

Twenty-sixth Sunday of Ordinary Time Sunday 26 September 2021



**Readings
for this
Sunday**

Numbers 11: 25-29
James 5:1-6
Mark 9:38-43,45,47-48



Readings for
next week:

Genesis 2:18-24
Hebrews 2:9-11
Mark 10:2-16



Focus on the Readings

The delightful account of Medad and Eldad, two men only once cited in the scriptures, serves as a perennial lesson. Lesson about God's freedom and the human tendency to restrict God's freedom into their institutions and laws. Joshua wanted to keep things in order and control, Moses recognised the emerging conflict and was able to allay human fears and trust in God's initiative.

An identical issue arose with the apostles and the unnamed follower of Christ healing outside the camp. Again Jesus addressed their concern, allayed the conflict and went further in assuring anyone who does even a minor gesture in his name will attain the reward of the kingdom of God.

Both spontaneous and enigmatic actions of Christians doing good works in faith must be recognised, accepted and celebrated. On the other side of the coin leaders and authorities are challenged to be open and unafraid to accept these actions and refrain from institutionalisation and over legislation. The Church has the practice in its laws to recognise "Epikēia" as a principle and virtue in responding to cases outside the norms. This principle is often described as the work of the Holy Spirit in practice.

The second half of today's Gospel serves as a lesson to care for the vulnerable in our midst and by a common literary device of hyperbole, exaggerations, of those times, Jesus warns us the need for integrity and wholeness in faith and actions.

Liturgical Jottings

The Senses - Touch

Entering the Church we touch the holy water to bless ourselves. We make the sign of the cross with our hands at the beginning and end of Mass and at the gospel we sign the forehead, lips and over the heart with our thumb. We shake hands at the sign of peace. We touch the Eucharist in receiving Holy Communion.

As Christ and the apostles laid hands for healings, blessings and commissioning, ministers of the church lay hands in celebrating baptisms, confirmations, anointing the Sick and Holy Orders. Couples hold hands in the marriage rite.

Touching is very human way to communicate meaning but with Covid-19-safe directions many of these opportunities are on hold.

Epikēia, Moral Principle and Virtue

Epikēia, this oldest and often forgotten virtue, serves as a basis for pastoral solutions in particular cases. It is not a contra-norm against the norm, but is suitable to evaluate particular cases in an extra-judicial way. Life is always richer than any law or regulation that can be formulated, and our God is a God of life. *Précis from Prof Günter Virt in the Journal of the Faculty of Theology, University of Malta 63/1 (2013): 17-34*

Season of Creation

Pope Francis introduces a new phrase into Church teaching, integral ecology and connect ecological insights with the radical way of life of St Francis in his environmental encyclical *Laudato Si'* (#10-11). It embraces a bundle of connected spheres - ecology, human fulfilment, care for the poor, economics, politics and life style. Believers can proclaim with joy the integral link between Justice, Peace and Care for Earth. It offers a new spiritual package to inform our Sunday Mass and a guide to daily living that we can bring to prayer.

www.columbans.org.au

On the Lighter Side

I broke a mirror and got seven years bad luck, but my lawyer reckons he can get me four.



	Those who are recently deceased and those who are grieving	
	For those whose anniversary occurs at this time	Julian Pasala, Lina Vallani
	Our sick and their carers	Pat Baldwin, Mary Lalor

Marian Festival Sunday, 1pm October 10th

The Marian Festival is an annual celebration, a special day of prayers and devotions in honour of Our Lady of Fatima. The festival has grown in size over time and in recent years hundreds have come from all over the Sandhurst Diocese as well as from Melbourne, Ballarat and Geelong.

This year will be the second time that involvement by the Faithful will need to be online through www.bendigofatima.com with Mass at 1.00pm, Sunday 10th October 2021, followed by a program consisting of Crowning Our Lady, Act of Consecration, Rosary, Litany, Reflection, Adoration, concluding with Benediction.

It is important to pray to the Immaculate Heart of Mary for the full consecration of Russia and the participation of Catholics in reparatory rosaries, confession, and meditations on the first Saturday of the month. This is to bring about the saving of souls and lessening of the persecution of the church and the ultimate triumph of the Immaculate Heart of Mary over Russia specifically, and the defeat of her errors and persecution of the church throughout the whole world.

Please join us online to participate in this important Festival.

Mass Timetable Week commencing 27th Sept

Weekday Mass

Monday 27 th Sept	No Mass
Tuesday 28 th Sept	No Mass
Wednesday 29 th Sept	9:15 am Mass
Thursday 30 th Sept	No Mass
Friday 1 st Oct Sept	9:15 am Mass

Weekend Mass

Saturday 2 nd Oct	6:00 pm Mass
Sunday 3 rd Oct	10:00 am Mass

Reconciliation (1st Saturday of the Month)
Saturday 2nd October 11:30 am

BOOKINGS FOR MASS SERVICES

Due to the Victorian Government Covid restrictions, Mass numbers are limited to 20 people, plus those necessary to conduct the service.

