the inward path of the labyrinth

**Enlighten our minds and hearts –
“Jesus, the great includer”**

Narrator:

Jesus, the great includer, left no one out. Through sharing meals and conversations with those excluded in His community, including sinners, lepers, tax collectors and women, Jesus shows us how to not just be aware of injustice and poverty, but to liberate those enslaved by it. His was a radical and counter-cultural approach to inclusion. For Him, each person he met reflected the face of God. The actions of Jesus illustrate for us God’s vision of the Kingdom for which we are called to strive.

Scripture: Mark 10:46 - 52

Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving

the city, a blind man, Bartimaeus (which means “son of Timaeus”), was sitting by the roadside begging. When he heard that it was Jesus of Nazareth, he began to shout, “Jesus, Son of David, have mercy on me!” Many rebuked him and told him to be quiet, but he shouted all the more, “Son of David, have mercy on me!” Jesus stopped and said, “Call him.” So, they called to the blind man, “Cheer up! On your feet! He’s calling you.” Throwing his cloak aside, he jumped to his feet and came to Jesus. “What do you want me to do for you?” Jesus asked him. The blind man said, “Rabbi, I want to see.” “Go,” said Jesus, “your faith has healed you.” Immediately he received his sight and followed Jesus along the road.

Reflection:

What Jesus Does: He directs His attention to the person calling Him. He generously includes the community – in spite of the fact they were not behaving graciously – and shows them a different way of acting and interacting. He asks Bartimaeus how He can help and gives without asking for anything in return.²

Question:

How are we including others without something in return?

² Block JW., Copius Hosting, A theology of access for people with disabilities, 2002, page 137

Response (sung): **“Come as you are”**

Action: Trace the centre path of the labyrinth

Returning Home – “We in our own story”

Narrator:

We in our own story are challenged to create communities of inclusiveness (belonging). To encounter others is to find ourselves. The African concept of Ubuntu – I Am because We Are – reminds us of our interconnectedness. We are each dependent upon one another.

To be in real solidarity with others, we ask questions such as: Who has been invited to the table in our community? Who has been left out? Who is made to feel welcome? Like Jesus, we see the face of God in all those we meet. Like Jesus, inclusivity is not just about inviting people in, but going out and being present to them wherever we are.

Scripture: John 14: 25 - 26

I have said all of these things to you while still with you: but the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind of all I have said to you.

Reflection:

In presenting His impaired hands and feet...the resurrected Jesus is revealed as the disabled God. Jesus, the resurrected Saviour, calls for His frightened companions to recognise in the marks of impairment, their own connection with God, their own salvation.³

Question:

How can we accept the wounds of our community and acknowledge them as our own story?

Response (sung): “Come as you are”

Action: Trace the path out of the labyrinth

Reflection by Very Rev Dr David Ranson

A Litany for Inclusion of All - Written by Rev Martie McMane

Narrator:

Our God is the Great Weaver, who from the loom of diverse human experience, weaves different colours, textures, shapes, sizes and abilities together, creating one beautiful work of art we call humanity.

³ Nancy L. Eiland, *The Disabled God: Toward a Liberatory Theology of Disability*, Abingdon Press, Nashville, 1994, page 100

Person 1: (removes the woven ribbon)

Narrator:

Because God has welcomed us, we are to welcome one another. In the Body of Christ, we are given opportunities to learn from each other's trials and triumphs, and to share in each other's struggles and joys.

Person 2: (removes the woven ribbon)

Sung:

**Weave, weave, weave us together,
Weave us together in unity and love,
Weave, weave, weave us together,
Weave us together, together in love.**

Narrator:

We welcome the inclusion of all, a unity in the Body of Christ, when we remember that we are all different, and different does not mean deficient, it simply means different; and we belong together, because we belong to God.

Person 3: (removes the woven ribbon)

Narrator:

Some of us communicate in different ways.
Some of us see differently. Some of us live with

moods difficult to control. Some of us hear less. Some of us use wheelchairs. Some of us walk differently. Some of us have voices that aren't verbal.

Person 4: (removes the woven ribbon)

Narrator:

Some of us hold trauma; mourning a loss of innocence, lost, looking for guidance and direction.

Person 5: (removes the woven ribbon)

Sung:

**Weave, weave, weave us together,
Weave us together in unity and love,
Weave, weave, weave us together,
Weave us together, together in love.**

Narrator:

Some of us process information differently. Some of us are in recovery from addiction. Some of us have brain chemistries that need help to be regulated. Some of us are temporarily abled.

Person 6: (removes the woven ribbon)

Narrator:

Some of us are desperate for the courage to face our own demons, amidst the shattered images of godliness and ministry. Hoping for kindness and truth to meet, compassion and peace to embrace.

Person 7: (removes the woven ribbon)

Narrator:

Each with disabilities; we know limitations and challenge.
Each with abilities; we seek fulfilment and wholeness.
We all are vulnerable and seek the shelter of an inclusive community. We all are transformed by invitation, access and affirmation.

Person 8: (removes the woven ribbon)

We say together:

**Each of us has a gift to offer,
Each of us provides a unique perspective,
Each longs for affirmation, acceptance,
and empowerment,
Each is a beautiful strand in the tapestry
of God's love.**

Sung:

**Weave, weave, weave us together,
Weave us together in unity and love,
Weave, weave, weave us together,
Weave us together, together in love.**

The Lord's Prayer

Blessing

You are invited to come forward and select a card. This card provides a key word and scripture quote to reflect on. You may like to walk the labyrinth and pray and meditate on the word and scripture now or you are welcome to take your card with you. The labyrinth you have in the liturgy booklet may be used as a tool for prayer and meditation.

We ask that all leave the Cathedral in silence.

CONTACTS

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Sexual Abuse is a crime

To report sexual abuse in the Church - Contact your local police or Crimestoppers 1800 333 000 or Melinda, Tamara and Angela are happy to assist you reporting abuse to the Police or to report it for you. They are also available to offer support or provide you with information about options available to you.

RESOURCES

Beyondblue:

W beyondblue.org.au **P** 1300 224 636

Bravehearts:

W bravehearts.org.au **E** bisl@bravehearts.org.au

P 1800 272 831

Child Protection Helpline:

P 13 21 11

Kids Helpline:

P 1800 551 800

Knowmore:

W knowmore.org.au **E** info@knowmore.org.au

P 1800 605 762

Lifeline:

W lifeline.org.au **P** 13 11 14

National Redress Scheme:

W nationalredress.gov.au **P** 1800 737 377

NDIS Quality & Safeguards Commission:

P 1800 035 544

1800 Respect:

W 1800respect.org.au **P** 1800 737 732

Survivors & Mates Support Network:

W samsn.com.au **E** support@samsn.org.au

P 1800 472 676

*CatholicCare Broken Bay have arranged
for a counsellor to be available tonight.
The counsellor is located across the forecourt
in the meeting room next to the banner. Feel free
to leave the liturgy at any time. A priest will
also be available. Other contacts are listed on
the inside back cover of this booklet.*



CATHOLIC
DIOCESE OF
BROKEN BAY