

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.

Ongoing Lockdown 6.3 - A very difficult week

Hopefully I will give you some wonderful news towards the end of this short reflection. So, keep reading! But until then - what a terrible week it has turned out to be, around the world and locally. Ongoing LOCKDOWN in Victoria because of the Coronavirus is very deflating and now seriously depressing for so many families/students and single people.

The devastation in Haiti of a 7.2 magnitude earthquake late Saturday night and the truly shocking reality of the withdrawal of coalition armed forces from Afghanistan.

Our local problems relate to the imposed LOCKDOWN of all Victorians for the next 2 weeks. The vast majority of people are continuing to do the right thing, but to be fair, we are all over it! Students and young men & women are looking for alternatives to living in isolation. We are social beings by nature and these weeks are becoming a terrible psychological test to feel mentally healthy and safe.

Please continue to do the right thing, and if possible please get vaccinated.

Haiti is a small Caribbean Country with a population of some 11 Million people. They are still recovering from a slightly smaller earthquake 10 years ago that killed around 200,000 people. Only recently their democratically elected President was assassinated and thus their politics are thrown into chaos, and to top it all off they regularly get cyclonic weather patterns that only add to their terrible predicament.



Afghanistan - the 20th Anniversary of the day that stopped our modern world, 9/11 is approaching, and this week the world has watched in horror the events that have unfolded so quickly as the Taliban have taken control of the whole of this war torn nation. Women, children and good men are very scared for their future and their new found way of life offered to them by American Military Forces combined with Australian Forces and so many other countries around the world.



The similarities of this withdrawal in Afghanistan to the past memory of Vietnam is uncanny. Why does history have to repeat itself when it comes to the poor and defenceless - yet again women & children take the brunt of these terrible events.

On a very positive note: Out with the tissue boxes over the next 2 weeks - welcome to the Tokyo Paralympic Games starting on Tuesday 24th. August until September 5th.

What we will see and celebrate with these athletes is nothing short of many miracles.

These Paralympian's will give their all and no doubt their performances will truly inspire many nations and the whole world. Healthy young women and men with physical disabilities will complete against each other and I am in awe of their determination and abilities. I just love watching these Olympics and all athletes deserve GOLD Medals for starting... who cares about the finishing line!



Michael

Sunday Solidarity Prayer Time: (9am for 10 minutes) You can join in too!



Margaret Bretherton came up with this wonderful suggestion to collectively gather together spiritually - as our 2 parishes need this time in Solidarity - from the comfort of your home! Praying for your families and the people of Haiti & Afghanistan.

The Paschal Candle in each church will be lit... from 9am to 9:30am.

What a lovely way of being spiritually together through this time of prayer!

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

For more information visit pol.org.au/eltham or pol.org.au/montmorency.

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

terry.kean@cam.org.au

Michael Sierakowski - Moderator

michael.sierakowski@cam.org.au

Barry Caldwell

Parish Office

86 Mayona Road

9435 4742

Mon - Fri 9am-3pm

montmorency@cam.org.au

Kate Kogler:

Parish Secretary

eltham@cam.org.au

Peter Williams:

Child Safety Officer

SFX&OLHC.ChildSafety@cam.org.au

Website:

www.pol.org.au/montmorency

www.pol.org.au/eltham

(pol stands for Parish OnLine)

Facebook:

St Francis Xavier Parish Montmorency

Monty & Eltham Newsletter & Facebook items:

eltham@cam.org.au

Schools

St Francis Xavier Primary School

Principal: Philip Cachia: 9435 8474

principal@sfxmontmorency.catholic.edu.au

www.sfxmontmorency.catholic.edu.au

Holy Trinity Primary School

Principal: Vince Bumpstead: 9431 0888

principal@htelthamnth.catholic.edu.au

www.htelthamnth.catholic.edu.au

Our Lady Help of Christians Primary School

Acting Principal: Therese Stewart: 9439 7824

school@olhceltham.catholic.edu.au

www.olhceltham.catholic.edu.au



Collections: 15 August 2021—LOCKDOWN

Community	Thanksgiving	Presbytery
OLHC		
SFX		



Please help our parish continue our important pastoral activities.

You can give an offering online today with CDFpay.

