

29th Sunday of Ordinary Time – Sunday, 18th October, 2015

FIRST READING

Isaiah 53:10-11

The Lord has been pleased to crush his servant with suffering.
If he offers his life in atonement, he shall see his heirs, he shall
have a long life and through him what the Lord wishes will be done.
His soul's anguish over he shall see the light and be content.
By his sufferings shall my servant justify many, taking their
faults on himself.

RESPONSORIAL PSALM *Ps 32:4-5. 18-20.22.*

Response: *May your love be upon us, O Lord,
as we place all our hope in you.*

1. The word of the Lord is faithful
and all his works to be trusted.
The Lord loves justice and right
and fills the earth with his love. *Response*

2 .The Lord looks on those who revere him,
on those who hope in his love,
to rescue their souls from death,
to keep them alive in famine. *Response*

3 .Our soul is waiting for the Lord.
The Lord is our help and our shield.
May your love be upon us, O Lord,
as we place all our hope in you. *Response*

SECOND READING

Hebrews 4:14-16

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help.

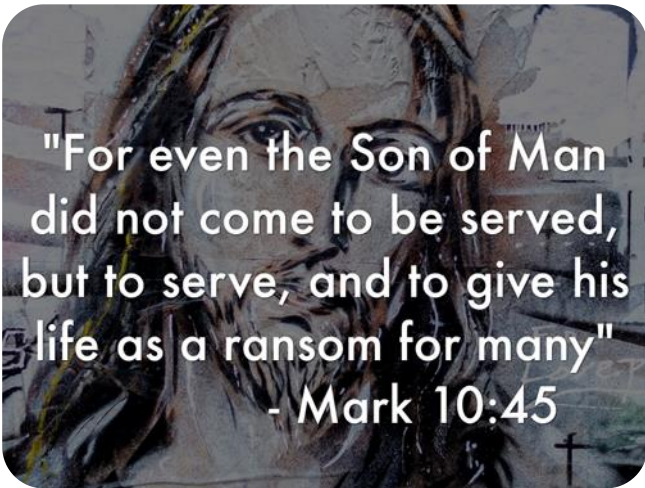
Gospel Acclamation

Alleluia, alleluia!

*I am the way, the truth and the life, says the lord:
no one can come to the Father except through me.*

Alleluia!

James and John, the sons of Zebedee, approached Jesus. 'Master,' they said to him 'we want you to do us a favour.' He said to them, 'What is it you want me to do for you?' They said to him, 'Allow us to sit one at your right hand and the other at your left in your glory.' You



do not know what you are asking". Jesus said to them. 'Can you drink the cup that I must drink, or be baptised with the baptism with which I must be baptised' They replied, 'We can.' Jesus said to them, 'The cup that I must drink you shall drink, and with the baptism with which I must be baptised you shall be baptised, but as for seats at my right hand or my left, these are not mine to grant; they belong to those to whom they have been allotted.'

When the other ten heard this they began to feel indignant with James and John, so Jesus called them to him and said to them, 'You know that among the pagans their so-called rulers lord it over them, and their great men make

their authority felt. This is not to happen among you. No; anyone who wants to become great among you must be your servant, and anyone who wants to be first among you must be slave to all. For the Son of Man himself did not come to be served but to serve, and to give his life as a ransom for many.

Different Kinds of Glory

By Fr. Ron Rolheiser OMI – a commentary on the 29th Sunday of Ordinary Time

We all nurse a secret dream of glory. We daydream that in some way we will stand out and be recognized. And so we fantasize about great achievements that will set us apart from others and make us famous. The daydreams vary but, inside them, always we are at the center—the most admired person in the room, the one scoring the winning goal, the ballerina star, the actor picking up the Academy award, the author writing the best-seller, the intellectual winning the Nobel Prize, or even just the one in the circle who tells the best story. What we are chasing in all this is notice, appreciation, uniqueness, and adulation so that we can be duly recognized and loved. We want the light to be shining on us.

