



The Catholic Parish of Pittwater

Sacred Heart & Maria Regina, Neighbourhoods of Grace, entrusted to the care of the Salvatorians.

A prayer while waiting on God

Dear Father,
As my Creator, you know me even better than I know myself.

Patience doesn't come easy for me, as if I have to tell you that.

God, I'm so sorry for rushing ahead when your hand hasn't opened the door.

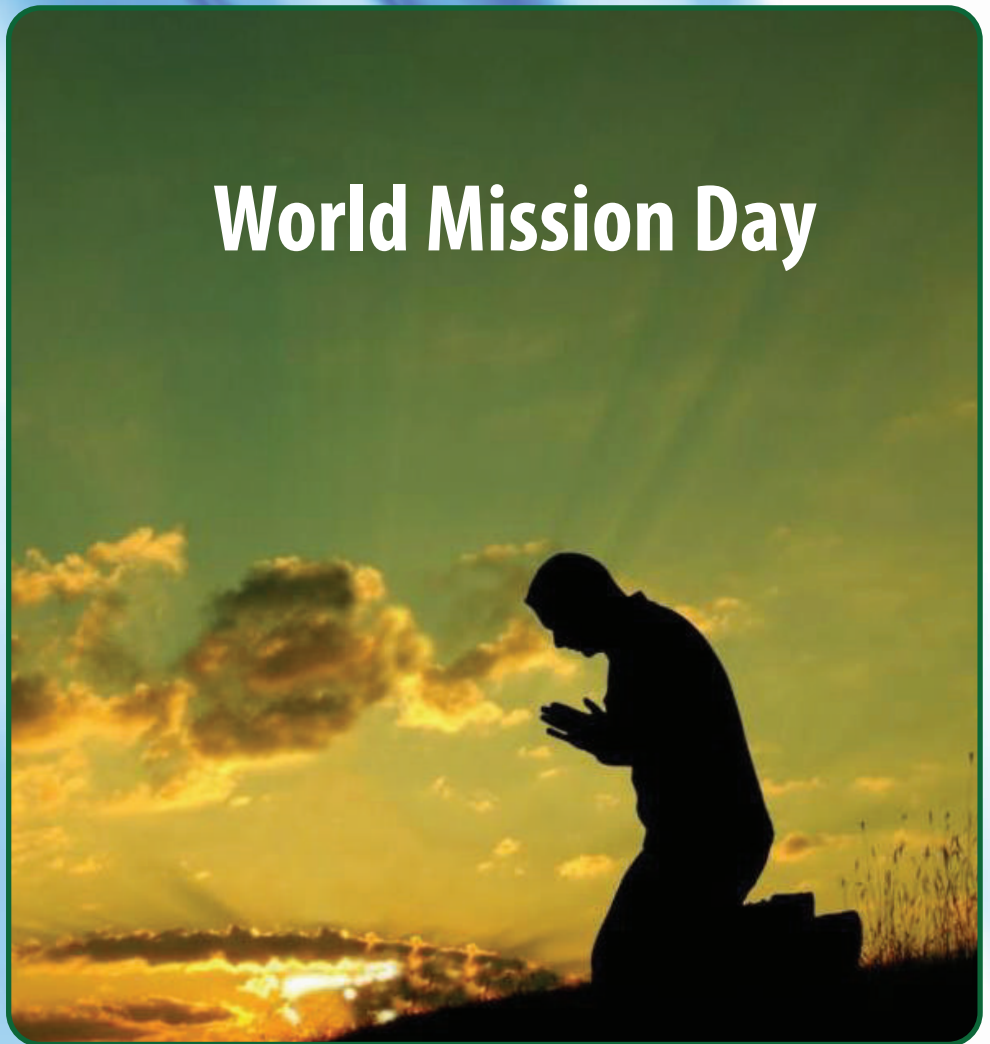
I'm sorry for complaining of boredom when being still is much more than sitting quietly.

You shape my spirit through the still and you mould my heart in the quiet.
Only then, am I ready to follow your will.

Will you change my perspective of this season?
Will you rekindle my love anew?
For I know the wait is not without reason;
May it draw me closer to you.

Amen

World Mission Day



Thoughts of Fr Francis Jordan

Hope comes from faith! We must have great faith, and without great faith we cannot have hope or confidence in God, or hope in the Lord!



Pope Francis' Prayer Intentions for October

Holy Spirit

That the breath of the Holy Spirit engender a new missionary "spring" in the Church.



A warm welcome to our parishioners and visitors who are celebrating the Eucharist with us at Pittwater Parish - Sacred Heart Church, Mona Vale and Maria Regina Church, Avalon



Vinnies Social Housing Petition

Dear Parishioners,
The Society is seeking your support for its campaign for the NSW Government to increase the supply of social housing by at least 5,000 homes every year for the next ten years.

Across NSW, thousands of people are without a place to call home and many more are living in chronic housing stress. Social housing should be a safety net that supports people experiencing homelessness and housing stress but there isn't nearly enough to meet community needs. More than 53,000 applicants are on the waiting list right now and the waiting time exceeds 10 years in some parts of the state. In response, the St Vincent de Paul Society has launched the Build Homes, Build Hope advocacy campaign to call on the NSW Government to build more social housing.

Would you please support our campaign by signing our petition at the back of the church. The state wide petition will be tabled in the NSW Parliament to build more social housing. Thank you.

Vinnies changes lives everyday.

Show your support and give to our annual appeal

For the needy, help is available by contacting the Brookvale Centre 9905 0424 during business hours.

LIBRARY

The books which are reviewed here each week are from our Parish Library situated at Maria Regina Church, Avalon. The Library is opened at Maria Regina Church, Avalon before and after the weekend Masses, Saturday 6 pm and Sunday 9 am, and on week day Masses, except Tuesdays, at 9.15 am. You can browse our full collection of books and DVDs on the Parish website. Go to Resources > Library > Our books
If these hours don't suit you and you would like to borrow or have an inquiry you may phone me on 99183973 (Home) 0401613643 (mobile).

Trish Newman

We Pray for

Deceased Anniversary

**Virgie Chaves
Ely Enriquez
Ramon Rizarri**

**Eternal Rest Grant Unto Them
O Lord, And Let Perpetual Light
Shine Upon Them.**

**May they Rest in Peace. Amen.
May Their Souls And The Souls
Of The Faithful Departed,
Through The Mercy Of God,
Rest In Peace. Amen.**

If you would like the names of your relatives or friends and offerings included, please drop the envelope in to the Parish Office by Midday on Wednesdays. Thank You.

Recently Deceased

**Sandra Pyper
Mark O'Brien
Katrina Quinn
Jean Parsons**

Did you know that if you are new to our parish you can register your details through our website or if your contact details have changed you can update them. Simply go to www.pittwaterparish.org, click on the "Welcome" menu item and select "Parishioner Registration" from the dropdown menu. If you have any problems, please contact the parish office on 9157 0999.