Find our parish by visiting:

<https://bit.ly/CDFpayEltham> or <https://bit.ly/CDFpayMontmorency>



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

Montmorency

For the recently deceased:

Claire Long

(mother/in-law of Maureen Long & John Davidson)

For those whose anniversaries are at this time:

Lorna Aicher, Bernard Kelly, Ernst Mlekusch,

Noreen & Eric Wohlfahrt

For those in need of healing, remembering especially:

Debbie Edgley (nee Vanderwert), Kate Lagerewskij,

Estelle Levy

Eltham

For the recently deceased:

Mary Philomena Evans

(mother/in-law of Helen & Greg Scully)

Val McDonald

For those whose anniversaries are at this time:

Wayne Robinson

For those in need of healing, remembering especially:

Violetta, Lucy Bibby, Denice Donnellan,

Lidia Marazzato, Tom Nolan, Les Robertson,

Christine Scott, Rosemary Sculli, Barbara Snopkowski

Ibyszek Wojciechowski, Sylvek Zyleviczcz

To include an anniversary please contact Parish House

9435 4742 or eltham@cam.org.au.

RECONCILIATION

available upon request

please call the Parish Office 9435 4742

Monty & Eltham Calendar of Events

Saturday 21

9:30am Mass - CANCELLED

Montmorency

Sunday 22

8:30am Mass - CANCELLED

Montmorency

10:00am Mass - CANCELLED

Eltham

12:00pm Baptisms - CANCELLED

Montmorency

Tuesday 24

9:30am Mass - CANCELLED

Montmorency

Wednesday 25

6:30am Meditation - CANCELLED

Montmorency

9:30am Mass - CANCELLED

Eltham

Thursday 26

9:30am Mass - CANCELLED

Montmorency

10:30am ASRC - CANCELLED

Montmorency

Friday 27

9:30am Mass - CANCELLED

Eltham

Saturday 28

9:30am Mass - CANCELLED

Montmorency

Sunday 29

8:30am Mass - CANCELLED

Montmorency

10:00am Mass - CANCELLED

Eltham

12:00pm Baptisms - CANCELLED

Montmorency

Tuesday 31

9:30am Mass - CANCELLED

Montmorency

10:00am Craft Group - CANCELLED

Montmorency

Wednesday 1 SEPTEMBER

6:30am Meditation - CANCELLED

Montmorency

9:30am Mass - CANCELLED

Eltham



Major earthquake hits Haiti

Caritas Australia's thoughts and prayers are with the people of the Haiti who have been devastated by a 7.2 magnitude earthquake.

Over 1,400 people have died, and thousands more left injured. Homes, church and schools have been damaged in the quake, and more than 30,000 families have been left homeless.

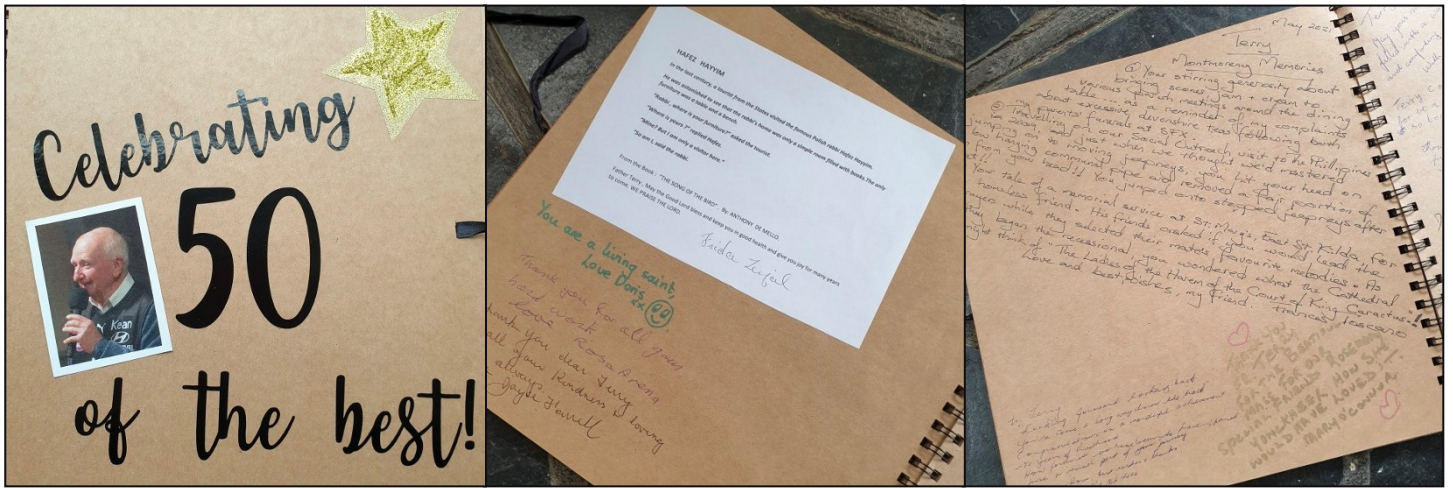
The country also continues to grapple with COVID-19, poverty, and ongoing political instability and violence.

