

Monty & Eltham

The Catholic Parishes of
St Francis Xavier & Our Lady Help of Christians



We acknowledge the Wurundjeri people who are the traditional custodians of this land and pay respect to the elders past, present and emerging of the Kulin Nation.

Fourth Sunday of Easter

What a difference a friendly voice makes. To pick up the mobile and to hear the voice of someone who has rung to see how you are in these challenging days of isolation from Covid-19 and from one another. How lovely it is to have time to talk and listen to the voices of care in one another.

Our voices are very precious and they can be so healing and comforting. They can be warm, sensitive and friendly and even more important than the words that are spoken.

We speak of a beautiful singer as someone with a fantastic voice. Who do you listen to when it comes time to listen to music? The Celtic Women are among my favourite singers.

We can think about speakers. How many speeches or homilies have we listened to over the years and how many do we remember? If we have been touched by the words, the way in which these words are spoken are probably even more important than the words themselves.

We can think about lecturers and teachers who may even have been pretty boring in class, but somehow we really liked them. Their voices were kind and they really cared about their students.

We can think about those who have little or no voice, the voices of the marginalised. Asylum seekers, locked away on some remote island, hidden from view, desperate for somewhere to make home.

We can think about the voice of a friend. Maybe some personal crisis has come our way and our friend rings or comes over and really listens with the heart. We can think about the voice of a mother or father comforting their child, speaking tender words of encouragement and understanding.

Why speak about the voice today? Take up the Gospel today, a Gospel that speaks of the shepherd who knows his sheep, who calls them out one by one and leads them. And the sheep follow because they know his voice.

We claim Jesus as the Good Shepherd in our Tradition, for we believe that he knows us, each one of us and calls us by name as we wake to the morning. And when times are difficult, when we face dangers and anxieties, we are to hear the voice of the Risen Jesus, the Good Shepherd understanding, comforting and calling us to follow him.

How this plays out in our lives is for each of us to ponder and imagine. Many of us are finding life pretty tough at present. The worries of unemployment, the not being able to see the grandchildren, the challenges of home schooling, the loneliness that so many of us feel, all have their effect on us. And we look forward to the day when life can return to some kind of normal.

Where, then, do we know the voice of the Shepherd, the Good Shepherd? Is it in our times of reflection, when we open ourselves to what God might be saying to us? For all the hardships of this time, is there also a chance to see some positives, to walk and listen to the trees, to be grateful for each day of life, for the people who are closest to us, for the food we have on our table?

Maybe we sense the Risen Jesus speaking tender words of encouragement and blessing on us. We may find a deep peace within us that is the gift of Jesus himself.

And maybe, just maybe, we can hear the call of the Risen Jesus, calling on us to be his voice of compassion and kindness in our thinking about others. Our voice is very precious for it too can be the voice of Good Shepherd.

Terry



This parish has a commitment to ensuring the safety of children and vulnerable people in our community.

For more information visit www.sfxmonty.org

We support the recommendations of the Royal Commission into institutional abuse and pray for all the survivors.



PARISH TEAM & INFORMATION

OUR PEOPLE & OUR CONTACT DETAILS



Parish Priests

Terry Kean - Pastor in Solidum

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Michael Sierakowski - Moderator

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Beth Krolkowski: Parish Manager & Pastoral Worker

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www.cam.org.au/montmorency

www.olhc.info

www.cam.org.au/eltham

Facebook:

St Francis Xavier Parish Montmorency

Monty & Eltham Newsletter & Facebook items:

eltham@cam.org.au

Schools

St Francis Xavier Primary School

Principal: Mr Philip Cachia: 9435 8474

principal@sfxmontmorency.catholic.edu.au

www.sfxmontmorency.catholic.edu.au

Holy Trinity Primary School

Principal: Mr Vince Bumpstead: 9431 0888

principal@htelthamnth.catholic.edu.au

www.htelthamnth.catholic.edu.au

Our Lady Help of Christians Primary School

Principal: Mr Chris Ray: 9439 7824

school@olhceltham.catholic.edu.au

www.olhceltham.catholic.edu.au

Asylum Seekers Resource Centre

Under the current circumstances the needs of the people assisted by the Asylum Seekers Resource Centre are even greater. Donations can still be made at the Parish Office.