THURSDAY MORNING SPIRITUALITY GROUP

We started a new book called 'JESUS a pilgrimage' by James Martin, SJ. It is a New York Times Bestseller, described as 'wise and entertaining.' It is a spiritual pilgrimage you do not want to end.

Morning tea at 10 am. Sharing from 10.30 am - 12 noon.

ALL ARE WELCOME.
Contact Trish Newman ocds on 99183973 or Mb. 0401613643.



Prayers for the Sick

- Paulina Fabian
- Milka Marov
- Carol Brennan
- Rufina Criss
- Tayla Riddle
- Warwick Carpenter
- Elizabeth Davis
- Mary Seymour
- Neave Mackey
- Kevin Begaud
- Rachel Weldrick
- Antoinetta Knapp
- Donald McRae
- Stefanie Romeo
- Sasha White
- Ann Harvey
- Jo Wild
- Rita Farrelly
- Lina
- Jeff Guerra
- Sue Poulton
- Craig Callahan
- Daryl Holland
- Veronica Ann Gracie
- Kerrie Gill
- Peter Hector
- Jack Burai
- Manpreet Kaur
- Vera Bateman
- Marion Russell
- Marian Santa Ana
- Rosalinda Singson
- Rodney Young
- Daryl Kaufer
- Marjan Seifoor
- Rosa Lealaialoto
- Anne Rees
- Bassam Khodr
- Margaret Baker
- Estera Cimino
- Mark Kelsey
- Marea Trevasakis
- Sean Martin
- Carol Duffy
- Greg Kolts
- John Gordan
- Gaetan Delerue
- Ikhlas Khoshaba
- Rosie Rajak
- Luke Horton
- Josephina Caruso
- Philip Lambert
- Robyn Sheather
- Terry Ysij
- Mary-Kate Dennis
- Adriana Pavlinca
- Marie Hill
- Melanie MacFarlane
- Rhonda Grant
- Trina Hughes
- Christina Leite Marques
- Leone Hancock
- Valda Morgan
- Rafaela Xavier
- Ross Perkins
- Brian Grogan
- Fiona Durazza
- Tessa Mills
- Christine Hills
- Matthew Frize
- Mari Mesina
- Giovanni Returra
- Bill Eyre
- Manny Zarb
- Philip Maddrel
- Gail Reiher
- Imelda Vince
- Barbara Jacobson
- Eric Domagas

This list will be updated every month and we would appreciate it if we are advised, if further reconsideration is required. Thank you

BOOK REVIEW

He and I
by Gabrielle Bossis



Gabrielle's dialogues with Jesus are simple reflections on the Gospels which encourage growth in one's personal relationship with the Lord

Anointing Mass

At Nursing Homes And Retirement Villages

AVALON HOUSE NURSING HOME

Wednesday
23rd October
at 10.45am
Anointing & Communion

MARCUS LOANE NURSING HOME

Wednesday
23rd October
at 2.00pm
Anointing Mass

from Our Schools



Mater Maria Catholic College

Welcome back to all students and teachers as we start the first week of Term 4. This week we held the Year 12 2020 information evening to ensure that all students and parents have the correct information and understanding in order to achieve their best in forthcoming assessments and finally in the HSC. Our best wishes are extended to our Year 12 students who will be commencing their HSC examinations this week. This is an important time for students, one that represents significant challenges and requires strength and commitment. The examinations will provide them with opportunities to demonstrate the knowledge they have gained and skills they have acquired during their school years at Mater Maria Catholic College. Please keep these students in your prayers and thoughts as they complete these final examinations over the next month.

little hearts playgroup

Our parish playgroup will re-commence on Monday 21 October between 9.30am and 11.30am in the Parish Centre. All children between 0-6 years are most welcome. No need to Register. Break the daily routine and treat the children and yourself to some social interaction, make new friends and have some fun. For more information: Maureen Wooldridge 0421 907 469 or Marie Bockman mbockman@hotmail.com



LIKE US ON **facebook**
The Catholic Parish of Pittwater

PARISH DIRECTORY

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Bishop - Emeritus

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sacraments@pittwaterparish.org

Parish Office Hours

Monday to Thursday
9.00am to 4.00pm
Friday
9am to 12 noon

Sacred Heart Church

1 Keenan Street Mona Vale

Maria Regina Church

7 Central Road Avalon

Mona Vale

Sacred Heart School

Tel 9999 3264

Principal: Mrs Suellen Garey

Avalon

Maria Regina School

Tel 9918 2608

Principal: Mrs Kathy Gee

Warriewood

Mater Maria Catholic

College

Tel 9997 7044

Principal: Mr Marc Reicher

Pittwater Parish
Youth Group
Years 5-8

FRIDAYS
(DURING SCHOOL TERMS)

7:30-9PM

SACRED HEART, MONA VALE

SOUL

Playing outside is natural for most children. Maintaining a safe outdoor environment is key to keeping children healthy. Child injuries do occur, and while on the Church premises, we ask that the parents be aware, supervise and are responsible to keep their child safe.



SOUL
PITTWATER
instagram.com/soul_pittwater

NEW HOURS

Parish Office Hours
Monday to Thursday
9am to 4pm
Friday
9am to 12 noon

CatholicCare
Diocese of Broken Bay

Cultivating Space
Pastoral Care Week 2019

PASTORAL CARE SEMINAR DAY

Thursday 24th October 2019
9:00 am – 3:00 pm

To celebrate **Pastoral Care Week 2019**, CatholicCare's Hospital Chaplaincy and Pastoral Care Team invite you to our **Pastoral Care Seminar Day**. This will be a day of enrichment and fellowship for all those people in the Diocese of Broken Bay who are involved in a ministry to care for the sick.

All are very welcome to attend, including: Priests, Deacons, Religious, Pastoral Care Practitioners, Extraordinary Ministers of Holy Communion, Pastoral Visitors and Social Workers.

Morning tea and lunch will be provided.

Our special guest presenter will be:
Phil Shirvington

Venue:
Caroline Chisholm Centre
Building 2, Level 8
423 Pennant Hills Rd
Pennant Hills
(Car park entry via City View Rd or a 10 minute walk from Pennant Hills Station)

For enquiries please contact:
Peter Brown
Coordinator Hospital Chaplaincy and Pastoral Care
Mobile: 0418 616 602

To register your attendance please send an email by Thursday 17th October to:
peter.brown@catholiccaredbb.org.au
(please also note any special dietary requirements)

We welcome to Pittwater Parish
Brock Adams
Izaak Adams
Bronte Adams
on 19 October 2019
at Sacred Heart Church,
Mona Vale for the
Sacrament of Baptism

We welcome to Pittwater Parish
Isabella Love
Ellie Butler
on 20 October 2019
at Maria Regina Church,
Avalon for the
Sacrament of Baptism