There is immediate and urgent need for food, water, shelter, hygiene kits and first aid on the ground.

To provide support, you can donate to
Caritas Australia's Emergency Response Appeal.

**Donate today at www.caritas.org.au or
by calling 1800 024 413 toll free.**





From 50th Anniversary to Farewell

THE BOOK

Greetings Dear Friends in our Communities of OLHC and SFX, here we are again locked down. As we wait each day to hear the latest numbers which we see as determining our ticket to some freedom, as we check the sites, Tier 1 and Tier 2 to see if we have become a contact, the days seem to be slipping by unnoticed. With this passing of time we note the days of Fr Terry's presence among us are sadly diminishing.

This brings us to THE BOOK!

As some of you are aware there is a book, we hope to give Fr Terry as he leaves us on 23rd November. With so many lockdowns we have not had a great opportunity to circulate the Book. Still, we hope to fill it with our memories, stories, messages, drawings, jokes, cards and photos, no limit on your imagination here! All are welcome to place something in the book. The Book already contains some messages but we would like to make it a bumper edition reflective of the 15 amazing years Terry has been with us. We all have stories of events and times shared with Terry, so let us fill the book with our gratitude, love and warmest wishes for his onward journey.

We do not know when we may be back in our Churches. Corona has halted many a plan but let us not be defeated in this one.

So here we are with a multitude of ways you may like to place your contribution into the Memory Book for Fr Terry:

- Write or print a copy of your words, jokes, stories, memories, poems, drawings, cards or photos and place them in the Parish Letter Box, 86 Mayona Rd, (marked Fr Terry's Book) they will be collected daily and be placed in *The Book* for you; or
- Email your contribution to: kate.kogler@cam.org.au or patsy_skipper@hotmail.com it will be printed and also placed in *The Book* for you.

If you have any suggestions or ideas about this venture feel free to contact me on 0429439675.

With a coordinated effort and despite Covid-19, I am sure we can make this work. Let's see how we go? Thanks to all. Stay loving, connected, safe and well. God Bless All.



Homily – Terry

Sometimes it's hard to know whether to stay or whether to go. Whether to stay in a particular job. Whether to stay in our current house or whether to find a new home.

Whether to stay in a relationship or whether to go. For some people the relationship has become so fragile and/or so violent that a marriage has to end. Sometimes a way forward in healing can be found in a difficult marriage and to stay is the best option.

Some people have no option but to go. Think of how many refugees have had to leave their country and place themselves at the mercy of other countries, hoping for a place to call home. Right now we are very mindful of the people of Afghanistan as Taliban rule takes over.

As Catholics we can face the decision whether to stay in our Church or whether to go. Many Catholics don't actually make the decision to go, but they drift away for whatever reason. Some Catholics have deliberately left because they cannot tolerate the Church's hypocrisy and rigidity, and they name issues like the sexual abuse scandals, or the clericalism in the Church or the closed doors to women's participation and leadership in the Church. Many of us will agree with their concerns but we choose to stay.

And of course Covid-19 has its impact and we have been locked down and, in a way, locked out of our Churches. Every time we begin to open up, Covid-19 seems to block the pathway. Our Church numbers have sadly diminished even when we come out of the lockdowns.

To stay or to go was a question that faced the crowds long ago. The Gospel of John presents Jesus as speaking a language not meant to be taken literally but to be understood in a much deeper, more intimate and mystical way. The crowds had been most impressed with the feeding of the five thousand, when everyone had more than enough to eat. They had thought he was the one to lead them to freedom. They wanted to make him king.