These will be collected and delivered to the collection centre at Alphington each Thursday morning.



Let us pray for all those who have gone before us marked with the sign of faith ...

Montmorency

For the recently deceased:

Helen Hannay, Anton Loduwick

For those whose anniversaries are at this time:

Gabriele Larosa, Anthony Posar, John Swindon

For those in need of healing, remembering especially:

Baby Kylie, Sriyani Algama, Nikki Attwood, Justine Best, Kristina Brazaitis, Desmond Deehan, Renee Eastwood, Debbie Edgley, Julian Forrester, Gennie Hannon, Samuel Hauser (Kyabram), Colleen Hussin, Jim Hussin, Tina Inserra, Adrian Jones, Pat Longton, Erin McLindon, Hasti Momeni, Therese Moore, Patricia Mulholland, Montagna Mustica, Graham Neal, Geoffrey Nyssen, Mercy Ocon, Ron Pfeil, Susan Phelan, Andrew Pighin, Terry Said, Anthony Salvatore, Mary Salvatore, Maria Schroeders, Jeanette Steward, John Tobin, Aldo Viapiana, Sheryn Zurzolo.

Eltham

For the recently deceased:

Kim Culbertson, Judith Forbes, Michael Freeman (UK)

For those whose anniversaries are at this time:

Members of the Corera, Rygala, Cichacki & Ryszard Klepacz families.

For those in need of healing, remembering especially:

Baby Harriet Banks, Albina Croce, Jon D'Cruz, Claire Dakwar, Ruth Decker, Fay Dobson, Jeanette Jenkins, Maureen Jenkins, Baby Finley McPartlin, Simone Owen, Jo Porter, Sally Price, Paul Rushbrook.

To include an anniversary please contact Parish House

9435 2178 or eltham@cam.org.au.

RECENTLY DECEASED

St Francis Xavier and Our Lady Help of Christians communities offers their sincere condolences to the family and friends of:

Helen Hannay

wife of Peter.

Helen was a former principal of Holy Trinity. Her funeral will be on Monday 4th May at 2.00pm and will be streamed, please use the following link to participate in the funeral Mass, and/or to leave a message for her family: bit.ly/HelenHannay

our thoughts & prayers are with you at this time.

RECONCILIATION

Saturday, 10:30am Monty ~ Terry
1/2 hr prior to any mass said by Michael

Collections last weekend: 26April 2020

Community	Thanksgiving	Presbytery
Eltham	\$870.00	\$450.00
Montmorency	\$795.00	\$130.00

Please note the above figures are monies banked & do not include visa/mastercard or direct debits.
Thank you so much for your contributions.

Australians achieved a Gold Medal Performance with COVID-19

As we enter into the month of May, Australians have achieved a Gold Medal performance with our collective behaviour! Personal and Family Isolation over the past few, long months have achieved the impossible against a World Pandemic. I know that it hasn't been easy - and we are truly yet to count the social, psychological and financial ramifications of this Covid19 emergency ... but ... now we are the envy of every other country and justifiably so, as we have flattened the Virus curve and saved many lives with our heroic actions!

It was a 'War' against a Virus that only started in December in China and quickly travelled around the world with terrible consequences! This Coronavirus War continues today in all countries around our planet and the fatalities are huge in most countries. Each day, I sadly look at these huge statistics from the media and pray for those many countries whose death toll rises in the thousands each day. Some countries in South America, Africa and Asia are yet to reach the height of this pandemic within their own countries.

Australians quickly isolated themselves and paid attention to the Federal & State Governments health requirements to social distancing and hygiene routines. It was never easy and often lonely but we have survived and surprised our own health experts! Our Society should be duly proud of this collective experience and marvel at exactly what we have been able to achieve together in such a short space of time.