And this isn't all bad or unhealthy. We are built to stand in the spotlight. Our own reality is massively (sometimes oppressively) real to us and scientists today tell us that the universe has no single center but that everywhere and every person is its center. And so it is not a big secret that each of us feels ourselves at the center and wants to be recognized as being there. We nurse a secret dream of glory and, partly, this is healthy.

What's less healthy in our daydreams is how we envision that glory. In our fantasies, glory almost always consists in being famous, in standing out, in achieving a success that makes others envious, in somehow being the best-looking or the brightest or the most talented person in the room. In our

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fantasy, glory means having the power to actuate ourselves in ways that set us above others, even if that is for a good motive. For instance, some of our fantasies are daydreams of goodness, of being powerful enough to squash evil. Indeed, that was the messianic fantasy. Before Jesus was born, good-hearted and religious people prayed for a Messiah to come and, in their fantasy, that Messiah was generally envisaged as a worldly superstar, a person with a superior heart and superior muscles, a Messiah who would reveal the superiority of God by out-muscling the bad.

But, as we see from the Gospels, real glory doesn't consist in out-muscling the bad, or anyone else. When Jesus was being crucified, he was offered precisely the challenge to prove that he was special by doing some spectacular gesture that would leave all of his detractors stunned and helpless: "If you are the Son of God, prove it, come down off the cross! Save yourself!"

But, with a subtlety that's easy to miss, the Gospels teach a very different lesson: On the cross, Jesus proves that he is powerful beyond measure, not by doing some spectacular physical act that leaves everyone around him helpless to make any protest, but in a spectacular act of the heart wherein he forgives those who are mocking and killing him. Divine kingship is manifest in forgiveness, not in muscle.

That is real glory, and that is the one thing of which we really should be envious, namely, the compassion and forgiveness that Jesus manifested in the face of jealousy, hatred, and murder.

We see this illustrated in the Gospels in the incident where James and John come to Jesus and ask him to give them the seats of glory at his side. Jesus takes their request seriously and does not, on that occasion, caution them against pride. Rather he asks them: "Can you drink from the cup [of suffering] that I shall drink?" In naiveté, they answer: "We can!" Jesus replies: "The cup that I shall drink you shall drink, but as for the seats [of glory] at my right hand or left, these are not mine to give."

What Jesus is saying, in effect, is this: You will taste suffering, everyone will, and that suffering will make you deep. But, it won't necessarily make you deep in the right way. Suffering can make you deep in compassion and forgiveness, but it can also make you deep in bitterness and anger. However only compassion and forgiveness bring glory into your lives.

Jesus defines glory very differently than we do. Real glory, for him, is not the glory of winning a gold medal, of being a champion, of winning an Oscar, or of being an object of envy because of our looks or our achievements. Glory consists in being deep in compassion, forgiveness, and graciousness – and these are not often spawned by worldly success, by being better-looking, brighter, richer, or better muscled than those around us.

We all nurse the secret dream of glory. Partly this is healthy, a sign that we are emotionally well. However, this is something that needs to grow and mature inside of us. Our secret dream of glory is meant to mature so that eventually we will begin, more and more, to envision ourselves as standing out, not by talent, looks, muscles, and speed, but by the depth of our compassion and the quality of our forgiveness.



This weekend is World Mission Weekend.

We present two stories of the many projects that are supported by the funds raised by Catholic Mission. If you are not able to donate

you can use the envelopes distributed in Church or donate directly on line through the link provided below. Any gift over \$2 is tax deductible.

A fresh start for Laleia – East Timor

The sun rises slowly above the mountains in Timor-Leste, casting a golden light over the valley as dozens of roosters announce the arrival of a new day. In the shallow river that sweeps its way through Laleia, a small community two hours east of the capital Dili, children splash each other playfully, laughing and cooling off. Their mothers rouse on them to hurry up, as school will be starting soon. The children wash before helping to bring the putrid water from the river back to the community to drink and cook with. Tragically, many of the children will become violently ill, or even die, as a result.