This was not the plan of Jesus and the kingdom of God was not the kingdom the crowds had in mind. And much and all as Jesus tried to lead them into a deeper understanding of what the kingdom of God really meant and what he could offer them, they didn't really want to know.

So when Jesus said, "Those who eat my flesh and drink my blood live in me and I live in them", the crowds took his language literally and could not understand the invitation to intimacy with him. It became an impossible conversation.

'This is intolerable language', they said and so they decided to go. And then that beautiful moment in the Gospel when Jesus asks the Twelve Apostles, "Do you want to go away too"? And Simon Peter says: "Lord who shall we go to? You have the message of eternal life and we believe. We know that you are the Holy One of God."

It's not that Peter understood the language of Jesus. He probably had many questions but somehow he knew deep down, that for all his questions and lack of understanding, he had to stay. It was like a trust, a recognition that he didn't have to know. He had to trust.

And it's like that in our own stories of faith. We have many questions. We don't understand why there are so many disasters in our world, why there is so much evil, why so many people have terrible crosses to bear in their lives and perhaps we are in that place right now ourselves. We have our frustrations and questions of our Church.

And yet we stay connected to the person of Jesus. We may never have the answers, but somehow like Simon Peter we trust. Jesus invites us into a place of intimacy, a relationship of trust and love, and calls on us to eat of his body, and drink his blood. In our Church it is in our Eucharists where we do this. Will we stay?



An Apostle to One, an Apostle to All...

With the flame of the Easter candle extinguished for the year, I slip in to the ordinary times of the Liturgical calendar, feeling renewed, bolstered by the ritual reminders of Jesus' love and sacrifice; comforted and held by the clear sense of Church community that we experienced through the solemn ceremonies of Holy week, and the triumphant soaring of the heart on Easter Sunday. And yet a niggle persists, zapping some life out of an otherwise wonderful Season, as I am reminded that the perspective of faith presented to us is essentially all male...

I often restrict my activity on Holy Saturday, keen to in some way meditate on what the followers of Jesus experienced on Good Friday and Holy Saturday: despair at the death of their friend and teacher, guilt and disappointment with their own actions, no doubt terror at any trial by association. Perhaps numbness would have followed the burial, as realisation of the significance of the day's events seeped in. And then, deep loss. Loss of beloved Friend, loss of freedom, loss of purpose and identity, loss of hope. Perhaps the future appeared bleak, if not threatening. Even if they managed to survive the furore of the Roman army intent on sterilising the community of any remnant Christianity, there would be reputations to rebuild, family ties to restore. Did thoughts surface of the promise made by Jesus that He would rise on the third day? If so, they would likely have been quickly squashed, the disappointment should it not eventuate probably too great to bear straight after the day's harrowing events.

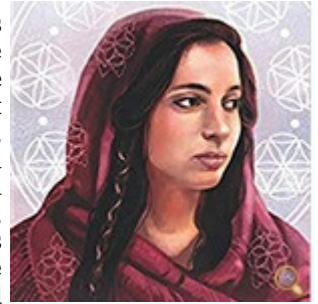
What do the apostles think then when Mary Magdalene bursts in, claiming this very thing – she has seen the risen Lord. Or, more accurately, the Lord has shown Himself to her. Confusion, doubt, restrained excitement? Caution? After all, she was a woman, hardly seen as a credible witness in those times. Can she be trusted, could she simply be deranged with grief, hallucinating?

Yet Jesus chose to show Himself to her. Recorded in history as the first witness of the Resurrection. We are constantly reminded that as Jesus --chose only men as his immediate apostles, priesthood cannot be open to women. Interpretation of this choice of apostles neatly steered away from the heavily patriarchal times, to focus specifically and only on gender. What then of Jesus choosing to show His risen self to a woman first, not his chosen apostles? Surely there must be a significance to this? Jesus chooses to show Himself first to Mary Magdalene, and she is granted the title 'Apostle to the Apostles', but we see no flow on effect of this to all women – if you are apostle to one, you are apostle to all are you not? Again, the 12 apostles bar one, flee in terror at the crucifixion, the women standing firm under the Cross, but we see no flow on recognition of this to all women. Or, Mary the mother of Jesus, is the only human born immaculate, and yet we see no flow on recognition of this to all women. Yet, Jesus chooses to select only men as apostles and we construct a flow on effect, or a positive interpretation of this, to all men.