Bookings are essential for weekend Mass.

To book for Mass on Saturday 2nd October at 6pm and Sunday 3rd October at 10:00 am please call Mary on 0484 332 397.

Ladies Chat and Cuppa

Everyone is welcome to come along to the Ladies Chap and Cuppa

Date: Wednesday, 6th October
Time: 2pm.
Venue: St Mary's Hall

Please bring your own snacks.

COVID Requirements

Everyone needs to:

- check-in to each Mass service either using the QR Code or the sign in sheet.
- Wear a face mask
- Use hand sanitiser
- Maintain a social distancing (1.5m)

After each Mass service, cleaning has to take place, if you are able to assist that would be greatly appreciated.

Let the word of God dwell in you in all its richness. Teach and admonish one another with words of wisdom. With thankful hearts sign to god psalms, hymns and spontaneous praise. *Colossians 3:16*

**107th World Day of
Migrants and Refugees
Sunday 26 September 2021 - 26th
Sunday in Ordinary Time**

TOWARDS AN EVER WIDER “WE”

For this year's **WORLD DAY OF MIGRANTS & REFUGEES**, Pope Francis has chosen the theme: **TOWARDS AN EVER WIDER “WE”**. He says, “The present time shows that this “we” willed by God is broken and fragmented, wounded and disfigured. This becomes all the more evident in moments of great crisis, as is the case with the current pandemic. Our “we”, both in the wider world and within the Church, is crumbling and cracking due to myopic and aggressive forms of nationalism (cf. Fratelli Tutti, 11) and radical individualism (cf. *ibid.*, 105). And the highest price is being paid by those who most easily become viewed as others: foreigners, migrants, the marginalized, those living on the existential peripheries. The truth however is that we are all in the same boat and called to work together so that there will be no more walls that separate us, no longer others, but only a single “we”, encompassing all of humanity.”

We give thanks for the variety of gifts with which our migrant & refugee brothers & sisters have enriched the tapestry of Australian life. We pray Australia will continue to generously “welcome the stranger”.

**Snippets from POPE FRANCIS’
Message for WORLD DAY of
MIGRANTS & REFUGEES**

“Once this health crisis passes, our worst response would be to plunge even more deeply into feverish consumerism and new forms of egotistic self-preservation. God willing, after all this, we will think no longer in terms of ‘them’ and ‘those’, but only ‘us’” (Fratelli Tutti 35). For this reason, I have wished to devote the Message for this year’s World Day of Migrants & Refugees to the theme, ***Towards An Ever Wider “We”***, in order to indicate a clear horizon for our common journey in this world ...

The present time, however, shows that this “we” willed by God is broken and fragmented, wounded and disfigured. This becomes all the more evident in moments of great crisis, as is the case with the current pandemic. Our “we”, both in the wider world and within the Church, is crumbling and cracking due to myopic and aggressive forms of nationalism (cf. Fratelli Tutti, 11) and radical individualism (cf. *ibid.*, 105). And the highest price is being paid by those who most easily become viewed as others: foreigners, migrants, the marginalized, those living on the existential peripheries. The truth however is that we are all in the same boat and called to work together so that there will be no more walls that separate us, no longer others, but only a single “we”, encompassing all of humanity. ...

In our day, the Church is called to go out into the streets of every existential periphery in order to heal wounds and to seek out the straying, without prejudice or fear, without proselytising, but ready to widen her tent to embrace everyone. Among those dwelling in those existential peripheries, we find many migrants and refugees, displaced persons and victims of trafficking, to whom the Lord wants his love to be manifested and his salvation preached. “The current influx of migrants can be seen as a new ‘frontier’ for mission, a privileged opportunity to proclaim Jesus Christ and the Gospel message at home, and to bear concrete witness to the Christian faith in a spirit of charity and profound esteem for other religious communities. The encounter with migrants and refugees of other denominations and religions represents a fertile ground for the growth of open and enriching ecumenical and interreligious dialogue” ... Today’s migration movements offer an opportunity for us to overcome our fears and let ourselves be enriched by the diversity of each person’s gifts. Then, if we so desire, we can transform borders into privileged places of encounter, where the miracle of an ever wider “we” can come about

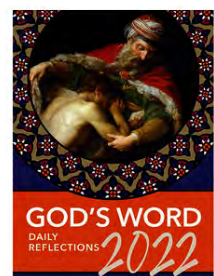


**Christmas Cards,
2022 Calendar,
2022 God’s Word**

Pre-Order your
Christmas Cards,
2022 Columbian
Calendar and the
God’s Word 2022



Christmas Cards
\$10.00
2022 Columbian
Calendar
\$10.00
God’s Word 2022
\$20.00



Please write you
orders on the order
form in the Narthex

GOSPEL

Mk 9:38-43, 45, 47-48

A reading from the holy Gospel according to Mark.