OCTOBER
Month of the Holy Rosary of the Blessed Virgin Mary

MESSAGE OF HIS HOLINESS FRANCIS FOR WORLD MISSION DAY 2019

Baptised and Sent: The Church of Christ on Mission in the World



Dear Brothers and Sisters,

For the month of October 2019, I have asked that the whole Church revive her missionary awareness and commitment as we commemorate the centenary of the Apostolic Letter *Maximum Illud* of Pope Benedict XV (30 November 1919). Its farsighted and prophetic vision of the apostolate has made me realise once again the importance of renewing the Church's missionary commitment and giving fresh evangelical impulse to her work of preaching and bringing to the world the salvation of Jesus Christ, who died and rose again. The title of the present Message is the same as that of October's Missionary Month: *Baptised and Sent: The Church of Christ on Mission in the World*. Celebrating this month will help us first to rediscover the missionary dimension of our faith in Jesus Christ, a faith graciously bestowed on us in baptism. Our filial relationship with God is not something simply private, but always in relation to the Church. Through our communion with God, Father, Son and Holy Spirit, we, together with so many of our other brothers and sisters, are born to new life. This divine life is not a product for sale – we do not practise proselytism – but a treasure to be given, communicated and proclaimed: that is the meaning of mission. We received this gift freely and we share it freely (cf. Mt 10:8), without excluding anyone. God wills that all people be saved by coming to know the truth and experiencing his mercy through the ministry of the Church, the universal sacrament of salvation (cf. 1 Tim 2:4; *Lumen Gentium*, 48).

The Church is on mission in the world. Faith in Jesus Christ enables us to see all things in their proper perspective, as we view the world with God's own eyes and heart. Hope opens us up to the eternal horizons of the divine life that we share. Charity, of which we have a foretaste in the sacraments and in fraternal love, impels us to go forth to the ends of the earth (cf. Mic 5:4; Mt 28:19; Acts 1:8; Rom 10:18). A Church that presses forward to the farthest frontiers requires a constant and ongoing missionary conversion. How many saints, how many men and women of faith, witness to the fact that this unlimited openness, this going forth in mercy, is indeed possible and realistic, for it is driven by love and its deepest meaning as gift, sacrifice and gratuitousness (cf. 2 Cor 5:14-21)! The man who preaches God must be a man of God (cf. *Maximum Illud*).

This missionary mandate touches us personally: I am a mission, always; you are a mission, always; every baptised man and woman is a mission. People in love never stand still: they are drawn out of themselves; they are attracted and attract others in turn; they give themselves to others and build relationships that are life-giving. As far as God's love is concerned, no one is useless or insignificant. Each of us is a mission to the world, for each of us is the fruit of God's love. Even if parents can betray their love by lies, hatred and infidelity, God never takes back his gift of life. From eternity he has destined each of his children to share in his divine and eternal life (cf. Eph 1:3-6).

This life is bestowed on us in baptism, which grants us the gift of faith in Jesus Christ, the conqueror of sin and death. Baptism gives us rebirth in God's own image and likeness, and makes us members of the Body of Christ,

which is the Church. In this sense, baptism is truly necessary for salvation for it ensures that we are always and everywhere sons and daughters in the house of the Father, and never orphans, strangers or slaves. What in the Christian is a sacramental reality – whose fulfillment is found in the Eucharist – remains the vocation and destiny of every man and woman in search of conversion and salvation. For baptism fulfils the promise of the gift of God that makes everyone a son or daughter in the Son. We are children of our natural parents, but in baptism we receive the origin of all fatherhood and true motherhood: no one can have God for a Father who does not have the Church for a mother (cf. Saint Cyprian, *De Cath. Eccl.*, 6).

Our mission, then, is rooted in the fatherhood of God and the motherhood of the Church. The mandate given by the Risen Jesus at Easter is inherent in Baptism: as the Father has sent me, so I send you, filled with the Holy Spirit, for the reconciliation of the world (cf. Jn 20:19-23; Mt 28:16-20). This mission is part of our identity as Christians; it makes us responsible for enabling all men and women to realise their vocation to be adoptive children of the Father, to recognise their personal dignity and to appreciate the intrinsic worth of every human life, from conception until natural death. Today's rampant secularism, when it becomes an aggressive cultural rejection of God's active fatherhood in our history, is an obstacle to authentic human fraternity, which finds expression in reciprocal respect for the life of each person. Without the God of Jesus Christ, every difference is reduced to a baneful threat, making impossible any real fraternal acceptance and fruitful unity within the human race.

The universality of the salvation offered by God in Jesus Christ led Benedict XV to call for an end to all forms of nationalism and ethnocentrism, or the merging of the preaching of the Gospel with the economic and military interests of the colonial powers. In his Apostolic Letter *Maximum Illud*, the Pope noted that the Church's universal mission requires setting aside exclusivist ideas of membership in one's own country and ethnic group. The opening of the culture and the community to the salvific newness of Jesus Christ requires leaving behind every kind of undue ethnic and ecclesial introversion. Today too, the Church needs men and women who, by virtue of their baptism, respond generously to the call to leave behind home, family, country, language and local Church, and to be sent forth to the nations, to a world not yet transformed by the sacraments of Jesus Christ and his holy Church. By proclaiming God's word, bearing witness to the Gospel and celebrating the life of the Spirit, they summon to conversion, baptise and offer Christian salvation, with respect for the freedom of each person and in dialogue with the cultures and religions of the peoples to whom they are sent. The *missio ad gentes*, which is always necessary for the Church, thus contributes in a fundamental way to the process of ongoing conversion in all Christians. Faith in the Easter event of Jesus; the ecclesial mission received in baptism; the geographic and cultural detachment from oneself and one's own home; the need for salvation from sin and liberation from personal and social evil: all these demand the mission that reaches to the very ends of the earth.

The providential coincidence of this centenary year with the celebration of the Special Synod on the Churches in the Amazon allows me to emphase how the mission entrusted to us by Jesus with the gift of his Spirit is also timely and necessary for those lands and their peoples. A renewed Pentecost opens wide the doors of the Church, in order that no culture remain closed in on itself and no people cut off from the universal communion of the faith. No one ought to remain closed in self-absorption, in the self-referentiality of his or her

own ethnic and religious affiliation. The Easter event of Jesus breaks through the narrow limits of worlds, religions and cultures, calling them to grow in respect for the dignity of men and women, and towards a deeper conversion to the truth of the Risen Lord who gives authentic life to all.

Here I am reminded of the words of Pope Benedict XVI at the beginning of the meeting of Latin American Bishops at Aparecida, Brazil, in 2007. I would like to repeat these words and make them my own: "Yet what did the acceptance of the Christian faith mean for the nations of Latin America and the Caribbean? For them, it meant knowing and welcoming Christ, the unknown God whom their ancestors were seeking, without realising it, in their rich religious traditions. Christ is the Saviour for whom they were silently longing. It also meant that they received, in the waters of Baptism, the divine life that made them children of God by adoption; moreover, they received the Holy Spirit who came to make their cultures fruitful, purifying them and developing the numerous seeds that the incarnate Word had planted in them, thereby guiding them along the paths of the Gospel. . . The Word of God, in becoming flesh in Jesus Christ, also became history and culture. The utopia of going back to breathe life into the pre-Columbian religions, separating them from Christ and from the universal Church, would not be a step forward: indeed, it would be a step back. In reality, it would be a retreat towards a stage in history anchored in the past" (Address at the Inaugural Session, 13 May 2007: *Insegnamenti* III, 1 [2007], 855-856).

