



Sunday 26th September, 2021

Parish Priest: Fr. Steven Rigo

Assistant Priests: Fr. Dixon George & Fr. Tao Pham

Pastoral Associates: Jacinta Bright and Sr. Margaret Sapsford

Sacred Heart, St. Mary's & St. Thomas the Apostle are all members of the Diamond Valley Deanery. www.diamondvalleydeanery.org.au; Catholic Archdiocese of Melbourne: www.cam.org.au

The Partnered Parishes of:

<u>St. Mary's</u>	<u>Sacred Heart</u>	<u>St. Thomas the Apostle</u>
204 Grimshaw St., Greensborough, 3088 Parish: 9435 1543 Email: Greensborough@cam.org.au Website: www.cam.org.au/greensborough Secretaries: Francesca Olofsson and Sharon Prosser Communications Officer: Denise Chang-Faux Parish School Principal Mrs. Marisa Matthys Ph: 9433 4000 or Email principal@smgreensborough.catholic.edu.au	25 Gipson Street, Diamond Creek 3089 Parish: 9401 6361 Email: DiamondCreek@cam.org.au Website: www.pol.org.au/diamondcreek Secretary: Pat Guatta Parish School Principal Mr. Jim O'Sullivan Ph: 9438 1590 or Email principal@shdiamondcreek.catholic.edu.au	251 Diamond Creek Road, Greensborough Nth 3088 Parish: 9434 7373 Email: greensboroughnorth@cam.org.au Website: www.pol.org.au/greensboroughnorth Secretary: Lisa Leahy Parish School Principal Mr. David Delaney Ph: 9434 4565 or Email Principal@stgreensboroughnth.catholic.edu.au

The celebration of Masses in our parish

Unfortunately during this time of lockdown, because of the Coronavirus, we cannot have Mass as usual. The Government has listed churches as among the venues that must remain closed. You can find Fr Steven's Masses on our website at <https://www.cam1.org.au/greensborough> or Facebook page - St Mary's Catholic Parish Greensborough. Various other information is uploaded frequently so feel free to browse at any time.

The Cathedral Mass online <https://www.cam.org.au/cathedral>. Daily Mass is streamed at 1pm Monday to Friday and 8am on Saturday. Sunday Mass is streamed at 11am and is also available on demand.

MASS AT HOME: St. Patrick's Cathedral: on Channel 31, 44 on Digital TV, for Sunday Mass at 11am. This is free to air.

Living the Gospel – Cut it out!

The thought of cutting off a hand or foot or tearing out an eye seems a bit extreme if taken literally. Whilst Jesus didn't mean for us to do a bit of self-surgery, if we find ourselves caught in behaviour that is self-destructive or hurtful to others, the only solution is quite literally to 'cut it out'. We know within ourselves when our actions are life-giving or life-harming. Surprisingly we often persist with harmful behaviour even when we know it's harmful. Jesus' solution is simple: cut out the negative behaviour and get back on track.

That's the principle behind Reconciliation.

Scripture reflection: 'The Lord gave his Spirit to them all'



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Our Partner Parishes respectfully acknowledge the Wurundjeri people who are the traditional custodians of this land and we pay respect to the Elders past and present.

What's Happening in St Mary's Parish?

Vision Statement "To be a vibrant Christian community engaging with the world"

NEW

CHANGES IN THE PARISH OFFICE

As Fr. Steve announced last weekend, the Parish Office hours have been reduced and some services will be reduced. As a result, there may not be someone available to answer the phone immediately or reply to emails. Please leave a message and it will be attended to as soon as possible. We shall keep you updated on any further changes as they are determined. Thank you.

MASSES—Unfortunately during this time of lockdown, we cannot have Mass as usual. The Government has listed churches as among the venues that must remain closed. You can find Fr Steven's Masses on our website at <https://www.cam1.org.au/greensborough> or Facebook page - St Mary's Catholic Parish Greensborough. We shall update you all as we are informed.

For updated COVID19 **GENERAL LITURGICAL GUIDELINES** as supplied by the Archdiocese, please go to: <https://melbournecatholic.org/covid-19-guidelines>.

RECORDED MASSES – HELP IS URGENTLY NEEDED Every week since March last year, St Mary's parishioners Troy and Trevor have shared the recording and uploading of the Saturday evening Mass from one of our partnered parishes and Masses during lockdowns. We thank them for their faithful commitment to our communities. However, **to continue to offer recorded Masses on a regular basis, help is urgently needed.** Troy was married recently and will soon be moving from the parish, and Trevor has an ongoing commitment as projectionist at a Sunday Mass. An invitation is extended to St Mary's, St Thomas' and Sacred Heart parishioners to assist with this valued ministry. Training will be provided. For more information, please contact Marian 0409 591 527. Thank you.

