

TWENTY SEVENTH
SUNDAY IN ORDINARY
TIME

4th OCTOBER 2020

*St Patrick's Cathedral Parish
acknowledges that the Aboriginal
people of Australia are our first nation
peoples and the traditional owners
and custodians of this land.*

*We are a child safe Parish following
the Child Safe Standards outlined by
the Victorian Government,
implementing procedures and
standards as directed by the
Professional Standards Office of the
Catholic Diocese of Ballarat.*



St Patrick's Cathedral

Communities of Alfredton, Ballarat, Cardigan
Lake Gardens, Lake Wendouree, Lucas, Newington

Readings this week:

Twenty Seventh Sunday in Ordinary Time

First: Isaiah 5:1-7 **Second:** Philippians 4:6-9

Gospel: Matthew 21:33-43

Readings next week:

Twenty Eighth Sunday in Ordinary Time

First: Isaiah 25:6-10 **Second:** Philippians 4:12-14, 19-20

Gospel: Matthew 22:1-14

3 Lyons Street South, Ballarat

ballarat@ballarat.catholic.org.au

stpatscathedral.weebly.com

Parish Office hours:

Tuesday-Friday

10.00am – 4.00pm

Follow us on Facebook:

<https://www.facebook.com/patricks.cathedral.9/>

Mass in the Chapel at St John of God Hospital is live
streamed daily at 11.30am. After Mass has been
celebrated it is posted onto the Cathedral website.



Recent Deaths:

Sasskiah Gallagher
Sr Bernadette Greene (Loreto)
Kurshith Jan (Singapore)
Elsie Robberechts,

Anniversaries:

Graeme Bounday, Peter Burns, Jack Callander, John Canty, Patrick Cashin
Anna Cincotta, Grace Clark, Bryan Cooney, Noel Cossey, Daniel Daley,
Lawrence Fryar, Patricia Gill, Giesela Gotthold, Ellen James, Aileen Jones,
Ethel Jones, Basil McDonald, Marjorie McDonald, Denis Lyons, Pat Mahar,
Bernard Meagher, Eileen Morris, Maureen Mullane, Elizabeth Neville,
Theresa O'Loughlan, Peter Overington, Joseph Rice, Eddie Schreenan,
Dorothy Stahl, Kathleen Tobin, Esther Tobin, Patrick Torpy, Hendrikus Wansink
Maureen Watson

NEW APPOINTMENT FOR FR SHAIJU MATHEW

Hello Everyone,

I am pleased to announce a new appointment for Fr Shaiju Mathew, to take effect on November 28.

Fr Shaiju is currently serving as Assistant Priest in the Cathedral Parish in Ballarat. His new appointment will be as Assistant Priest in the parishes of Mildura, Merbein and Red Cliffs.

I thank the Administrator of the Cathedral Parish, Fr Justin Driscoll, who has guided Fr Shaiju in his first six months of ministry in our diocese. I thank Fr Matt Thomas for the welcome he has extended to Fr Shaiju in view of his coming appointment. I thank Fr Shaiju for the service he is giving in the Cathedral Parish and for his ready acceptance of a new assignment.

Fr Shaiju will take up his new post as we start a new liturgical year with the First Sunday of Advent. I hope that by that time we will be gathering more freely as parish communities. May the Lord continue to guide us in the weeks and months ahead.

God bless you all.

Bishop Paul



Paul Bird CSsR

Bishop of the Diocese of Ballarat





Churches, worship, sacraments and the easing of restrictions

It is still possible for parishes to live-stream Mass, however this can only involve up to five people. The provisions do not allow us to gather in our churches to celebrate Mass as we would dearly wish to.

Funerals will be able to have up to 20 people gathered, plus those required to conduct the funeral.

Weddings will be able to have up to 10 people gathered (including the couple and two witnesses), plus the celebrant.

Baptisms cannot be celebrated until there is a further easing of restrictions.

For those seeking to celebrate the sacrament of **Reconciliation**, this can be done by contacting the priest directly to make an appointment

Anointing of the Sick remains possible in Hospitals and Aged Care facilities. Priests are permitted to visit these institutions when a person's condition has been designated 'end of life.' The priests will continue to be available to offer pastoral and sacramental care for the sick and the dying in their own homes.