With almost no rain in Laleia between May and November, scenes like these are all too common in the small parish led by Portuguese Capuchin friar Father Filipe Rodrigues. During dry spells, sometimes lasting seven weeks at a time, the parish relies on whatever water can be stored in a 2,000-litre tank—the size you might find in an Australian family's backyard. "It is nothing. Nothing," says Father Filipe. Thankfully, **with the support of Catholic Mission, the parish of Laleia will soon have a 40,000-litre water tank for the local community.** The ability to store larger amounts of water during generous wet seasons means that the townspeople will no longer harbour the gut-wrenching fear of running short on clean water.



With a kindergarten and health clinic set to share the water from the larger tank, Father Filipe believes the impact will be felt immediately by the parish and the broader community. "At the moment, that

single small water tank is all we have between the kindergarten, health clinic, a sewing group and catechism classes that we run here," he says. "A 40,000-litre tank will be enough to cover the whole mission." Mariquita has worked for four years as a cook at the kindergarten, preparing meals for

51 children, five days per week. A native of the parish, Mariquita knows better than anyone the impact that clean and safe water will have on the children. "It was common in the past for children to get very sick," she says. "The water from the river, even when it is boiled, is

not drinkable. The new tank will make a huge impact on the children, because at least five days per week they will be guaranteed good meals and clean water.”

The health clinic adjacent to the kindergarten serves around 400 people per month. “Mostly, the patients that come here are local pregnant women and mothers of infants,” says Father Filipe. “We play a major role in going out to the community to educate people about nutrition, hygiene and health.”

The 38-year-old friar has seen great progress since first coming to Laleia. “When I arrived here from Portugal in 2003, diseases like diarrhoea and malaria were widespread, with huge implications,” he says. “But since then, our health education has helped enormously, especially the education of young mothers, which then has a flow on effect for their children.”

With four new taps and a 40,000-litre water tank to store enough clean water for drinking, cooking and hygiene, Father Filipe believes the encouraging trend will continue. However, as the cost of running the kindergarten and the health clinic consumes most of the parish’s funds, the success of the project relies on the support of Catholic Mission’s donors like you.

Father Filipe’s faith in the children’s future remains strong: “I would like for these children to become leaders, people of value and people of good health.”

Donate now

Catholic mission ... <https://www.catholicmission.org.au/donate>

Or

Capuchin mission.. <https://www.capuchinfriars.org.au/index.php/support-our-work/our-capuchin-missions>

Love your neighbor as yourself:

A cloud of red dust rises as the four-wheel-drive quickly moves across the jagged dirt roads connecting the small remote towns throughout the Kimberley. As the car comes to a stop, the priest is welcomed by a group of eager local parishioners—their smiles are warm, their handshakes firm and welcoming, and their eyes filled with sincere gratitude.

The small Catholic Church in the remote town of Halls Creek, in the Broome Diocese, is soon filled with faithful parishioners. With the nearest priest based 370 km away, the community is extremely thankful for the opportunity to once again come together to celebrate mass. It has been two weeks since last time.

Being a predominantly Aboriginal community, many of the activities, including the mass, reflect the local culture and language of the people. The joyful tune of the ‘Aboriginal Our Father’, which is spilling out of the church as young and old join together in celebratory song, is just one testament of how the Catholic faith is enculturated in this Aboriginal community.

As expressed by Pope Francis in his message for this year’s World Mission Sunday, we are encouraged to reach out to our brothers and sisters in ways that are appropriate to their own culture and traditions. That is exactly what Sister Alma Cabassi from the Sisters of St

Joseph is doing. Having worked in remote and rural areas of Australia for over 40 years, she knows the importance of working in partnership with local Aboriginal communities—empowering community members to minister to their own people—physically, emotionally and spiritually.

Based in Halls Creek, and with the parish priest hundreds of kilometres away, Sister Alma holds a critical pastoral and formation role in the community. In addition to providing assistance at the fortnightly mass and liturgy in the town itself, Sister Alma is assisting with adult formation classes, offering counselling services, managing the local op-shop and facilitating retreats at a Catholic retreat centre.