ON 26 SEPTEMBER, THE CATHOLIC CHURCH AROUND THE WORLD CELEBRATES THE WORLD DAY OF MIGRANTS AND REFUGEES (also known as Migrant and Refugee Sunday). Pope Francis invites us to work *Towards an ever wider "we"* and embrace the resilience and contribution of Migrants and Refugees to the church and society. It is also a time to bring awareness of the issues Migrants and Refugees face.

We especially remember those in Afghanistan, Syria, Central America and those in detention in Australia. All hoping for a peaceful life.

Social Justice Group

NEW

Pope Francis has released his message for Migrant & Refugee Sunday with an emphasis on creating a diverse and beautiful world which celebrates our differences while remaining as one:

https://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20210503_world-migrants-day-2021.html



Fan the Flame

Towards Plenary Assembly One October 2021

'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.'

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

The healing hands and support offered by a humble and merciful community are at the heart of a response to trauma and woundedness. Many need and yearn for full integration into the life of a loving community, where one is known and belongs.

(Humble, Healing and Merciful – Discernment Paper p. 12)

www.plenarycouncil.catholic.org.au/fantheblade/

NEW



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COMMUNITY NEWS

THE WAY PRAYER GROUP is hosting an 8-part video series Metanoia on Zoom over 8 Thursday evenings, commencing **Thursday, 7th October from 8-9.30pm**. "Jesus invites each of us to an ever deeper and more profound conversion. This continual need for conversion - metanoia - should be for us a source of hope and encouragement that keeps us seeking the transformative grace of God's Holy Spirit." For further details and Zoom link, please email Rose roserendina@gmail.com or Emilia emilia.sacchetta@bigpond.com

NEW

ARE YOU CALLED TO BE A SPIRITUAL DIRECTOR? A Pastoral Supervisor? Or a compassionate listener to others? We invite you to a **Taster Session (via Zoom), on Saturday 2 October 2021 at 9.30am-11am AEST** to explore whether one of these ministries may be for you. Come and experience in a facilitated group via Zoom: a) the Siloam Program for the Formation of Spiritual Directors, b) the Emmaus Supervision Program, or c) Let the Heart Listen. Each of these courses is available in 2022 in-person (Covid-permitting) or via Zoom. To register for the free Taster event, please click the link on our home page at www.heartoflife.melbourne, or contact us at secretary@heartoflife.melbourne or tel (03) 9890 1101.

NEW

LOCKDOWN LIGHT WEEK 4

A weekly series bringing 'light' to this time of lockdown ... To help fill the void during lockdown, each week we'll suggest some inspiring content to bring 'light' to this difficult time. Pop on the kettle and check out the recommendations below.

Podcasts for Christian living: Parents of the Saints—How Did They Do It? In this podcast, Jason Evert speaks with Patrick O'Hearn about his new book 'Parents of the Saints: The Hidden Heroes Behind Our Favourite Saints', offering key insights into the families of popular saints. Listen at: www.bit.ly/ChristianLiving4

Getting to know your Bible: Praying with Scripture

Getting Started: In this short video, Fr James Martin SJ introduces us Lectio Divina—a way of praying with the Bible that helps us listen to God. Watch at: www.bit.ly/BibleGettingStarted4

Going Deeper: Pray as You Go is an online prayer tool that provides a guided contemplation of each day's Gospel passage. Set aside 10-15 minutes, find a comfy space and visit: www.bit.ly/BibleGoingDeeper4

NEW



@heartoflife.com

GOULDING'S GARDENING A small growing local business for your gardening and home maintenance needs. Mowing, hedge trimming, pruning, yard tidying, weeding and more!! Call or message Jack Goulding on 0422512611 or jackgoulding.work@hotmail.com.

St Mary's Parish is in the process of updating our data base, with parishioners' contact details. We comply with Australian Privacy Principles in our collection, storage, use and disposal of private information.

It is our intention that the information provided via your Trybooking registration for Masses, be used to update our records. If you prefer that we do not use the contact details you have provided when you have registered for a Mass, please notify the parish office 9435 1543

What's Happening in St Mary's Parish?

Vision Statement

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Have you ever wondered what is the Whole Story of Mental Ill Health?

This is an invitation to explore the hidden dimension of mental ill health, in particular, the spiritual dimension of mental ill health and the nature of spiritual care. Rather than splitting off the lived experience of the person with mental ill health, from the lived experience of the one who is well, our starting point is that life and longing for purpose and meaning is an experience shared by all.