Anyone who is not against us is for us. If your hand should cause you to sin, cut it off.

John said to Jesus, 'Master, we saw a man who is not one of us casting out devils in your name; and because he was not one of us we tried to stop him.' But Jesus said, 'You must not stop him: no one who works a miracle in my name is likely to speak evil of me. Anyone who is not against us is for us.'

'If anyone gives you a cup of water to drink just because you belong to Christ, then I tell you solemnly, he will most certainly not lose his reward.'

'But anyone who is an obstacle to bring down one of these little ones who have faith, would be better thrown into the sea with a great millstone round his neck. And if your hand should cause you to sin, cut it off; it is better for you to enter into life crippled, than to have two hands and go to hell, into the fire that cannot be put out. And if your foot should cause you to sin, cut it off; it is better for you to enter into life lame, than to have two feet and be thrown into hell. And if your eye should cause you to sin, tear it out; it is better for you to enter into the kingdom of God with one eye, than to have two eyes and be thrown into hell where their worm does not die nor their fire go out.'

■ The Gospel of the Lord.

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Breaking Open the Word



THE SAVING WORD

TWENTY-SIXTH SUNDAY IN ORDINARY TIME / B

26 SEPTEMBER 2021

SPIRITUAL AUTHORITY AND GENEROSITY

The proper use of spiritual authority is treated in today's readings where both Israel's elders and Jesus' disciples are called to generosity of spirit. The elders have had a brief taste of sharing in Moses' prophetic ministry but it has passed. Upset by the fact that Eldad and Medad are prophesying when they cannot, leads them to ask Moses to intervene.

The scenario is somewhat different for the disciples but both the elders and the disciples saw themselves as sharing in the power and authority of Moses and Jesus respectively. Neither group took lightly the fact that others might have been able to share in this without reference to them. The issue for Jesus and for Moses is not who exercises spiritual authority but what they achieve by it. The disciples are challenged to look deeper into the matter, and into their own hearts, to see that their primary concern should be that of making sure that the word is preached to the little ones. Furthermore, they are strongly challenged to make sure they do not become the means by which others are led to lose their faith by their own poor example.

The elders and disciples were called to have open and generous hearts on the question of who can exercise spiritual authority. James calls us to being generous and just in the matter of the use of our material resources. The letter has been insistent in confronting us with any lack of consistency between what we profess and how we act, particularly towards those who are disadvantaged.

Christopher Monaghan CP

FIRST READING

Num 11:25-29

A reading from the book of Numbers.

Are you jealous on my account? Who decrees that all people may prophesy?

The Lord came down in the Cloud. He spoke with Moses, but took some of the spirit that was on him and put it on the seventy elders. When the spirit came on them they prophesied, but not again.

Two men had stayed back in the camp; one was called Eldad and the other Medad. The spirit came down on them; though they had not gone to the Tent, their names were enrolled among the rest. These began to prophesy in the camp. The young man ran to tell this to Moses, 'Look,' he said, 'Eldad and Medad are prophesying in the camp.' Then said Joshua the son of Nun, who had served Moses from his youth, 'My Lord Moses, stop them!' Moses answered him, 'Are you jealous on my account? If only the whole people of the Lord were prophets, and the Lord gave his Spirit to them all!'

■ The word of the Lord.

RESPONSORIAL PSALM Ps 18:8, 10, 12-14. R. v. 9

R. The precepts of the Lord give joy to the heart.

1. The law of the Lord is perfect, / it revives the soul. / The rule of the Lord is to be trusted, / it gives wisdom to the simple. **R.**
2. The fear of the Lord is holy, / abiding for ever. / The decrees of the Lord are truth / and all of them just. **R.**
3. So in them your servant finds instruction; / great reward is in their keeping. / But who can detect all his errors? / From hidden faults acquit me. **R.**
4. From presumption restrain your servant / and let it not rule me. / Then shall I be blameless, / clean from grave sin. **R.**



SECOND READING

James 5:1-6

A reading from the letter of St James.

Your wealth is rotting.

An answer for the rich. Start crying, weep for the miseries that are coming to you. Your wealth is all rotting, your clothes are all eaten up by moths. All your gold and your silver are corroding away, and the same corrosion will be your own sentence, and eat into your body. It was a burning fire that you stored up as your treasure for the last days. Labourers mowed your fields, and you cheated them – listen to the wages that you kept back, calling out; realise that the cries of the reapers have reached the ears of the Lord of hosts. On earth you have had a life of comfort and luxury; in the time of slaughter you went on eating to your heart's content. It was you who condemned the innocent and killed them; they offered you no resistance.

■ The word of the Lord.

GOSPEL ACCLAMATION

cf. Jn 17:17

Alleluia, alleluia!

Your word, O Lord, is truth:
make us holy in the truth.
Alleluia!