We entrust the Church's mission to Mary our Mother. In union with her Son, from the moment of the Incarnation the Blessed Virgin set out on her pilgrim way. She was fully involved in the mission of Jesus, a mission that became her own at the foot of the Cross: the mission of cooperating, as Mother of the Church, in bringing new sons and daughters of God to birth in the Spirit and in faith.

I would like to conclude with a brief word about the Pontifical Mission Societies, already proposed in *Maximum Illud* as a missionary resource. The Pontifical Mission Societies serve the Church's universality as a global network of support for the Pope in his missionary commitment by prayer, the soul of mission, and charitable offerings from Christians throughout the world. Their donations assist the Pope in the evangelization efforts of particular Churches (the Pontifical Society for the Propagation of the Faith), in the formation of local clergy (the Pontifical Society of Saint Peter the Apostle), in raising missionary awareness in children (Pontifical Society of Missionary Childhood) and in encouraging the missionary dimension of Christian faith (Pontifical Missionary Union). In renewing my support for these Societies, I trust that the extraordinary Missionary Month of October 2019 will contribute to the renewal of their missionary service to my ministry.

To men and women missionaries, and to all those who, by virtue of their baptism, share in any way in the mission of the Church, I send my heartfelt blessing.

From the Vatican, 9 June 2019, Solemnity of Pentecost



October
2019

One of the most common answers to the question “What do you think God is asking of us in Australia at this time?” was “to love God and love neighbour”. Participants felt passionately that there should be a greater focus on Jesus Christ and the Word of God, and greater trust, faith and hope in God. There were also a number of responses that identified the need for Catholics to keep the faith, keep and honour all the commandments and be a witness in society to the Catholic faith. There were significant numbers of responses calling for greater love, kindness, respect and care for our neighbours. Finally, there were calls to remain faithful to Church teaching, to have a renewed call to holiness and to have greater support for faith formation.

When participants spoke about loving God and loving neighbour, they demonstrated the need to “rediscover” and “rebuild” our relationship with God and others so that, as one participant explained, “everything we do, either collectively or individually, is underpinned, informed by and filled with that love”. For many, the answer to the question was as simple as “getting back to the basics”.

Each of us is being called to build our relationship with God (who is pouring His love upon us) and to build our relationships with one another (regardless of differences in background). So, we are being called to love the Lord our God with all our heart, soul, mind and strength, and to love our neighbour as we do ourselves (Mark 12:28-34).

God is asking us to get back to the basics with His message: Love God with your whole being; Love your neighbour as yourself. Focus on building the Kingdom of God instead of building our own small little kingdoms. Pray without ceasing; practise fasting with purpose; give until there is nothing left...

The call of Christ to His body has never changed. He asks her always and everywhere to be His faithful bride: repenting and turning afresh to our Lord; carrying on His work of reconciliation of man with God and man with each other; living out the Gospel that ‘the Kingdom of God has come near’ by laying down our lives in hope of the resurrection ... In short, Christ calls us, always, to live out the command to love God and love neighbour. This is an arduous calling and possible only through the grace of God and the sharing of gifts within His Church.

There were many themes relating to God, faith and neighbour that were highlighted within these responses. These are discussed in detail in the following sections.

Greater Trust, Faith and Hope in God

Persistence in relying on and increasing our faith and hope in God was a strong theme in a number of participants’ responses. Many spoke of a need to “be calm and full of hope” especially at a time of turmoil. Others believed God was calling all people to “come back to Him” and “renew their relationship with Him” so that they could know “true peace, love and happiness”.

God is asking us all to return to Him and give Him priority in our lives. To love Him with all of our hearts, souls, and minds. To worship and thank Him as Jesus taught us. To honour our traditions. To teach all Catholics the deeper truths of our faith. To be truthful, honest and transparent to all, regardless of how ‘unpopular’ it may be in today’s world.

We hear God remind us that he is always there for us, always watching over us and we must rely on Him. We must give young people guidance to get back to church, spread the faith, and love God in our lives.

God is asking us as a whole “Come back to me with all your hearts”. There is not enough passion and commitment in us Catholics following the teachings given to us in the Bible by Jesus ... and God wants to invite all of us young and old back into relationship with Him, to know Him as He truly is, to love Him with heart, soul and mind and to serve Him (to give without counting the cost) only Him.

There was a genuine concern that people were “not following God’s ways” and had “abandoned Him”. Therefore, “putting Him first” and making God “the centre of our lives and the core of our being” were some ways through which people believed everyone could renew faith in God. As one participant explained:

Faithful intimacy with Him, honest acceptance of the need to find meaning through relationship with the divine, a sense of sacredness in a world that has lost its sense of purpose and meaning, God is asking us to find meaning in relation with Him.

Other ways of building a relationship with God were by “genuine prayer”, having “daily



gratitude and thanksgiving for God’s grace, mercy and forgiveness”, becoming “more aware of His presence” and being “open to the Holy Spirit”. Also included were by “following His will”, becoming “good and faithful servants”, “relinquishing the need for power and control over others”, nurturing and learning about the faith and by following God’s commandments.

Greater Focus on Jesus Christ

Along with belief and faith in God, participants also had a strong belief that greater focus on the person of Jesus Christ and his teachings was important:

To be faithful to Jesus Christ, to cling to Him as the Way, the Truth and the Life, to be faithful disciples.

Being Christ’s disciples meant imitating Him in our words and actions. A number of participants spoke of the need for each person to assume responsibility for supporting the mission of Christ through their individual behaviour, relationships with others and with the wider community. For some, this meant staying true to the teachings of Christ through the Church and the Magisterium:

He [God] is asking the same as always, namely, to take up our cross and follow His son, Jesus Christ, who became man ... who died and rose from death through love for us, and who intercedes for us before Him. To embrace the beauty and necessity of His one, true Church and the faith that leads to prayer ... to pray for the gift of wisdom through the Scriptures and to seek the truth and freedom for excellence through His Son, Jesus Christ. To accept that truth is truth even when it is unpopular.

The answer to the question is and always has been constant: to preach fully and truly the Truth about Jesus Christ, i.e. the whole authentically Catholic message about sin, repentance, worship and salvation and the striving for holiness.

For others, following Christ meant having greater love and acceptance of all people.

God asks us to be faithful to the teachings of Jesus. As we face many challenges in our Church and community, we are the face of Christ. This means that we are to act with justice. We are to be transformational in our actions and we are open and transparent. We need not be afraid to stand up for what is good, and how we interact with others should promote inclusivity, welcome and to listen with the ear of our heart.