Yes, there were the occasional idiots who did not do the right thing, or the bad state government decisions to allow cruise ships to disembark passengers without any medical testing, but, we all played our part - as small as these sacrifices were for some and huge sacrifices for others. We did it.

Strangely, as we move out from a forced isolation to begin to move around our local village and land - our Country will be in 'isolation' from the rest of the world for a long time, or until an acceptable vaccine is readily available. Travel within our borders and across to New Zealand will be possible and practical as we get back to some form of normality, but spare a thought for our neighbours in other lands who are still suffering and a long way from our healthy position.

Congratulations Australians and all Locals, for your efforts!

Thank you to all those on the Health line in our country.

We are truly the envy of the World.

Let's not forget the others too.



Michael



Gina

You have been a true stalwart in holding together twenty plus ladies who love to knit.

There has been a true sense of parish solidarity not just in the common interest of knitting but in sharing our faith. It became so important to us during the events of Holy Week. We may not have known each other as we meet in two groups but it was a delight to see names and share ourselves at this time.

God bless you Gina and God bless all the lovely ladies who contribute.

Trish xxx



Today is the World Day of Vocations. Pope Francis tells us:

Every vocation is born of that gaze of love with which the Lord came to meet us, perhaps even at a time when our boat was being battered by the storm. We will succeed in discovering and embracing our vocation once we open our hearts in gratitude and perceive the passage of God in our lives. (Message for World Day of Prayer for Vocations, 2020)

Let us pray for the young people in our community, and in our families and circle of friends. May our prayers and presence reflect the gaze of love from the Lord to help them discover their vocation.



Rosters - 9 & 10 May

Montmorency

Andreatta, Brenda	CLNR
Capuana, Marisa	PRYR
O'Connor, Pat	GRDN

Eltham

Frediana, Gabriella	Altar Society
Leahy Family	Pilgrim Rosary Statue



Christ depicted walking on the water to reach his disciples

The leader of the Cistercian order worldwide reflects that this period of anxiety, confinement and stillness might also be a time of new awareness of the presence of God / By MAURO-GIUSEPPE LEPORI

‘Be still and know that I am God’

Perhaps our first task as Christians, and as monks and nuns in particular, is to find a way of investing what is going on with *sense*. At heart, the drama society is currently living through is not so much, or not only, the pandemic, but the pandemic’s consequences for daily life.

The world has stopped. Enterprise, finance, politics, travel, entertainment, sport: all have stopped, as if for a universal Lent. But that is not all. Public religious life has also stopped. There is no public celebration of Mass, no church assemblies or gatherings, at any rate none at which the faithful meet in person. It is like a great fast, a great universal abstinence.

The lockdown dictated by the risk of contagion is presented and experienced as a necessary evil. We have lost the ability to stand still. We stop only if someone stops us. To come freely to a halt has become near impossible in Western (or for that matter, globalised) culture. We do not really stop even when on holiday. Only unwelcome accidents stop our breathless race to draw ever more out of life, out of time and, more often than not, out of others. Now, though, this epidemic has stopped us all, pretty much. All our projects and plans have been cancelled for God knows how long. And have not we, monks and nuns, got used to rushing around like everyone else, ever thinking about our life in terms of future projections?

By standing still, we rediscover the present moment, the instant given us here and now. This is the true reality of time. It points to the true reality of ourselves, of our life. As human beings we live only in the present. But we are always tempted to remain attached to a past that is no more, or to project ourselves toward a future that is not yet - and perhaps never will be.

In Psalm 46, God invites us to be still in order to recognise his presence among us: “Be still and know that I am God, exalted over nations, exalted over earth! The Lord of hosts is with us: the God of Jacob is our stronghold” (Psalm 46:10f). God *asks* us to be still. He does not impose

stillness. He desires us to be still before him and to remain thus freely, by choice, that is, lovingly. He does not stop us like a policeman arresting a criminal on the run. He wants us to be still the way we are still before a person we love, before the tender beauty of a newborn baby asleep, before a sunset, or a work of art that fills us with wonder and quiet.