To be clear, we can rarely claim with certainty to know God's will in these matters. There are numerous situations where God's approach to things does not always seem sensible or logical to human eyes and yet, the situation turns out to be perfect and whole, a grander plan in God's eyes. So I readily accept that current conclusions may well and truly be, in fact, God's will.

Nonetheless, the lack of a deeper and open exploration in to the context of this choice of apostles by Jesus is to our detriment. We have averted our eyes from the damaging influences of Jewish and Roman patriarchy on our resultant Catholic faith framework, and we bear the stains of it to this day. St John Paul II writes of the "genius of the feminine", but this source of genius has remained mainly untapped by the Church. As Catholics in Australia, we fought for traditional marriage, maintaining that both the mother and the father contribute to the well-being of the child, yet we leave the spiritual well-being of the Catholic laity under only masculine responsibility. As Catholics, we hear the words

that we are created in God's image, male and female, yet we shirk from publicly criticising the words of St Augustine and St Aquinas that diminish women, words that very early on cast a shadow on the equality and dignity of half of God's creation, with long-lasting negative effects on women's involvement in the Church. We are physically and visually excluded from the altar (some priests even opting for only male altar servers), we are verbally excluded from liturgical wording (some still persisting with gender exclusive language), and we are, for the main, excluded from leadership and influence on the faith. While many of the characteristics desirable in a priest – communication, community building, listening, teaching, nurturing of faith – are often more readily found in women than men, we sternly curb any further discussion on whether early interpretations of apostle choice are indeed correct. All the while, the numbers of those identifying themselves as practising Catholics dwindle rapidly, along with priest numbers. Yet we point-blank refuse to consider whether a lack of a significant role for women in the Church can be a contributing factor in a less than flourishing Church. A case of cutting one's nose to spite the face, a failure to join the glaringly obvious dots.



We lack much when half of God's creation is not brought to the table. There is a sense in many women in the Church of being undervalued and neglected: a Mother Superior of a Carmelite convent – an order known for its orthodoxy and loyalty to the Church – once said to me, 'sometimes as women we need to look outside the Church for our sense of worth'. This is reinforced by unchecked prejudice, a priest, now further up the ranks, reputed to have said 'women should only be involved in the cleaning and flower arranging'. There can be also an unintentionally skewed approach: a wonderful, kind and good priest, in response to my pitiful cry that many women are suffocating in the Church, said he had never thought about this, giving credence to the argument of power imbalance and lack of sensitivity in an all-male hierarchy. And unintentional yet hurtful consequences might follow when all our God-given skills are not pooled to help create on earth the Kingdom of God, a priest in France suggesting historical abuse in the Church would have been less likely if women had more power in the Church.

Women in the Church outnumber men in every category, from congregational numbers to volunteers. A quick look around any Parish and it is easy to see the hunger of women to give back to our faith; and a noticeable lack of opportunity to do this. We have faith in abundance but are not invited to share. We want to partake but are relegated to the bench. We yearn to nurture, mould and develop the faith of others, but are forced to watch from the sidelines. There are many roles that can be created to address this, including the following example: currently we have a clear means of faith-sharing from a male perspective through weekly sermons; we need a means of learning also from the female's viewpoint. Maybe even, dare I say it, through female deacons. Not only for the growth in faith of the wider community of believers, but also for the uplifting of the women who are stifled by the Church they love, the women who feel excluded and diminished in male-defined peripheral roles.

Faith grows when our hearts can expand to embrace more and more this wonderful Creator of ours, while a constrained heart shrivels, shackled by chains of control and fear, and bereft of opportunities to soar to mighty heights. The desire to bring people to God surges from an inner yearning to share the love of God with all, it is not gender based, but faith imbued. Mary Magdalene was not restricted by her gender when she rushed back to spread the news that Jesus is alive. Jesus appeared to her so she could do just that.