As she says, “I think it’s a really strong pastoral role. Engaging with people, building good relationships, being honest, providing opportunities for the people for their spiritual development, but also being sensitive to their cultural ways and their language... It’s also being available to them when they need it for grief or for funerals or for sacraments.”

It is saddening to know that due to the large distances and the remoteness across outback Australia, the opportunity for priests, religious and lay workers to nurture the Catholic faith of the many small Aboriginal communities is limited. Living in some of the most isolated areas of our country, and dealing with extreme and harsh conditions on a daily basis, they need the support of the Catholic Church more than anyone.

At the same time we can be extremely thankful that selfless missionaries, like Sister Alma, are offering vital practical and spiritual outreach to our brothers and sisters in the most needy dioceses across Australia, assisting communities in desperate

Using a vehicle provided by Catholic Mission, Sister Alma does not only reach out to the community of Halls Creek. She drives for hours so that she can provide essential outreach to remote communities throughout the Kimberley.

Together, with Sister Alma we can reach out and make a real difference to our neighbours—our Australian brothers and sisters.



Emerald Hill Seniors - Roadshow – Many thanks to Emerald Hill Seniors for making the Roadshow such a fun day on Wednesday, a very impressive turnout. Proceeds from this event will go towards an Aged Care facility in Capuchin mission in East Timor.

Emerald Hill Seniors Garden Project at Sts Peter and Paul’s A special thanks to Anne and Doris and their **little group of gardeners** who are giving so generous of their time working in the grounds and gardens around the Church ... they will soon be able to draw on the help of a team or workers who are locating themselves here at Sts Peter and Paul’s for a few months as part of a Federal Government project run by Reclink Australia.



Reclink Australia is running a work readiness program for people seeking employment with a focus on skills development contributing to each job seeker's future employability. The program incorporates structure and routine to emulate a workplace. Activities are conducted in a team environment to further expand positive interpersonal interactions. The program is now operating on sites across Melbourne and Geelong.

OPEN HOUSE – STS PETER AND PAUL'S

“Open House” provides hospitality, food parcels, counselling, and meals for all in need. Nestled at the back of Sts Peter and Paul's Parish House/Capuchin Friary in South Melbourne, meals are provided throughout the week and the space is open for all to drop in for a coffee and a chat.

Volunteers assist in the running of “Open House”.

A team of volunteers is involved in our meal services, with the collecting and supply of food, packing food parcels to give away and is ready to chat with the guests who drop in at Open House between the hours of 11:00 am and 3:00 pm Monday to Friday.

The funding provided to Open House by Emerald Hill Mission and The Capuchin Friars Outreach allows for various activities targeted particularly at disadvantaged families and older single people, e.g. weekly barbeques, counselling for drug and alcohol problems, assistance with job seeking and the like.

Volunteers are currently needed ... especially for Tuesday 11.30am to 1.00pm and also for the Friday lunch 12.00pm to 1.30pm. For Information please call .. 9690 5895



Donations of non-perishables accepted

... canned protein foods, fish, meat, ham, vegetables, cereals, rice, sugar, UHT milk and cream, soup, pasta sauce ... etc.



Emerald Hill Mission Food Van

Six nights a week the Emerald Hill Mission food bus is out in the streets of the City of Port Phillip (..South Melbourne, Port Melbourne St Kilda) nourishing the hungriest and neediest in our community, providing all kinds of nourishment, from hot meals, drinks and snacks but also offering companionship.

Edmond Rice volunteers, Capuchin Friars young adults and a coalition of other volunteers take out the Food Bus helping to break through the barriers of loneliness and isolation that

many living on the fringe of society suffer. We can provide a meal, blankets, snacks, hot beverages and most importantly, companionship.

The Emerald Hill Mission food bus operate where the need is greatest. We do so with the generous support of our many volunteers, sponsors, donors and suppliers.