Given our concern for the spirit of the person and how that will infuse the whole of life experience, we will consider the inherent dignity of the individual living with mental ill health and how they find meaning and purpose within this context.

Rather than move directly to solutions, we will consider our shared humanity. Should you take up this invitation, you will experience an exploration of a pastoral view, which we might all embrace, that is consistent with spiritual care and healthcare practice, and complementary to the current medical paradigm.

The foundation of pastoral/spiritual care is listening. In this initial session we will explore how particular listening skills enable reflection and action which has the potential to change us all.

Who is this for? *Everyone!* We are quite sure that everyone reading this will know of someone now or in the future, who has been touched by the lived experience of mental ill-health, particularly given the last 18 months of COVID.

When? 7.30pm until 9.00pm Thursday, 14 October 2021

Where? The Gathering Space of St Mary's Church, Greensborough
Or Zoom, if need be. Interested people will be emailed a Zoom link.

RSVP & Enquiries Email our parish office greensborough@cam.org.au
or phone 9435 1543 by Monday, 11 October 2021



SR. ROSALIND CAIRNS, MSC

Ros is a member of St Mary's Parish

Ros worked in mental health for 27 years initially as pastoral care worker and coordinator with experience in hospital and community settings and then in management.

As Manager of Mental Health within the Healthcare Chaplaincy Council of Victoria, Inc. Ros's responsibilities involved leadership, consultation, and education in the strategic development of spirituality, chaplaincy, and pastoral care in Victorian Mental Healthcare Services.

Ros is semi-retired and maintains a particular interest in the relationship between spirituality and mental wellbeing and offers education and training in this area, in communities and at the University of Divinity. Her background is varied having worked in the areas of education, liturgy, counselling, and community development work in PNG.

First Reading Nm 11:25-29

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!'

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 instructions;
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 Jas 5:1-6

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.

Gospel Acclamation See Jn 17:17

Alleluia, alleluia!

Your word, O Lord, is truth:

make us holy in the truth.

Alleluia!

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

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.'



Reflection by Nick Brodie

Twice in today's Gospel Jesus refers to the everlasting fire of hell. Better to lose a hand or an eye than endure that, he says, making some dramatic points about sin and sacrifice.

At this moment in human history Jesus' choice of imagery and his message about dramatic action are especially pertinent. As Pope Francis declares in his encyclical *Laudato Si'*, climate change is an imminent threat to our world. For Christians, this raises two issues directly relevant to this passage from Mark.

On the one hand, we have a duty to protect ourselves and each other from catastrophe by checking our own sinful behaviours and habits. We should seriously consider what we can do to reduce our reliance on fossil fuels through personal usage, investment options, and political choices. We cannot dodge responsibility on this issue. Our faith demands action.

On the other hand, we also have a duty to find common cause with everyone else who shares this concern. Pope Francis encourages us to work with people of other religions 'for the sake of protecting nature, defending the poor, and building networks of respect and fraternity'. When it comes to protecting our common home, 'Anyone who is not against us is for us.'

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Peter Cullinane is Emeritus Bishop of Palmerston North. He has a Licentiate in Sacred Theology from the Angelicum, Rome and a Master of Theology from Otago University. Bishop Cullinane is a former President of the New Zealand Catholic Bishops' Conference and between 1983 and 2003 he was a member of the International Commission on English in the Liturgy (ICEL).

The front line of the Church's work is the Christian people whose lives are leavened in the dough of all the ordinary circumstances of ordinary life.

The purpose of ministries within the Church is to provide nurture and formation for that mission. It is the mission that matters.

Part I – Ministries

For some years we have all been aware of a growing gap between the number of parishes and the number of priests available to serve in them.

This reality serves as a wake-up call, but it is not the basis for greater lay involvement.

That involvement has its roots in Baptism and the very nature of the Church. Through Baptism we are all united to the priestly and prophetic mission of Christ.

This is the basis for our shared responsibility for what the Church is and what it does:

"Co-responsibility requires a change in mentality, particularly with regard to the role of the laity in the Church, who should be considered not as "collaborators" with the clergy, but as persons truly "co-responsible" for the being and the activity of the Church..." (Pope Benedict XVI, 10 August 2012).

This is more than just a matter of management, or meeting an emergency. It, too, is rooted in Baptism and the nature of the Church.

So why does this require a "change in mentality" if it already belongs to the nature of the Church?

History gives the answer.