Nimmi Candappa

The latest attempt to liberalise by force has ended in humiliating failure. But the country is an ethnic and religious patchwork, and the Taliban will not find it easy to govern / **By Raymond Whitaker**

Abandoned and betrayed

“Kabul has fallen: it sounds like a nineteenth-century dispatch to the India Office in London.” I wrote those words for *The Independent* in 1996, after the Taliban’s first capture of Afghanistan’s capital. How unimaginable it seems that they can be repeated now, nearly a quarter-of-a-century later.

The Taliban’s old boast - “You have the watches, but we have the time” - has come true. The billions spent since America and its allies went into Afghanistan after 9/11, the loss of foreign troops and the much greater bloodshed among Afghans in the fight to keep the insurgents at bay, the vast efforts to establish democracy and create a civil society: all appear to have come to nothing.

The scenes in Kabul, so reminiscent of the last days of the Vietnam war, have caused breast-beating and humiliation in Western capitals. Former servicemen and women, and the families of those who never returned, are demanding to know whether the sacrifice was worthwhile. They have received few convincing answers.

President Ashraf Ghani did not wait to see what the Taliban had in store for him, leaving the country as his administration crumbled. No doubt he had the fate of his Communist predecessor in mind: in 1996, ex-President Najibullah (many Afghans have only one name), who had fled to a United Nations compound after his overthrow four years earlier, was dragged out, tortured and strung up from a traffic kiosk outside the presidential palace.

Will the Taliban exact the same kind of medieval revenge on those who supported two decades of occupation by American and allied forces? Will we return to the era of girls being removed from school, their mothers forced into the all-enveloping burqa, thieves having their hands amputated and the national treasury consisting of nothing but a trunk full of gold? We are assured by its English-speaking representatives that the movement has changed in the past 20 years, but the panicked crowds at Kabul airport do not seem to believe them.

Ultimately the post-2001 era may come to be seen as merely the latest in a succession of attempts to liberalise Afghanistan by force, all ending in failure. In the 1920s, for example, King



PHOTO: ALAMY/XINHUA, SAYED MOMINZADAH

These children are among the thousands of people who fled the Taliban’s advance and are now sheltering in parks in the capital, Kabul

Amanullah, inspired by Ataturk’s reforms, called a *Loya Jirga*, or grand tribal assembly, at which he announced a programme of sweeping modernisation. Condemning the subjugation of women, he called on his queen to remove her veil before the shocked elders. The ensuing revolt forced him to abdicate and flee Kabul in his Rolls-Royce.

The Soviet invasion of 1979 and the imposition of secularism at least meant a modest wave of feminism, albeit mainly among the elite. When I first visited in 1992, Najibullah was still clinging to power despite the departure of Soviet forces, and it was possible to see bare-headed female Kabul University students, wearing jeans and make-up, smoking in the street. The regime collapsed while I was there, but the incoming mujahedin still allowed girls to go to school. Female doctors and teachers continued to move around and work, simply wearing a scarf over their hair.

But most rural women in Afghanistan, particularly in the southern, Pashtun-speaking heartland of the Taliban, have never known anything but the burqa, confinement to the home and having to be accompanied by a male relative when going out. When I spent time with British forces in Helmand province, it was easy for the local Taliban to disrupt

attempts to educate girls. If a threatening “night letter” to their parents or the teacher did not close the school, killing the teacher would. Whether the generation of girls that have been educated in the past 20 years can push back against such intimidation remains to be seen.

The only part of Afghanistan which held out against both the Soviet Union and the Taliban was the Panjshir (Five Lions) valley in the Hindu Kush, the stronghold of the legendary Tajik warlord, Ahmed Shah Massoud, whom I met as he swept towards Kabul in 1992. He was assassinated by an al-Qa’ida suicide bomber in September 2001, a killing some claim was the signal for the 9/11 attacks to go ahead. Now his son is vowing that the Panjshir will again be a base for resistance against the Taliban, a reminder that Afghanistan is a patchwork of ethnic and religious groupings that will never be easy to subdue.

To the Persian-speaking Tajiks, the second-largest ethnic group, the Taliban will always be seen as representing domination by the more numerous Pashtuns, who draw support from Pakistan. The downtrodden Hazara minority, who are Shia Muslims, will hope for some protection from Iran. The Uzbek and Turkmen communities have ethnic links across the border in central Asia. If the Taliban seek to impose their messianic version of Islam across the country, there could be trouble.