Our wounded hierarchical Church needs to return to the discipleship of Jesus to create a culture of inclusivity, letting go of its sense of superiority, privilege and power. Many are hurting in our Church where they are voiceless and there is no place for dialogue or to express what they have experienced nor their needs ... We need a compassionate Church which portrays the acceptance and love of Jesus our model!

Although there were differences of opinion, all participants agreed that there was a greater need to follow Christ more closely and make visible His presence through the Church and its members in the wider community. For some a “personal encounter with Christ” was paramount to achieving this. For others, following the mission of Christ—“to repent and believe in God’s Kingdom” and “to love and serve others” was the way forward.

Greater Focus on the Word of God

Building a stronger relationship with Christ is possible through reading the Scriptures and immersing ourselves in the Word of God and for many participants this was of prime importance:

The Word of God is so important ... to enlighten our history and our concrete reality. To remind us constantly of the love of God for us and to listen to His voice, to give us discernment [for] all events of our lives. The Catholic Church has a three-year cycle of its Bible readings on a daily basis and our reading and reflecting on these each day is recommended as an excellent way of developing our individual understanding and a personal relationship with Jesus Christ.

There were a number of recommendations made for Scripture to be taught in schools and religion classes and for people to be encouraged to read the Bible.

I believe that the Lord is calling us back to basics. To be open to unlearn and hear the Gospel afresh again which requires a fresh outpouring of the Holy Spirit to be able to hear the Good News anew ... I think we've been somewhat lost as a result of not being encouraged in the past to have Scripture central to our daily bread.

We as Catholics are always encouraged to receive the sacraments. It's something always focused upon, but rarely are we encouraged to meditate on Scripture.

Several participants encouraged people to pray and reflect on the Gospels and asked for all parishes to provide more opportunities for prayer, Scripture reading and sharing of the faith. Others felt that homilists needed to apply Scripture to daily life to make the Word of God real for people. Overall, there was a sincere call to "live by God's Word" and to:

[e]ngage with the Scriptures more deeply gaining knowledge and wisdom from them, allowing them to form and transform our lives, giving us courage and hope.

There were also calls to "preach the Gospel", "follow the Gospel message of love" and "live out Gospel values" in daily life.

Remaining Faithful to Church Teaching / Keeping the Commandments

A large number of participants asked the Catholic community to continue to remain faithful to the teachings of the Church. They believed that the Church in Australia was "declining morally" or, as one participant termed it, "going through a time of mass heresy and confusion", especially amidst the breakdown of marriage and family in society.

Catholics needed to remain faithful to the teachings of the Church at such a time:

I believe God is asking us as Catholics to not give up! Our world has changed around us and Australia has become an affluent country however, there is still poverty and misery around the globe ... God is asking us to care and to pray more. He is asking us to pick up our crosses and follow him. Our Church needs to stop being so 'politically correct' and return to a religion of truth. People are fooling themselves and allowing sin to take hold of them through apathy and ignorance ... We are Catholics living in a secular society. That isn't easy but we need to be strong and not give up into this form of life that has infiltrated society.

Many participants spoke out against the "watering down" of the faith and "ambiguous preaching". They saw a need for Catholics to defend the truth of the Gospel, be "counter-cultural" and "beacons of shining light" to the wider community. This was true for both lay people and leaders alike.

I believe that God is asking us to be faithful to the truth and to be in the world but not of the world. God wants us to put His will first always and to be guided by tradition ... Religious leaders need to trust Him more and have less fear of what people think. There is very little talk of sin or hell but Our Lord mentioned these many times. We need to imitate the saints who have shown us what we need to be.

Too many 'Catholics' are focusing on political correctness, or social causes, or excessive 'positivism' ... in fact, pretty much anything bar having a personal relationship with Jesus Christ and being led by His Spirit. We need a Church that speaks the Truth with love, not a Church that embraces feminism, socialism, pluralism, indeed every 'ism' except the rich Truth of Catholicism!

Several mentioned the need for staying faithful to the teachings of the Ten Commandments:

The 10 Commandments need to be encouraged and spoken about regularly. Living our lives with the Commandments as our guide will ensure that we develop a relationship with God, respect for life and thereby influence society.

Many people within this group of respondees spoke out against practices such as abortion, euthanasia and same-sex marriage. Some also voiced their protests against individuals or groups who attempted to ignore, silence or persecute people who spoke about and taught the hard truths of the faith.

A large number of participants specifically defended Church teachings on marriage, family and sexual ethics and called for others to do the same:

We have a responsibility to explain the Catholic viewpoint on these issues, clearly, fearlessly and regularly, especially regarding the now publicly accepted issues of in-vitro fertilisation, same sex marriage ... and also on issues which are now becoming possible, such as human genetic engineering.

We believe that the Church should not shy away from big moral issues such as homosexuality, abortion, euthanasia, same sex marriage, contraception, etc., but be bold in speaking the truth. With our secular culture being more influential on our youth than ever, we feel that there needs to be more programs for youth in Catholic schools and parishes that discuss sexuality, celibacy and Catholic moral issues in general.

Restore the beauty of authentic fatherhood. Fathers need to be present for their families and play the key role in leading their families to heaven.

Keeping the Faith

In a similar vein to remaining faithful to Church teaching, a number of participants were concerned about those who were disillusioned by the Church in recent times and were choosing to abandon their faith. The sexual abuse crisis and Royal Commission have been a time of testing for many Catholics and parish communities. Participants spoke about the need to remain steadfast in faith through these times of turmoil. There were calls for people to "stay the course", "keep praying and going to church" and to avoid feeling discouraged or falling into despair:

These are dark days for the Catholic Church in Australia with an increasingly secular society ... I think people are questioning the relevance of Catholicism to their every-day lives. The history of child abuse and cover up, facilitated by an arrogant belief in absolute power amongst leaders in the Church, has done much damage to the reputation of the Church ... I believe that God is setting us a test of faith and a test of leadership: whether (a) Australian Catholics are able to bear witness to their faith in times of negative sentiment and (b) whether the Catholic leadership are able to turn around the negativity, atone for the wrongs that were done in the past and put in place a better organisation that truly practises what it preaches and is relevant to modern-day society. [We need] to support one another through these difficult times. To support our religious. To listen and be open with each one, especially with those who have had negative experiences in our Church.

Many recommendations were made for people to stay connected; these included continuing to be actively involved in the parish, promoting the good works of the Church and working towards building strong, interactive parish communities. Other suggestions were choosing to be a witness in society and acting out Christian values in the community, especially staying mindful of those who were lonely or less fortunate, avoiding gossiping, slandering others within the Church and blaming past Church leaders, and refocusing on the formation of young people.

Being a Witness in Society

For many participants, loving God and neighbour meant professing a living faith and being a witness in society. Several commented on the fact that they believed God was asking all Catholics to take a stronger position in declaring the faith to the wider community. As one participant explained, "I believe God is asking us to pick ourselves up, brush of this dust and move on with our heads held high".