God asks us to be still to recognise that his presence, as it is given us to know it, fills the whole universe; that this presence is what matters most in life. To be still before God is to recognise that his presence fills the present moment and gives our heart all it craves.

What does this mean for our current situation? It means that it is within our grasp to live it freely, even if it has been forced upon us. Freedom does not consist in constant, unlimited choice. Freedom is the grace to be able to choose that which restores our heart to integrity even when all is taken from us. Even when our freedom has been taken from us, we are in the presence of God, and are offered the *greater* freedom of being still before him, acknowledging him as a friend. This is the great testimony of the martyrs and of all the saints.

When Jesus walked on the waters to reach his disciples in the middle of a storm-tossed sea, he found them unable to proceed on account of a contrary wind: “The boat, battered by the waves, was far from the land, for the wind was against them” (Matthew 14:24). The disciples were battling powerlessly against the wind that was preventing them reaching the shore. Jesus found his way to them as only God can, his presence utterly free and unconstrained. Noting, no contrary wind, not even the laws of nature, can stand in the way of the gift of the presence of Christ coming to save humankind. “Early in the morning he came walking toward them on the sea” (Matthew 14:25).

There is, though, a storm of quite a different order that tends to resist the presence and friendship of the Lord: that of our distrust and fear. “But when the disciples saw him walking on the sea, they were terrified, saying, ‘It is a ghost!’ And they cried out in fear” (Matthew 14:26). Often, what we imagine we see through eyes disfigured by distrust transforms reality into a scary “ghost”. At such times, we actually nurture the fear that makes us cry out. Yet Jesus is also stronger than this interior tempest. He draws closer, makes us hear his voice. The friendliness of his presence carries a resonance of its own that fills us with peace: “But immediately Jesus spoke to them and said, ‘Take heart, it is I; do not be afraid’” (14:27). “And those in the boat worshipped him, saying, ‘Truly you are the Son of God’” (Matthew 14:33). Only when the disciples recognise the presence of God and open themselves to it, that is, when they are still before it, does the wind cease to oppose them (cf. Matthew 14:32): “Immediately the boat reached the land toward which they were going” (John 6:21).

Can this happen to us now, in the situation of peril and anxiety in which we find ourselves, faced with the spread of the virus and the consequences, surely grave and long-lasting, that society will suffer? To recognise these circumstances as an extraordinary opportunity to welcome and adore the presence of God in our midst is not to deny reality or to renounce whatever human means are put in place to deliver us from evil. To think otherwise would be an affront to those, like the health professionals, who now sacrifice themselves for our benefit.

Further, it would be blasphemous to think that God sends us trials just to show his goodness in freeing us from them. God enters into our trials. He suffers them with us and for us, to the point of dying on the Cross. In this way he reveals that the sense of our lives, in trials no less than in consolations, goes infinitely beyond the resolution of

present peril. The true risk that looms over our life is not the threat of death, but the possibility of living a senseless life, a life that is not stretched toward an ever greater fullness of life, toward a salvation greater even than the restoration of health.

The pandemic, with its corollaries and consequences, is thus for all of us an occasion to be still, not just because we have to be, but because the Lord invites us to stand before him, to recognise that he, at this moment, comes to meet us in the middle the storm of our circumstances, in the middle of our fears, offering to renew our relationship of friendship with him: "Take heart, it is I; do not be afraid."

Likewise, we should be aware that we are all responsible for each other, bound closely together for good or for ill through the choices we make, through the way we behave, even when we are out of sight or doing something that seems to us insignificant. This trial should also render us more sensitive to the trials that strike other people, other nations, whose suffering and death we often observe with indifference. Are we mindful, for instance, that while the coronavirus runs amok among us, the peoples of the Horn of Africa have for months suffered an invasion of locusts that threatens the lives of millions of people? Are we mindful of the migrants locked in Turkey? Are we mindful of the wound that still bleeds in Syria and throughout the Middle East? A time of trial can make us harsher or more sensitive, more indifferent or more compassionate. If we respond with love, the wounds that are left may, like those on Christ's risen body, stay open and turn into a surging spring of compassion.