The only justification for the two decades of intervention in Afghanistan that currently holds much water is that al-Qa’ida was uprooted. Critics are claiming that President Joe Biden’s insistence on ending the mission, triggering the sudden collapse of President Ghani’s government, will create a new haven for terrorists. It is quite possible, however, that the Taliban has absorbed the lesson of last time, and has little interest in allowing al-Qa’ida or Islamic State to operate from its territory.

If that is the case, the embarrassment in Washington and London may well be temporary, and the electoral impact minimal. If the country’s new rulers do anything to curb the world’s biggest narcotics trade, so much the better. The sense of betrayal will remain among those from many nations who served in Afghanistan in both military and civilian capacities, not to mention the modern, educated Afghans who thought they had a future. But even if their homeland collapses into penury, it seems few outside will care. Tony Blair told the Labour conference in October 2001: “To the Afghan people we make this commitment. We will not walk away, as the outside world has done so many times before.” We just have, again, and the damage to Western prestige is immense.

Raymond Whitaker is a form Asia Editor of *The Independent* and Foreign Editor of the *Independent* on Sunday.

Gospel - John 6:60-69

After hearing his doctrine many of the followers of Jesus said, 'This is intolerable language. How could anyone accept it?' Jesus was aware that his followers were complaining about it and said, 'Does this upset you? What if you should see the Son of Man ascend to where he was before?'

'It is the spirit that gives life, the flesh has nothing to offer. The words I have spoken to you are spirit and they are life.'

'But there are some of you who do not believe.' For Jesus knew from the outset those who did not believe, and who it was that would betray him. He went on, 'This is why I told you that no one could come to me unless the Father allows him.' After this, many of his disciples left him and stopped going with him.

Then Jesus said to the Twelve, 'What about you, do you want to go away too?' Simon Peter answered, 'Lord, who shall we go to? You have the message of eternal life, and we believe; we know that you are the Holy One of God.'



PANDEMIC ENQUIRY

On 1 June 2021, the Australian Young Christian Students (AYCS) launched its Pandemic Enquiry for secondary students in schools and parish youth groups throughout Australia. There are five-sessions, and it has been designed to engage as many students and young people as possible, whether they are in the YCS or not.

The Pandemic Enquiry explores "How the Covid-19 Pandemic has affected me, my country and our world; why it should concern me; and what I might be able to do about its consequences".

Fr Michael O'Connell (Parish Priest of St Martin of Tours Parish) is a part of the YCS as the Diocesan Chaplain and has been supporting the Pandemic Enquiry.

We invite you to join with Fr. Michael, Sr. Maria (Pastoral Associate) and a few young people, who will be meeting for the first session on Sunday 15th August at 7pm via zoom.

If you interested please register to Maria.Bui@cam.org.au, and then the enquiry material and zoom link will be sent to you.

Prayers of the Faithful for 22 August 2021 - Twenty-First Sunday in Ordinary Time

Leader: Lord, we come into your presence in these difficult days with hope and love.

Lord, to whom shall we go? You alone have the message of everlasting life. With today's Gospel as our prayerful inspiration, may our Christian Faith continue to knit us together as the Body of Christ.

Let us pray to the Lord.

Lord, hear our prayer.

We pray, Lord, for the people of Afghanistan, especially for the women and children and those in fear of their future. To those who have taken the reigns of leadership, that they exercise their responsibility to govern for all in a human way.

Let us pray to the Lord.

Lord, hear our prayer.

We pray, Lord, for the people of Haiti. After last week's serious earthquake and huge death toll among its people, that the world will rush to support this poor country with humanitarian aid and assist in re-building their spirit.

Let us pray to the Lord.

Lord, hear our prayer.

We pray, Lord, for our families and friends and those who live alone during this lockdown journey. That we may continue to reach out in love and concern for our neighbour.

Let us pray to the Lord.

Lord, hear our prayer.

For those who have recently died, including *Mary Philomena Evans, Claire Long and Val McDonald* and those whose anniversaries occur around this time, including *Lorna Aicher, Bernard Kelly, Ernst Mlekusch, Wayne Robinson and Noreen & Eric Wohlfahrt*. May the rest in the peace and love of Christ.

Let us pray to the Lord.

Lord, hear our prayer.

Leader: May the Lord guard and guide our days. We ask this through Christ our Lord.

All: Amen