There is more to being Catholic than going to Mass: people need to fully live their faith through not only the Mass (worship); but also through serving (ministry); participation (community); growing in faith (discipleship); and reaching out beyond the community (evangelisation).

To let those around us know and see the love of Christ in what we do, to live good Christian lives and in doing so to demonstrate our love of Christ and of neighbour. Participants spoke of the need to "bravely proclaim the faith in word and deed", "live by example" and "bring Christ's presence to the communities we live in".

Several quoted the Scripture passage from Micah 6:8 which summed up this teaching: "to live justly, to love tenderly and to walk humbly with God".

Apart from speaking and acting in a Christ-like manner, for many, being a witness also meant working for change in society and being more proactive in the public sphere about religious matters:

God is asking us to be change-makers. To challenge our society as it is for a better world. For family, this means holding true to our Church's teachings, but to listen and appreciate others' points of view. To not be condescending, implied or not, when we respond ... it is essential we continue to challenge laws around abortion and to continually approach our community with a rights-centred view on this i.e.

the rights of the child, woman and father. It is not trendy to be pro-life and we need to continually challenge the secular society we live in with the Gospel messages on love, of life, family and children.

I think God continues to call the Church in Australia to live in accordance with Jesus Christ's example. He is asking us to continue making the Church relevant to the lives of Australians, particularly those who are disadvantaged. He is asking us to continue to be positive witnesses for the faith and to help ensure that this is reflected in our communities. He is also asking us to reflect upon the Church's recent failings and to address these in a real and sincere way. In addressing these challenges, I believe God asks us to display courage and a willingness to consider embracing change when this is necessary for dealing with the contemporary world.

Advocating for justice, accompanying those in need, living a sacramental life reflective of faith, hope and love, living with honesty and integrity and being courageous were some examples participants gave of being witnesses in the wider society. Others spoke about being "the light of the world and salt of the earth" and "the face, hands and feet of Jesus" and a visible and attractive sign of the joy of the Gospel.

Renewed Call to Holiness

A large group of participants responded to the question by advocating for people in the Church to return to more prayer and holiness. Repentance for sins and conversion of heart were the two most talked about issues within this group. Many felt this was a personal invitation for them, while for others, it was a general call for all lay people and leaders alike:

In brief, it [the call] would be to be holy. Digging into what Christ has always asked of the Church from the beginning of time. Radical love and evangelisation. There is a huge tradition in the Church of this and little more would be needed than the rediscovering of the old wisdom for a new age.

Re-focus on striving for holiness in everyday life accompanied by practical guidance from the Church. Back to basics, call to conversion, universal call to holiness, sanctity. Teach people how to pray, to develop an actual, real relationship with God and to fall more in love with Christ via prayer. Foster a culture of going to Confession regularly and also encourage priests to give spiritual direction to people.

There were two main types of spirituality discussed within this theme. One group of participants spoke about a need for a more charismatic spirituality, based on the gifts of the Holy Spirit and called for the Church to renew their support for it:

The birth of the Church was at Pentecost. The Catholic Church is a Pentecostal church whose members have received 'Special Gifts' (Charisms) of the Holy Spirit. Each believer has a right and duty to use these gifts within the Church and for the common good. The Plenary Council prayer calls for a new Pentecost. The Church must not attempt to extinguish the Charismatic Renewal, but embrace it.

Participants in this group called for greater openness to the working of the Holy Spirit and the promotion of Charismatic Mass and prayer groups.

A second group advocated for meditation and a contemplative spirituality and wanted it to be promoted and used widely:

To be a more contemplative people schooled in quiet meditation and contemplation at home, school, seminaries, novitiates as a basis for actions conscious of God's mission in the world—to be the still point in a hyper-active world.

People within this group were more inclined towards mysticism and advocated for silent and contemplative prayer, Lectio Divina, centering prayer and meditation groups. They also voiced a need to treat others, including people of all religions, with openness, tolerance and respect.

Overall, there were numerous recommendations made for greater prayer, especially praying the Rosary, Eucharistic Adoration and Benediction, and more retreats and spiritual seminars. People also supported frequent Mass and Confession, and study of the Scriptures or faith formation through Bible study or prayer groups. There was great fervour to evangelise, share the faith and spread the Gospel as well as an encouragement of lay associations and new ecclesial ministries.

Care for Neighbour

Within the responses relating to "Love God, love neighbour", there was a large group of participants who focused on the theme of caring for our neighbour. "Love thy

neighbour as thyself" was a phrase repeatedly mentioned. People spoke of the need for greater "love", "kindness", "compassion", "concern" and "respect" for others. They also expressed a need and responsibility for helping everyone without disregarding the needs of any one group.

God is asking us to treat each other as we would like to be treated, with kindness and respect. That includes every person we directly or indirectly encounter, refugees, homeless on the street, colleagues, family members, everyone. As members of the Catholic Church, we should take this message everywhere, but much stronger—let our actions show that we mean it, both in the preaching and in the actual involvement in advocating and acting out the 'treat everyone as you would like to be treated' motto.

There was some concern that parish communities tended to reach out to others in society rather than looking after people within their own community. As one participant explained:

We worship together on Sundays ... but do we pray together for each other ... take the time to socialise with each other ... look after each other ... take care of our priests?
... A priest once said to me: A Church is not just a community, it is a family ... Too often our attention to do outreach is so stretched that we lose focus from looking after our own family members ... Where one feels love in the family, one becomes secure and confident. And the message of God's love living in our lives becomes real.

Nevertheless, there was a strong need to look beyond our communities to reach those in the wider community. For many, care for neighbour meant caring for "all people in our wider world, no matter what their colour, creed or religion". This also meant caring for the "divorced", people of "different sexual orientation" and also refugees and asylum seekers, amongst others.

To love our neighbour including the refugees, Muslims, and other outcasts, gay and bisexual, transgender, HIV positive, the elderly, the disabled, the drug addicts, the abused. To love as Christ loves, to be open, welcoming and supportive.

God is asking us to be accepting of refugees and to understand and reach out to our Indigenous people and those that are marginalised. God wants us to stop taking and to start giving. We take from the land, we take from each other and we give so little back.

"Doing good to others" was a strong feature of the participants' responses. A number of them spoke about being "non-judgemental" and "tolerant". There was also a strong need felt to "simply talk to people", "accompany them", and help bring them hope.

God is calling me to be mindful about other people and to be aware that other people might be going through a tough time ... To reach out to the people who are in my reach. To treat them as every human deserves to be treated. If I'm going out of my way, a small smile to the homeless can brighten up their day. People need to feel loved and know there is a purpose in this world for them.

There are lots of awful things happening in the world today and I think God is asking us to be people of hope ... a people that embraces our neighbours and shows an example of good living, striving for justice, kindness, etc.

Being "forgiving", "generous" and "understanding", treating people with "mercy", "fairness" and "equality", and having "greater sensitivity towards others" were also qualities supported by participants in this response group. Examples of the Good Samaritan and of supporting Pope Francis's vision of a Church of the poor and disadvantaged were also discussed within this theme.