One task is entrusted to us monks and nuns in a special way: that of offering prayer and supplication, imploring salvation. By our baptism, by the gift of faith, by letting us encounter him through the Church, and by the gift of a particular vocation to live close to him in the "school of the Lord's service" (Rule of St Benedict), Jesus Christ calls us to stand before the Father and to ask all things in his name. For this he gives us the Spirit who, "with sighs too deep for words helps us in our weakness; for we do not know how to pray as we ought" (Romans 8:26). Before entering into his passion and death, Jesus told his disciples: "I chose you ... so that the Father will give you whatever you ask him in my name" (John 15:16). He did not choose us to pray only, but to be always heard by the Father.

Our great treasure is our poverty as men and women who have no power except that of imploring with faith. This charism is given us not for ourselves alone, but to contribute to the fulfilment of the mission of the Son: the salvation of the world. This awareness of our primary task of prayer for all should make us assume responsibility for our faith and for the round of liturgical prayer with which the Church entrusts us. At this time, when most of the faithful are deprived of the shared Eucharist that normally draws them together in churches, how deeply we should feel responsible for the Masses we may continue to offer in our monasteries, for the prayer of the Divine Office that continues to gather us together in choir. We do not enjoy this privilege because we are better than others. It is perhaps because we are so evidently *not* that it is given us. This should make our imploring humbler, poorer, and so more efficacious before the gracious Father of all. More than ever, let us be aware that all our prayers, all our liturgies, must foster in us an awareness of oneness with the entire Body of Christ, which is the Church, the community of all the baptised that opens its arms to embrace all humankind.

Each evening, in every Cistercian monastery in the world, we enter the night, at the end of Compline, by singing the *Salve Regina*. Let us do so conscious of the darkness that often shrouds humankind, instilling a fear of being lost in

the dark. We invoke upon the world's "vale of tears", upon all the "exiled children of Eve" the sweet, consoling light of the "merciful eyes" of the Queen and Mother of Mercy, praying that the gaze of Mary may show us Jesus in every circumstance, every peril, opening our eyes to see the presence of Jesus consoling us, healing us, saving us. Our entire vocation, our mission, finds expression in this prayer. May Mary, "our life, our sweetness, and our hope", grant us to respond with humility and courage, offering our life for the peace and joy of the whole human race.

Maura-Giuseppe Lepori OCist is the Abbot General of the Cistercian order.

St Vincent De Paul Anzac Biscuits Made Easy - YouTube

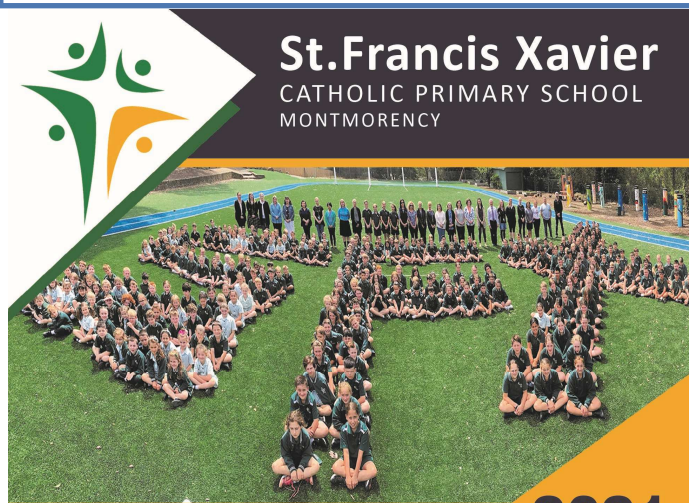
As parishioners of SFX are aware, the Montmorency conference of SVDP has, for the last two years, been in a community partnership with Lalor Secondary College (LSC) and Catholic Ladies College (CLC) in providing meals to people in need in our local community