The seriousness of the potential health risks and the penalties for breaching the law demand a very considered approach and a workable system. In the meantime, the mission of Christ that we have been given to **serve, reach out, care for each other** and **pray** continues.

Mass will continue to be celebrated daily at 11.30am from the St John of God Hospital Chapel. This Mass is live streamed.

Putting a value on a human life



As Victoria locked down in response to its spike in infections, people whose economic interests or individual liberties were threatened protested strongly. As infections diminished they demanded an immediate and extensive easing of restrictions. The debate between those who wanted an immediate opening to business and those more cautious has been fuelled by discordant opinions among those with expertise in public health.

Underlying their differences, however, is a more fundamental judgment about whether the virus itself or the economic effects of the response to it have caused more damage to human lives. That question, in turn, has invited reflection about the relative value of one human death (and so of one human life) as compared with another. This is a radical question because it makes us ask whether the value of a human life is defined by economic wellbeing and by potential contribution to the economy, or by deeper qualities.

Duncan Maskell, the Vice-Chancellor of Melbourne University which has been severely affected economically by the loss of overseas students and the interruption of face to face teaching, has raised this question in interviews and speeches. He sees it as one that society must address. In his reflections he has referred to the Quality of Life Adjusted Year (QALY), a tool used by economists to put some price on the lives of different people. The measure can take into account the contribution that people can make to society, their health, their gifts and potentially all other aspects of their lives. Maskell sees some variant of QALY to have an important part to play in establishing priorities in the response to coronavirus.

[Read this article by Fr Andrew Hamilton SJ in Eureka Street here](#)

Equality for Victoria's People of Faith



As a follow up to the Open Letter Bishop Paul shared recently, and with his blessing, you may be interested in the online petition; '***Equality for Victoria's People of Faith***'.

In many ways it takes up the arguments from the Bishops' letter, asking simply that we may be treated fairly as faith communities under the Roadmap restrictions, that such fair treatment should see us allowed to gather with the same restrictions as the hospitality industry and that we are confident that we can do so safely.

[The online petition can be found here](#)

Vinnies joins calls to stop ban on mobile phones



The St Vincent de Paul Society National Council has joined other organisations calling on the Senate not to pass legislation next week that would prohibit mobile phones in immigration detention centres.

The Law Council of Australia, the Australian Human Rights Commission and the Refugee Council of Australia all oppose the bill, arguing it is not necessary, nor reasonable, nor proportionate.

If passed, the bill will enable the Immigration Minister to declare items such as mobile phones and SIM cards as prohibited and to be confiscated from all detainees, irrespective of whether they have committed a crime or not.

“The blanket ban on mobile phones fails to distinguish between people in immigration detention generally and those who are a genuine safety risk,” said St Vincent de Paul Society National president Claire Victory.

“We support the safe management of immigration detention facilities but in accordance with the rule of law. Authorised officers under the Migration Act can already search, screen and strip search detainees, without a warrant. These existing powers have fewer safeguards than ordinary police powers to search a person or premises.”

[Read the Media Release from the St Vincent de Paul Society here](#)

CHURCH NUMBERS IN THE WORLD

The vitality of the Church and, above all, the faith that animates her pastors and her faithful cannot be measured by numbers and statistics.

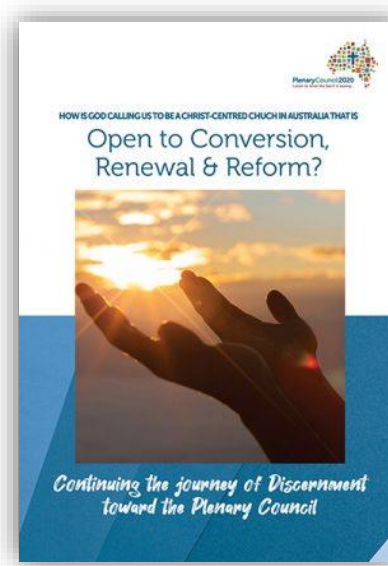
Only God knows the mysterious and unique relationship that unites Him to people who profess themselves Catholic. This is what constitutes the essence of the faith.