During the first four centuries of the Church, laypeople had roles in the liturgy, preached, had a say in the election of bishops and nomination of priests; contributed to the framing of church laws and customs, prepared matters for, and participated in church councils, administered church properties, etc.

Then, after the conversion of the emperor Constantine and the mass conversions that followed, responsibility shifted one-sidedly into the hands of the clergy. And following the barbarian invasions, responsibility for public order also fell to them.

Over the following centuries, society came to see the priesthood as a profession, with social privilege.

During earlier centuries it had been a point of honour for ministers of the Church to live and look like everyone else.

Perception changed also within the Church.

This is perhaps symbolized by the altar being pushed back to the apse of the church, where liturgy became mainly a clerical affair with diminishing involvement of the laity.

Scholarship and a better understanding of the early Church would eventually return the liturgy to the whole body of the faithful and restore roles of pastoral care and administration to laywomen and men.

Most see our own day as a time of privileged opportunity for renewal

It is challenging because it involves the need for more personal responsibility and moving away from the forms of tutelage and guardianship that shaped Church practices right up till the time of Pope Pius XII.

Others feel safer clinging to that recent past, often misunderstanding the meaning of "Tradition".

Part II – Mission

In Christ, God became immersed in human life; showed us how to live it, destined us to its fullness, and sent the Holy Spirit to draw us into what Christ did for us.

That is God's purpose, and the Church can have no other – "Humanity is the route the Church must take" (Pope John Paul II).

How we do this comes down to how we "do" love.

There is a loving that does not go deep enough to transform society. It works at the level of what seems fair and reasonable and deserving. This is what governments are properly concerned with.

Society must do better, and the Church's mission is to be the leaven in society.

It deals with a deeper kind of loving – love that is not limited to what seems fair and reasonable and deserved.

As Church, we are uniquely placed to do this because in the Person, life, death and resurrection of Jesus we see love that is unconditional, undeserved, and unstinting.

When we love as we have been loved, our love becomes a circuit breaker – precisely because it is not calculating and limited to what seems fair and reasonable and deserved.

Running through family life, civic life, industrial, commercial and political life, this kind of love "changes everything".

It brings about a way of living – of being human – that is true to what God made us for.

But, note, it starts with seeing God's love for us – contemplative seeing!

Christians have the least excuse for not recognizing the intrinsic link between contemplation and working for social justice because in celebrating Eucharist they move from contemplating God's extraordinary love for us to receiving and becoming the body broken for others and the blood (life) poured out for others.

This is how faith makes a decisive difference to all of human life, while fully respecting the rightful autonomy of everything that is properly secular.

In the midst of life God is drawing us towards the fulfilment of our own deepest yearnings, and wonderfully more, involving God's purpose for the whole of creation.

On that understanding of "the route the Church must take", we come to know what ministries are needed to nurture us for that mission, and what kind of formation is needed for those ministries.

Part III – Formation

To be involved in the processes of making our lives more truly human is a wonderful mission.

So what kind of formation is needed for ministries that serve that mission?

Writing about the formation needed for priests, Pope John Paul II said it needs to be "human, spiritual, intellectual and pastoral", and went on to say that continuing formation was a matter of a priest's faithfulness to his ministry, of love for the people, and in the proper sense a matter of justice, given the people's rights (Pastores Dabo Vobis, 70)

Commenting on some of the characteristics of human formation, the Congregation for the Clergy explicitly singled out the specific contribution of women, "not only for the seminarians' personal life but also with a view to their future pastoral activity" (Ratio Fundamentalis, 95).

The Congregation's reference was to Pope John Paul's emphasis on "what it means to speak of the 'genius of women', not only in order to be able to see in this phrase a specific part of God's plan which needs to be accepted and appreciated but also in order to let this genius be more fully expressed in the life of society as a whole, as well as in the life of the Church; (Letter to Women, 1995, 10).

In our country, women have been carrying out significant roles at both Holy Cross Seminary and Good Shepherd College for some years.

What still needs to be developed, however, are ways of allowing parishioners generally to play a bigger part both in seminarians' formation and in the discernment of their vocation.

Those who will live with the results of formation, for better or for worse, should have a say in that formation and the selection of candidates.

Programmes for the formation of laywomen and men for parish ministries already exist, and I leave it to others to comment on them. My concern here is with a very specific feature needed in Church leadership – both lay and ordained .

It is needed all the more because general education in our country has been gradually reduced to learning mainly practical skills.

Skills, both human/relational and technological properly belong within education, but not more so than the deeper aspects of what it means to be human.

Even when we know how to do the things necessary for successful living, we still need to know what ultimately gives meaning to it all.