Unfortunately the attached video (link below) arrived too late for inclusion in last week's Anzac bulletin. However you may wish to see the video prepared by the hospitality teacher at LSC (Simon) who we work with in providing meals for the people we serve. Whilst generally someone in most families can bake Anzac biscuits, the presentation by Simon is a little different and emotive. It is worth a watch as Simon has an ending which is quite evocative with Anzac day

<https://www.youtube.com/watch?v=XVWr7YesfnA>



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2021
ENROLMENTS
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Post Coronavirus Parish - Sunday Mass Timetable

Dear Parishioners & Friends of

Our Lady Help of Christians Parish, Eltham & St. Francis Xavier Parish, Montmorency,

In the next few weeks, around Mother's Day in the middle of May, the State and Federal Governments will begin to officially lift some restrictions and social movement will begin, as we move from 'Level 3' to 'Level 2' restrictions. Sunday Masses will not be included in this next stage, and unfortunately will still be some months away from any sense of normality!

Pre Covid19: at this time, our two parishes, led by Chris Pearson - would have been in a 'reflective pastoral process' of looking back (the history of each catholic community) and looking forward to the future of establishing one new parish with 2 vibrant communities and 3 primary schools. Naturally, you would have been invited to participate in all aspects of this important journey.

How things have changed. I believe that this process should continue, but realistically it would have to restart in 2021.

Post Covid19: we find ourselves in a unique position to re-structure our Sunday Mass timetable as we come out from our enforced isolation and quarantine, and I would like to suggest that we think about this very seriously in the next few months before normal Sunday public Masses begin.

You are aware that the future parish of Montmorency & Eltham will be guided and ministered by one priest and that the present Sunday Mass timetable makes this reality impossible. Thus, a year has now passed since my arrival among you - and from weekly experience, consistent throughout the past year, certain Sunday Masses are not well attended and a possible re-structure is appropriate as we move forward.

- My suggestion is that we realistically move forward as a parish with a New Timetable of Sunday Masses.
- Terry is now happily in residence at North Caulfield.
- Barry has lived for many years in retirement at Heidelberg.
- In the next few months some 20 Parishes will be vacant within the Archdiocese.
- While we have no availability for regular public Masses - let's act now and save ourselves unnecessarily community anxiety as the fallout is always unpleasant.
- The future Sunday experience for all, needs to accommodate one priest.

I am clearly aware that these thoughts regarding our Sunday Masses will cause plenty of discussion and anxiety among many parishioners. In 35 years as a priest I have never changed mass times before because I know from other priests and their stories that Parishes can become very divided by such issues. This is not my intention, but uncomfortably as things might be, no one priest can be in two places at once - and relying on other priests is only a temporary solution.

WHAT TO DO?

Let's pray about it and seek positive solutions to move forward as a modern catholic community.

Warmest love,

Michael Sierakowski - Moderator

Prayers of the Faithful for 3 May 2020 Fourth Sunday of Easter - Parishioner Contribution

Celebrant: The Lord is my shepherd there is nothing I shall want.

May these gentle hopeful words give us strength, stillness and peace of mind. Help us to centre our days around the Lord, to treasure each other and to reach out in whatever way we can. Lord, hear us.

Lord, hear our prayer.

We may be isolated, our plans on hold, feeling uncertain, afraid, but we have love, family and friends. We give thanks for the peace of gum trees and birds, and a society without war. We give thanks for the comfort of home, food and the privilege of technology. We remember and pray for those living in conflict zones, those who have no home, those who are isolated from family, who have lost jobs, educational opportunities and livelihoods. Lord, hear us.

Lord, hear our prayer.

Let us give thanks for all those working to keep our society functioning - police, nurses, doctors, hospital and medical staff, teachers, childcare workers, supermarket staff, truck drivers, delivery workers, journalists and construction workers. Lord, hear us.

