

THE FEEM WEEKLY

(FEEM = Faith Enrichment & Evangelising Ministry)



Vol 01 Issue 31, 27TH SUNDAY IN ORDINARY TIME YEAR C
Weekend 1st/2nd OCTOBER 2022

VISION STATEMENT Christ's Love in Action

MISSION STATEMENT

Meeting Christ as All in all through: Our relationship with others in creation,
Seeking God in the stillness, Embracing the Good News of the Gospel,
Accepting the challenges of the Cross, The power of the Holy Spirit
And the intercession of Our Lady of Fatima

This is fundamentally an ultramontane conviction that only the central organs of the Church are open to the Holy Spirit's bidding, or at least are the only ones qualified to reliably interpret it. That does of course disqualify lay opinion, and downgrades the insights of Episcopal conferences worldwide, not to mention of the individual bishops and theologians. The model of the Church that Francis is promoting has somehow to preserve the hierarchical principle, as defined for instance in the Vatican II dogmatic constitution *Lumen Gentium*, while recognising that the Holy Spirit also uses other channels to guide the Church, including a consensus of the faithful. It was Cardinal Newman who identified the laity as sometimes a more reliable guide to Catholic truth than Episcopal opinion. His *On Consulting the Faithful in Matters of Doctrine* deserves to be more widely read. Including in the Roman curia.

HOLY DAYS - HOLIDAYS

During Term 3 school holidays it may be helpful to consider the origin of holidays.



St Luke's gospel records that every year Joseph, Mary and Jesus went to Jerusalem for the Feast of the Passover (Luke 2:41). This was both a pilgrimage from Nazareth to Jerusalem and also respite from work and a brief vacation. It was on one of these pilgrimages that Jesus, aged 12, appealed to come to an understanding of his purpose in life. St Luke concludes that "Jesus grew in wisdom and stature, and in favour with God and men" (2:52).

Over the centuries Christians have made similar pilgrimages to holy places (read Chaucer's "Canterbury Tales"). Today people still venture out on pilgrimages, for example to Rome, Lourdes, Fatima, Santiago, Medjugore. Pilgrimages are journeys to sacred places as acts of religious devotion, but they are also breaks

from the routine of life to reflect on one's mortality and the really important issues in life.

In today's culture religious holy days have become secular holidays, however these breaks from routine still provide time for reflection on serious matters. Even if we don't go on a pilgrimage or a trip somewhere, we can still take leave for reflection and meditation.

At least taking "time-out" allows an opportunity to refresh and perhaps re-commit to the main purpose in our lives.

Or perhaps it's time to re-order our priorities?

Dick Finucane

RUSSELL CROWE IN A NEW VATICAN MOVIE

Russell Crowe (pictured) has been cast as the Vatican's late chief exorcist Fr Gabriel Amorth in a new film, *The Pope's Exorcist*, due out next year. Fr Amorth, who reportedly carried out more than 100,000 exorcisms, wrote several bestselling books about his experiences before he died in 2016 aged 91. Crowe, who has studied a variety of religions in his life, including Scientology and Ba'hai, has repeatedly stated his admiration for the Pope. "I'm not Catholic and I've never felt any connection with any previous pope, but I like this guy", he told local media after meeting Francis at a General Audience in 2014.



ICONOSTASIS **Solo Exhibition and Website Launch by Yusef Hourani**

Sunday 30th October 2022 at Our Lady of Fatima Church, Palmyra 2.00 pm till 5.00pm Free Entry All are Welcome! According to Yusef: "This will be my first solo exhibition in Perth after returning from Florence and I am looking forward to sharing what I have been working on since coming back. I would love to see you all there"



Our Lady Of Fatima Catholic Church

10 Foss Street, Palmyra WA 6157.

Parish Priest: Fr Francis Ughanze

Email: emyfrank@iinet.net.au

Website: olfpalmyra.org.au

Direct: 0418 550 119

Parish Secretary: Andrena Inopulos

Email: emyfrank@iinet.net.au

Office Hours: Mon, Wed, Thurs & Fri:

10.00am - 4.00pm

Office Phone: 9339 1298

Our Lady Of Fatima Parish Pastoral Council

Parish Councilors:-

Bernard Landro (Chairperson) - Email:

blandro@iinet.net.au Mob:0418 955 610

Carl Carcione, Ugo Landro, Pauline Sweeny, Lorraine Szefczyk, Joe Terribile & Stefano Zagami.