Knowing that one's life has a purpose can make the difference between surviving, or not surviving, life's toughest times.

The will to live needs a reason to live. The need I am pointing to is the need for leaders who are "in the service of meaning" (Ratcliffe).

This is what it means in practice to be ministers of God's word. Knowing how much we mean to God is the most important thing we can know about ourselves, and truly life-giving.

Within a culture that has become superficial, reductionist and utilitarian, one of the ways we are in the service of meaning is by knowing how to identify flaws within that culture, especially where important aspects of daily life are devalued by becoming disconnected from what gives them their meaning, or at least their full meaning.

Formation will be incomplete unless it is formation "in the service of meaning".

Part IV – Where to start?

I referred to the increasing gap between the number of our parishes and the number of priests.

Simply combining parishes, whether for the sake of having a parish priest in every parish or out of due concern for future financial resourcing, does not resolve the problem because ultimately everything depends on pastoral effectiveness and enlivening.

An alternative to combining parishes is available where Church law allows for the pastoral care of parishes to be entrusted to laypeople, with a priest appointed to provide general supervision (canon 517/2), usually from another parish.

We already experience the insufficiency of suitable priests which is what justifies recourse to this canon.

Of course, where this happens, priests are still required for sacramental ministry.

It is possible that some priests might even prefer that kind of role, leaving the management of the parish to a team of qualified lay women and men.

Lay leadership of parishes requires proper formation – of parish and leaders – and proper remuneration.

Yet another starting point for renewal can be found in the experience of small base communities pioneered by the Church in some countries in South America and Asia.

Of course, we cannot simply transfer other local churches' experience to our situation. But we, too, can establish smaller communities within parishes, where leadership can be shared by teams and on a voluntary basis.

Such gatherings would be lay-led and need no official authorization. They can happen already, and develop in home-spun ways.

The Christian Base Communities in South American countries grew out of lay people coming together to pray and reflect on the scriptures and on their life situations, using the Catholic Action principle: "see, judge, act".

Their aim was a more just society and more truly human life for everyone – "the route the Church must take".

If this were happening in our own country, we could ask the kind of questions they asked: what are the causes of poverty in our country, and what can we do about those causes?

Indeed, this is an appropriate level at which to analyse whatever flaws in our culture leave us less able to deal with the epic issues of our time – those that degrade human life, human dignity, human rights, and the planet itself.

Addressing those issues – through the lenses of divine revelation – is itself a way of participating in the mission of the Church.

It is a good place to start because it is already do-able; it can be inclusive of those who feel unable to participate in other aspects of the Church's life; it does not need clerical leadership or control, but makes room for the ordained priesthood to present itself as a supporting ministry; it can model shared leadership, and lead to whatever forms of ministry might need to come next .

It is also a way of being Church that is "synodal", i.e. being "on the road together".

The larger gatherings that we call "Synods" presuppose the experience of walking and working together before we are ready for the decisions we gather to make at Synods. It also gives scope and opportunity for the participation of many who will not be at the Synods.

Part V – What More?

Pope Francis has rightly said: "the Church's customs, ways of doing things, times and schedules, language and structures" all need to be channelled for what best serves the Church's mission of evangelising the world"; (Pope Francis, *The Joy of the Gospel*, n.27).

To act on that would make big differences.

Yet, even these changes are 'small change' compared with where the Church has already been, and can yet go.

Bigger changes rightly need wider consultation. And synodality is pointless if it isn't about the road ahead and exploring what might yet be.

Ministry that is authorized to speak and act in Christ's name has its origin in Christ's historical intentions.

But its structure and concrete forms were determined by the Church during the apostolic period and after, continuing until late in the second century.

What the Church gave shape to after the apostolic period, it can give a different shape to now.

Being faithful to the Tradition involves more than just receiving what the early Church did; it involves doing what the early Church did: it shaped its ministries to meet the needs of its mission.

So long as the fullness of ordained responsibility remains intact – as in the college of bishops with and under the bishop of Rome – lesser participations in ordained ministry can be redistributed.

The 'powers' presently distributed within the three ministries of bishop, presbyter and deacon would live on but enshrined within a wider variety of ordained ministries.

This would open up significant new pastoral opportunities, and incorporate a wider range of charisms into ordained ministry.

Whatever about that, fifty years ago, the International Theological Commission said "It is urgent to create much more diversified structures of the Church's pastoral action as regards both its ministries and its members, if the Church is to be faithful to its missionary and apostolic vocation." (*The Priestly Ministry*, pp 99,100).

This article first appeared in *CathNews New Zealand*.