Lord, hear our prayer.

We pray for those in government working to find just solutions to help our society through these times and to aid the recovery of our economy. May all bodies work together, in a spirit of collaboration, to make informed compassionate decisions. Lord, hear us.

Lord, hear our prayer.

We pray for the health and recovery of all those who are living with mental and physical illness and those who are ill with COVID-19, their families and carers. Lord, hear us.

Lord, hear our prayer.

For families, both working and schooling from home. May they work, learn and grow together with renewed understanding, patience and love. Lord, hear us.

Lord, hear our prayer.

We remember those who have died, Kim Culbertson, Judith Forbes, Michael Freeman, Helen Hannay & Anton Loduwick, and those whose anniversaries occur around this time, Gabriele Larosa, Anthony Posar, John Swindon, and members of the Corera, Rygala, Cichacki & Ryszard Klepacz families, their families and friends. May the knowledge of the Lord's presence and love support and comfort them. Lord, hear us.

Lord, hear our prayer.

Celebrant: May we all feel the closeness of God's presence in these uncertain times. We pray for strength to live in the present, to treasure our moments of joy and laughter. We ask this through Christ our Lord.

All: Amen.

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We fell asleep in one world...

We fell asleep by Author Haroon Rashid

*"We slept in one world and woke up to another.
Suddenly Disney has no more magic,
Paris is no longer romantic,
and in New York everyone sleeps
and the Chinese wall isn't a fortress anymore.*

*Suddenly hand-shake is now shaking hands,
Suddenly hugs and kisses become weapons
and not visiting parents and grandparents
become an act of love.*

*Suddenly we realised that power is not that valuable
and money is not that powerful"* bit.ly/WeFellAsleep

Gospel: John 10:1-10

Jesus said: 'I tell you most solemnly, anyone who does not enter the sheepfold through the gate, but gets in some other way is a thief and a brigand. The one who enters through the gate is the shepherd of the flock; the gatekeeper lets him in, the sheep hear his voice, one by one he calls his own sheep and leads them out. When he has brought out his flock, he goes ahead of them, and the sheep follow because they know his voice. They never follow a stranger but run away from him: they do not recognise the voice of strangers.'

Jesus told them this parable but they failed to understand what he meant by telling it to them.

So Jesus spoke to them again:

'I tell you most solemnly,
I am the gate of the sheepfold.

All others who have come
are thieves and brigands;
but the sheep took no notice of them.

I am the gate.

Anyone who enters through me will be safe:
he will go freely in and out
and be sure of finding pasture.

The thief comes only to steal and kill and destroy.

I have come

so that they may have life

and have it to the full.'



Reflection

In Year A we hear the first section of chapter 10 of John's gospel. Later sections are used in other years. While today's passage does not use the term "good shepherd", Jesus does present himself as a shepherd who knows his sheep by name and is known and trusted by them.

Along with the image of shepherd Jesus also speaks of himself as the gate of the sheepfold. These are not conflicting or mutually exclusive images. They complement one another to give a fuller picture of the endlessly fascinating figure that Jesus is.

Both images reflect shepherding practice in the Palestine of Jesus' day. Flocks were small, conditions were harsh, and the survival of the sheep depended on the personal devotion of the shepherd to his task. Jesus' audience would have readily identified the implicit reference to the true and false shepherds of the people of Israel (as portrayed, for example, in Ezekiel 34 - a text well worth reading).

For many people the final verse of this reading is a precious gem that crystallises the whole gospel: "I have come so that they may have life and have it to the full".

Break Open the Word 2020



A special message from
Archbishop Peter A Comensoli

<https://youtu.be/vD0-bmXiVpM>

Archbishop Peter A Comensoli has recorded this special message for all the faithful of Melbourne, assuring us of his prayers, care and concern during this time.

In it, he encourages parents who are going through the joys (and challenges!) of home learning at the moment, invites us all to reflect on the various ways we are called to grow as a domestic church and shares the work he has been doing with government and health authorities to open up our churches.