Better Faith Formation

An important aspect of loving God was seeking to follow God's ways more closely. Bearing faithful witness also meant knowing the faith better and seeking to understand the Scriptures more. For these reasons, therefore, a large number of participants believed that faith formation was of critical importance to improve their relationships with God. Several believed that the crisis of faith faced by many Catholics who were not actively involved in Church was also due to a lack of faith formation.

I believe many Catholics become disengaged because they are not getting fed spiritually, they journey through life without directions from the Scriptures and eventually lose faith in the Church and or in God. The Church needs to hear teachings, principles, values that are based on the Scriptures and lived out in the Christian life. We need to raise leaders, preachers, teachers, communicators that

can speak the authentic message of the Bible.

... I feel this is a missed opportunity which places all our efforts on initial formation but then leaves the on-going formation to the resolution of the individual rather than as an opportunity to deepen their life in Christ.

Many participants spoke about the gap in adult faith formation resources and opportunities, and especially on new and emerging topics. There were many requests for regular parish-based adult catechesis:

The Australian Church has not had a tradition of offering adult faith education including the social sciences at tertiary level to the laity especially outside the capital cities. We need an educated and informed Catholic culture for the laity in Scripture, theology, Church history, philosophy, social justice, etc.

For adults, a continued and ongoing Catholic formation and the implications on social and moral aspects, such as IVF, surrogacy, transgender identity ideology, etc.

Several suggestions were also made for more faith-based educational courses, Lenten lecture programs, discussion groups, missions, retreats and spiritual development programs. Adult faith education was also seen to be useful for parents to educate their children and for older people to educate themselves about the changes in the Church. There were also recommendations made to strengthen the Rite of Christian Initiation for Adults (RCIA) processes in parishes with better content and resources and qualified teachers:

RCIA programs need to be solid in forming candidates in the Catholic faith instead of superficial and wishy-washy.

To better integrate the liturgical, catechetical and pastoral dimensions of the RCIA process. This requires better formation of clergy and RCIA teams around the relationship of the three dimensions so that one dimension is not excluded because we wish to emphasise the others. We seek to ensure our enquirers and catechumens experience the fullness of the RCIA experience.

The need for faith formation was seen to be important in the present day so that the Church explains its beliefs and practices more clearly in terms the modern world could understand. Many believed that it could no longer be assumed that lay people in Church had proper knowledge and understanding of their faith.

Some participants spoke about a need for children to have better faith formation in parishes and schools. There were some recommendations for revisiting the model of "Sunday school" classes or strengthening "Liturgy of the Word" sessions.

Our catechetical model too often reflects a vanished reality, where the Church prepared children for the sacraments knowing that their ongoing participation was, in a large part, socially conditioned. We must prepare our children for a counter-cultural life and faith.

There was also concern that faith formation was not reaching Catholic children who were home-schooled and those attending secular schools, especially when poor catechesis in the past had meant that parents of such children were in no position to teach the faith at home. Some other aspects of this theme are also discussed in later on Mass and on Catholic education in schools.

Some participants mentioned the work and ministry of several lay ecclesial movements as being significant in helping people understand the faith, grow in their Christian identity and receive ongoing formation. Some examples of these were movements like Opus Dei and the Emmanuel community.

A few participants cautioned against new-age practices that drew people away from their faith, such as certain yoga practices, the Enneagram and other customs associated with witchcraft and the occult. These participants mentioned a need for more exorcists or a special deliverance ministry group consisting of laity and religious to help provide knowledge to lay people about these evil practices and to provide assistance to those who needed special help in this area.

There were also some very specific requests made, for example, from this group of Catholic health care practitioners who asked for more faith formation for students and practitioners in their industry:

To bring our practice into conformity with God's divine plan, we believe that God is asking us individually, and as a group, to know and understand more fully those Church teachings, and their underlying principles, which relate to health care, and to integrate them into our practice. In particular, we seek more instruction on frequently encountered bio-ethical issues such as contraception vs fertility awareness based methods (FABM) i.e. modern natural family planning

(NFP), abortion, same-sex attraction, transgenderism, embryonic stem cell research, end-of-life decision-making, etc. ... This may involve applied teaching in philosophy, theology, history, Church law and bioethics. Sadly, teaching for moral formation is often deficient in many secular teaching institutions at both undergraduate and postgraduate levels.

Stories of Faith

I had been in an abusive marriage for 25 years before I fully recognised that it was abusive. Before that, I blamed myself for my troubled marriage, thinking that I had failed to be a good wife. It took three separate incidents, which happened close together to make me see the level of psychological, physical and emotional abuse that dominated my married life, separating me from Church, friends and my extended family. ... God had never let me lose the gift of prayer, especially in the most trying and painful circumstances and it was this which helped me to endure my troubles and kept me strong and committed when I went back to Mass. One day, my husband and I attended the funeral of our Catholic neighbour. I didn't attend Communion, having been away from Mass for so long, but I knelt to pray, feeling the peace of God in the Cathedral deep in my heart. I prayed, 'Lord, I need this peace in Your Church. I need to come back', but I was afraid of both the power of my longing and of the consequences if I followed it.

I knew that there would be greater abuse if I returned to the Church and that was the case. Then I heard a voice. It was my own voice, but in my mind. However, I 'heard' it as if it was spoken and I can still 'hear' the inflection and tone of it as I write. What I heard was: 'They threw stones at Jesus!' I was astounded, although it was years before I told a priest about it. I knew at that moment that I would return and remain. I have never forgotten it and I never missed Mass again from that day. ... I finally left my husband after physical abuse. I am still faithful to my vows and hold no grudges. God is good.



Plenary Council 2020
Listen to what the Spirit is saying...



Most Rev Anthony Randazzo DD JCL appointed fourth Bishop of Broken Bay

Bishop Anthony Randazzo will be installed as the fourth Bishop of Broken Bay on Monday 4 November 2019 at 7pm at The Light of Christ Centre, Waitara at a special Liturgical Reception and Solemn Mass.

The Most Rev Anthony Fisher OP, Archbishop of Sydney will be presiding over the appointment.

All are welcome to attend to see the new Bishop of Broken Bay begin his new ministry.



Taking the Gospel to the World



Very Rev Dr David Ranson and the Confraternity of Christian Doctrine invites the Catechists and their families and friends to CCD Annual Diocesan Mass 2019 and presentation of Diplomas and Service Awards on Saturday 9 November 2019 at 11.30am at Our Lady of the Rosary Cathedral

Awards:

25 years of Service: Vivian Sterrantino
25 years of Service: Robyn Tuite
20 Years of Service: Judith Woodward

For catering purposes, please RSVP to Sharon da Roza by Monday 4 November 2019
P: 8379 1638 or email ccdadmin@bbccatholic.org.au

PRAYING THE ROSARY in the PARK

On Saturday morning, the 12 October, the sky was blue, the sun was shining through, the birds were chirping away and the bay was just serene. We were blessed with the most beautiful conditions for our Rosary in the park.