Our Lady of Fatima Catholic Primary School

3 Harris Street, Palmyra WA 6157.

Principal: Jacinta Petersen

Email: Jacinta.admin@olof.wa.edu.au

Office Phone: 9333 7900

SAFEGUARDING OFFICERS:

Margaret Matassa: matassa@bigpond.com

Bernie Keane: bernieandanto@yahoo.com.au

COMMENTARY ON TODAY'S GOSPEL

Every responsible human being ought to feel the weight of history on their shoulders. What occupies such consciences is the awareness of the urgency of not being an obstacle in anyone's path. Scandal to any man, woman or child is to be avoided.

This means that what such consciences hand down to progeny is the truth and nothing but the truth. And with each day, which emerges, there is a fresh opportunity to examine the truth again and again to make assurances doubly sure that the truth one has spoken stands. This is especially true when we are imparting religious truth. Religious truth also touches on our social and political lives.

Because there are many opinions on religious truth, there is only one way to test the truth of these opinions, and it is a simple, uncomplicated test. It is this: What is its practical effect or result, for the soul? Does a religious statement, or story or command inspire me to love my neighbour as I love myself in every sense of the word, love, as Paul the Apostle puts it in (2 Corinthians 13: 1-13). Every doctrine of the Church is trying to say the same thing except for those times when the zeal of some interpreters lose that love of self and neighbour in translation.

There are, of course, stories and statements, which have been designed to appeal to our human psychology; that is, such stories or statements are there to strengthen people's faith by appealing to what humans desire to see or believe or feel. The problem with these latter truths is that what makes one person feel good is not what makes another feel good.

MASS TIMES

Saturday: @ 9.00am & 6.30pm (Vigil).

Sunday: @ 7.30am, 9.45am & 6.30pm.

Monday & Thursday: @ 9.00am

Reconciliation: Available on request or 5.45pm Saturdays

NEWS FROM THE VATICAN FOR AUSTRALIANS AND THE CATHOLIC WORLD

THE SYNOD OF OZ

After four years of listening, hundreds of thousands of submissions, two major assemblies, dozens of motions, amendments



and votes, and one near walk-out, Australia's fifth plenary council ended on 9 July with an intense, rollercoaster final gathering in Sydney. The council is likely to go down in the history of the Church in Australia as a moment when it entered a new era. It has shown that, however messy things get, bishops, priests, Religious and lay people can listen to each other and take responsibility for the Church's mission. Australia's Catholics have shown the global Church that, though it isn't always easy, synodality works.

The assembly in Sydney itself symbolised the flatter, more participatory Church of the Francis era rather than the vertical bishops-know-best top-down model of previous pontificates. The discussions took place at round tables, with lay people, priests and bishops evenly distributed. This reflected one of the transformative images in the Second Vatican Council's constitution, *Lumen Gentium* (the light of the nations), which defines the Church first of all as the community of the baptised, "a People of God;" only then did it talk of the hierarchy. "The Church may not be a democracy; but it's not a monarchy, oligarchy nor autocracy. It is the community of Faith emboldened by the Holy Spirit," is how Ormond Rush, an adviser to the plenary council and one of the most respected interpreters of Vatican 11, put it to me.

While there was tension and sometimes passionate disagreements between the members of the council which cut across lay people and clergy and across different issues - the differences did not lead to deeply entrenched, polarising divisions. To widespread surprise and relief, a two thirds consensus was reached on a range of motions. Ten decrees agreed by the assembly included: apologising for the harm done by the Church to victims and survivors of abuse and to marginalised groups such as indigenous people and LGBTQ Catholics; a call for

a greater role for lay people in governance; and recognising the sacred duty to protect the environment. Some motions, such as a call to change canon law to allow lay people to preach during Mass, failed to get a two-thirds majority.