Yet the Church, like every visible human reality, cannot live outside the dimensions of space and time and should not refrain measuring her own quantitative dimensions in some way, without expecting them to convey more than they can offer. For this reason the Central Office of Statistics of the Church has edited the Pontifical Yearbook 2020 and the *Annuario Statisticum Ecclesiae* 2018.

Read the full article [here](#).



How is God calling us to be the Church in Australia that is open to Conversion, Renewal and Reform?



The “call to conversion” is “the indispensable condition of Christian love.” (TMA 50) Christians respond to this call when they openly acknowledge personal and communal failings and experience the joy of reconciliation shaped by renewed relationship with the Trinitarian God. Ongoing conversion is the source of renewal and of authentic reform. Catholics in Australia experience the riches of the Church’s traditions, through liturgy, parish life and the Church’s contributions to welfare, education and healthcare. At the same time, they acknowledge hindrances to personal and institutional conversion toward Christ.

Read the discernment paper [here](#)

PLANNED GIVING

Thank you for contributing to the Cathedral collections this week:

Envelopes: \$ 1,710.00 Presbytery: \$ 225.00

Due to the cancellation of Masses, should you wish to continue your Planned Giving or contribution to the First Collection, please hand your envelope into the Parish Office, phone Finance Officer Kerrie to receive a Direct Debit form, or put your offering in an envelope into the mailbox near the front door.

Any queries, please contact the Parish Office or email Finance Officer [Kerrie](#).

Reflection on the Gospel

27th Sunday in Ordinary Time

(Matthew 21:33-43)

Today is a triple celebration. It is the 27th Sunday in Ordinary Time, the Feast of St Francis of Assisi and the closing Sunday in the Season of Creation. At the invitation of Pope Francis, we have focused for five weeks on the call to integral ecology, on hearing and responding to the cry of the Earth and the cry of the poor. Among the most abandoned of Earth's "poor" are those who are still enslaved. While the international community has long since outlawed slavery, we have become increasingly aware of the persistence of a lucrative global industry structured around the sexual and labour enslavement of vulnerable people and exacerbated by the experience of pandemic. Today's gospel features a parable about an absentee landowner with slaves to do his bidding. Commentators focus on almost every aspect of this parable, particularly the judgement on the religious authorities who have rejected God's messengers. Few consider the fate of the slaves as slaves in the parable. Our contemporary sensibilities in relation to slavery invite a new reading of such texts, a reading that critiques the power that some in the Earth community exercise over other humans and over the natural world that has for so long been treated as the property of humans to manipulate at will. The frequent translation of the Greek *doulos* (m.) and *doulē* (f.) as "servant" rather than as "slave" masks the underlying reality that some members of the community, even within the circle of believers gathered at the Eucharistic table, were actually the property of others in the community.

The fact is that nobody in the ancient world, not even Jesus of Nazareth, questioned this situation. It is not surprising, therefore, that the slaves in today's parable are considered by the "tenants" to be dispensable. Their role is to collect the fruit from the harvest on behalf of the absentee landowner. The "tenants" clearly have no intention of parting with any portion of the produce, presumably the tax imposed on them as a condition of their tenancy. They react violently when confronted by the three slaves who are the landowner's emissaries. They beat one slave, kill another and stone yet another. The slaves represent the landowner whose demands they refuse to meet. The landowner risks the lives of other slaves by sending yet another and bigger delegation. This second group of emissaries meets the same fate as their predecessors. Finally, the landowner sends his own son in the expectation that the tenants will show him the respect they have denied the slaves, his property. In fact, the son receives the same treatment as the slaves. He too is dispensable from the perspective of those wanting to seize "the inheritance", those wishing to take control of the vineyard for their own purposes. As we reflect on gospel stories that take slavery for granted, we might commit ourselves to eliminating all exercise of power over others or over any "vineyard" entrusted to our care.

Veronica Lawson RSM