Special thanks to Fr Richard for leading the Rosary, and Amelia Johnson from Bespoke Social (www.bespokesocial.com.au) for the decorations, chairs and all who organised and set up for the afternoon.



The *Living* Word

First Reading Ex 17:8-13
A reading from the book of Exodus
As long as Moses kept his arms raised, Israel had the advantage.

The Amalekites came and attacked Israel at Rephidim. Moses said to Joshua, 'Pick out men for yourself, and tomorrow morning march out to engage Amalek. I, meanwhile, will stand on the hilltop, the staff of God in my hand.' Joshua did as Moses told him and marched out to engage Amalek, while Moses and Aaron and Hur supported him. As long as Moses kept his arms raised, Israel had the advantage; when he let his arms fall, the advantage went to Amalek. But Moses arms grew heavy, so they took a stone and put it under him and on this he sat, Aaron and Hur supporting his arms, one on one side, one on the other; and his arms remained firm till sunset. With the edge of the sword Joshua cut down Amalek and his people.

The word of the Lord

Responsorial Psalm Ps 120. R. v.2

(R.) Our help is from the Lord, who made heaven and earth.

I lift up my eyes to the mountains: from where shall come my help? My help shall come from the Lord who made heaven and earth. **(R)**

May he never allow you to stumble! Let him sleep not, your guard. No, he sleeps not nor slumbers, Israel's guard. **(R)**

The Lord is your guard and your shade; at your right side he stands. By day the sun shall not smite you nor the moon in the night. **(R)**

The Lord will guard you from evil, he will guard your soul. The Lord will guard your going and coming both now and for ever. **(R)**

Second Reading 2 Tm 3:14 – 4:2
A reading from the second letter of St Paul to Timothy
This is how the people of God become equipped and ready for every good work.

You must keep to what you have been taught and know to be true; remember who your teachers were, and how, ever since you were a child, you have known the holy scriptures – from these you can learn the wisdom that leads to salvation through faith in Christ Jesus. All scripture is inspired by God and can profitably be used for teaching, for refuting error, for guiding people's lives and teaching them to be holy. This is how the man who is dedicated to God becomes fully equipped and ready for any good work. Before God and before Christ Jesus who is to be judge of the living and the dead, I put this duty to you, in the name of his Appearing and of his kingdom: proclaim the message and, welcome or unwelcome, insist on it. Refute

falsehood, correct error, call to obedience – but do all with patience and with the intention of teaching.

The word of the Lord

Gospel Acclamation Heb 4:12

Alleluia, alleluia!
 The word of God is living and active; it probes the thoughts and motives of our heart.
 Alleluia!

Gospel Lk 18:1-8
A reading from the holy Gospel according to Luke
God will see those who cry to him vindicated.

Jesus told his disciples a parable about the need to pray continually and never lose heart. 'There was a judge in a certain town' he said 'who had neither fear of God nor respect for man. In the same town there was a widow who kept on coming to him and saying, "I want justice from you against my enemy!" For a long time he refused, but at last he said to himself, "Maybe I have neither fear of God nor respect for man, but since she keeps pestering me I must give this widow her just rights, or she will persist in coming and worry me to death.'" And the Lord said, "You notice what the unjust judge has to say? Now will not God see justice done to his chosen who cry to him day and night even when he delays to help them? I promise you, he will see justice done to them, and done speedily. But when the Son of Man comes, will he find any faith on earth?"

The Gospel of the Lord

Reflection

by Diane Bergant CSA

The readings today offer various aspects of prayer for our consideration. There is the spiritual discipline of prayer itself, which is essential to the life of the disciple: there is the communal dimension of prayer; and there is the ministerial commitment that is born of prayer. Our personal prayer must be persistent. Like Moses and the woman in the gospel reading, we must be ceaseless in our prayer; not discouraged by difficulties that we might have to face. Regardless of how strange the first reading may appear to be, it very strongly emphasises the communal dimension of prayer. As minister of the word, Timothy is admonished to keep preaching the gospel, to keep spreading the good news, to allow the scriptures to continue to be a source of wisdom for himself and, through him, for all of the people who hear him. To have this kind of facility with Scripture requires that one enter into the deep meaning of the Scriptures and make them the basis of one's prayer. One must engage in what the monks call lectio divina, prayerful reflective reading of the scriptures. This practice, or

spiritual discipline, gives us access to God and it also gives God access to us. It gives us the courage and the gentleness to teach, to refute, to correct. When our ministerial activity flows from prayer, it also flows from and strengthens right relationships with God and with the community. When this becomes a reality, the Son of Man will indeed find faith on earth.

© Dianne Bergant CSA

Dates for your Diary



ALL SAINTS DAY
 Friday 1 November
 Sacred Heart Church,
 Mona Vale
 10am - Adoration,

Reconciliation, Benediction and 11am - Anointing Mass
 7.30pm - Mass
 Maria Regina Church, Avalon.
 9.15am - Mass



Commemoration of All the Faithful Departed (ALL SOULSDAY)
 Saturday 2 November
 Mass at 10am

Mona Vale Cemetery, followed by prayers and blessing of graves.

Church Tradition has always urged prayer for the deceased, in particular by offering the Eucharistic Celebration for them: it is the best spiritual help that we can give to their souls, particularly to those who are the most forsaken. The foundation of prayer in suffrage lies in the communion of the Mystical Body. As the Second Vatican Council repeats, "fully conscious of this communion of the whole Mystical Body of Jesus Christ, the pilgrim Church from the very first ages of the Christian religion has cultivated with great piety the memory of the dead" (Lumen Gentium, n. 50).

Remembering the dead, caring for their graves and prayers of suffrage, are the testimony of confident hope, rooted in the certainty that death does not have the last word on human existence, for man is destined to a life without limits, which has its roots and its fulfillment in God.

POPE FRANCIS
 Saint Peter's Square
 Sunday, 2 November 2014



If you would like the names of your deceased friends, relatives or loved ones published in our "**Book of Remembrance**" please fill the "November Mass Offering" envelopes and drop it in to the Parish Office or on the plate before Wednesday 12 noon, each week. Together with the Book of Remembrance is the "Wall of Remembrance". If you have a small photograph of your deceased family member, relative or friends, feel free to add it to the Wall of Remembrance.



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Liturgy for the Week

21/10 **Monday Ordinary Time 29**
Rom 4:20-25; Lk 12:13-21

22/10 **Tuesday Ordinary Time 29**
Rom 5:12, 15, 17-21; Lk 12:35-38

23/10 **Wednesday Ordinary Time 29**
Rom 6:12-18; Lk 12:39-48

24/10 **Thursday Ordinary Time 29**
Rom 6:19-23; Lk 12:49-53

25/10 **Friday Ordinary Time 29**
Rom 7:18-25; Lk 12:54-59

26/10 **Saturday Ordinary Time 29**
Rom 8:1-11; Lk 13:1-9

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.



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