Two Motions were agreed that make it clear that the Church in Australia is entering a new era. One was a call for a new English Missal to replace the controversial version introduced in 2011. This motion unexpectedly emerged from the floor during discussions on the liturgy. Significantly, it was voted through overwhelmingly by the "deliberative voters" (the bishops) as well as the consultative voters (the bulk of participants). The second was a vote requesting Pope Francis allow greater use of the "Third Rite" of Confession, known as "general absolution", which had been widely used in Australia until Rome intervened to stop the practice following a summit meeting between Australian bishops and the heads of several departments of the curia in 1998. This had profound impact. The use of the "Third Rite, a way of offering people the sacrament of reconciliation after a communal celebration in circumstances where there is a shortage of priests, was also a reason why the Holy See removed the former bishop of Toowoomba. Bill Morris, from office. Archbishop Mark Coleridge, looking relieved and elated at the end of a tough week, told me he saw the action of the Holy Spirit throughout the assembly. The archbishop who stepped down as the President of the Australian bishops Conference two months ago, said he was surprised and happy that the motion on the liturgy had passed, even though he had been involved in the 2011 translation. "I think the translations we are currently working with are patently not serving the needs of the Church, even though they have some strengths," he said.

The decisions on liturgy and on the sacrament of reconciliation chart a very different course to that insisted on by the Cardinal George Pell, the former Archbishop of Melbourne and then of Sydney, and the most influential churchman in Australia from the late-1990s until he moved to Rome to be the inaugural prefect of the Secretariat for Economy in 2014. As president of the Vatican's "Vox Clara" commission, Pell was the driving force behind the current translation of the Roman Missal. He also adopted a strong stance against gen-

eral absolution.

The decisions taken by the council will take time to implement, and are likely to come up against various hurdles. But is clearly emerging is a Church in Australia no longer working under the terms of the Pell vision.

For 25 years, he was the public face of the Church in Australian society, the policy maker who also held enormous sway over the appointments of bishops. Pell embodied a combative Church, outspoken in its opposition to the legislation of abortion and same-sex civil unions. In Rome, his single-minded, forceful approach was to serve him well when he sought to crack down on Vatican financial corruption, but his defence on a particular version of Catholic orthodoxy had allowed for little internal dissent. ... (TO BE CONTINUED)

CHRISTOPHER LAMB



THE CENTINARY & GOLDEN ANNIVERSARIES.

"The Centenary Gold Committee invite you to view the calendar of events displayed in the meeting room at the back of the Church. The calendar has a small script describing the event with space where people can offer their names and contacts if they would like to lead or assist. There will be people in the room to assist with any questions or enquiries you may have."



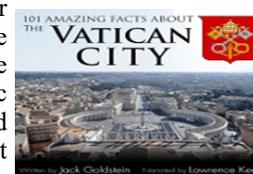
BERNARD LANDRO

NEWS FROM ROME

CURIAL CONCERNS

LISTEN TO THE LAITY

There is clearly a fear among some in the Vatican curia that the German Catholic Church is embarked upon a course that could lead to schism.



That is the most likely explanation for the publication of an unsigned document from the Holy See reminding German Catholics that unilateral changes to Catholic doctrine and decision making structures are only acceptable if the universal Church validates them. In other words, reform proposals, for instance to introduce a lay element in the government of the church, to allow priests to marry or to ordain women as deacons, may be submitted by a local church for consideration. But they may not be enacted unless they are judged to be compatible with universal doctrinal norms—ultimately, in other words, only if they are approved by the Pope. So far, so orthodox.

These particular proposals have arisen from the German Church's "synodal pathway", which will be fed into the synodal process along with the reports from other national churches in preparation for a universal synod in Rome in October next year. In fact the Vatican document is entirely consistent with what has been said by German church leaders themselves. They have never claimed that the German synodal process has the power to devise reforms applicable only in Germany. So why was the Vatican statement deemed necessary? And why did it not bear the signature of Pope Francis? Is it that he does not share the fears of some of his officials, but has allowed them to be aired to placate them? Or does he also fear that the German bishops are losing control of the synodal process?

Curial officials do have a history of trying to pre-empt synodal processes. It certainly happened in the days before the start of the Second Vatican Council. (PTO)