

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.

Wednesday morning was quiet... until a 5.9

As we approach Summer we all remember to 'Slip, Slop, Slap' but our new motto to learn might be more important: 'Drop, Cover, Hold-on' - welcome to an Earthquake survival call.

Wednesday morning was, as usual during Covid19 - quiet and calm around our suburbs until around 9:15am the earth beneath our feet started to move! Most houses and local businesses started to shake for about 27 seconds - which seemed like an eternity. Fancy a 5.9 magnitude Earth Quake across most of Victoria, with its epicentre some 10 kilometres below the beautiful township of Mansfield.

Geoscience Australia said it was the largest earthquake in Eastern Australia since European settlement. Some 70 areas across the State recorded building damage but no loss of human life has been given.

When asked, people are very prepared to share their experiences of this unusual and terrifying event and exactly how this quake affected them. It seems to me that the only people who did not feel or register this natural phenomenon, were those driving in a car, at the time!

For me, even though it was a long time ago, I knew instinctively the feeling and experience of such an event and was surprisingly calm throughout. As a 19 year old lay missionary in Papua New Guinea, earthquakes and sizeable tremors were a regular part of life, as they are today - being a country on the Equator and positioned on a large fault line! But, one does not get used to them and they are always slightly scary.

The feeling of 'helplessness' is strong and the 'What if's?' are playing on the mind.

Strangely, all those years ago - I recognised the awesome presence of Mother Nature!

It reminds me that we are only human beings on this moving planet and our only stability in life is God. This faith position is my constant safety net. So, you never know when this experience will return, after all we are only humans on this wonderful journey. Watching the volcanic activity on a Spanish island this week too reminds me that we need to be alert, not alarmed, by the forces of Mother Nature!

So the new motto: 'Drop, Cover, Hold-on' three great steps for the coronavirus over the past 2 years and might be a good motto to get through this time in the Catholic Church too.

Keep Safe & Keep Well.

Michael

Live-Streaming Mass is Back



Our Church doors may be closed but our hearts are open and longing for better days. So let us gather together in our homes this Sunday morning at 10am to pray. Let us be joined in heart and mind for our covid-tired world and those most severely affected by this virus. Be it mentally, financially, or touched by death, we all carry the pain. Together let us hold each other, and move in

a trusting, patient way as we dream of a world made new again.

You may like to join in by clicking this link: <https://bit.ly/3lLxj9R>, or search for OLHC SFX Youtube on www.google.com.

God is near, blessing us all,

Patsy, Carlos and Gerard

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

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Michael Sierakowski - Moderator

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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

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Holy Trinity Primary School

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Our Lady Help of Christians Primary School

Acting Principal: Therese Stewart: 9439 7824

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RECONCILIATION

available upon request

please call the Parish Office 9435 4742

Collections: 19 September 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:

For those whose anniversaries are at this time:

Catherine Griffiths, Tom Way

For those in need of healing, remembering especially:

Debbie Edgley (nee Vanderwert), Kate Lagerewskij

Eltham

For the recently deceased:

For those whose anniversaries are at this time:

For those in need of healing, remembering especially:

Savannah (5 years old - seriously ill),

Violetta, Ryan Bennett, Lucy Bibby, Denice Donnellan, Tom Nolan, Paul O'Dell, Les Robertson, Christine Scott, Rosemary Scully, Barbara Snopkowski, Ibysek Wojciechowski, Sylvek Zyleviczc

To include an anniversary please contact Parish House

9435 4742 or eltham@cam.org.au.

Monty & Eltham Calendar of Events

Saturday 25

6:00pm Mass - CANCELLED

Montmorency

Sunday 26

8:30am Mass - CANCELLED

Montmorency

10:00am Mass - CANCELLED

Eltham

12:00pm Baptisms - CANCELLED

Montmorency

Tuesday 28

9:30am Mass - CANCELLED

Montmorency

Wednesday 29

6:30am Meditation - CANCELLED

Montmorency

9:30am Mass - CANCELLED

Eltham

Thursday 30

9:30am Mass - CANCELLED

Montmorency

10:30am ASRC - CANCELLED

Montmorency

Friday 1 October

9:30am Mass - CANCELLED

Eltham

Saturday 2

6:00pm Mass - CANCELLED

Montmorency

Sunday 3

8:30am Mass - CANCELLED

Montmorency

10:00am Mass - CANCELLED

Eltham

12:00pm Baptisms - CANCELLED

Montmorency

Tuesday 5

9:30am Mass - CANCELLED

Montmorency

10:00am Craft Group - CANCELLED

Montmorency

Wednesday 6

6:30am Meditation - CANCELLED

Montmorency

9:30am Mass - CANCELLED

Eltham

11:00am Small Church Community - CANCELLED

Montmorency

Thursday 7

9:30am Mass - CANCELLED

Montmorency

10:30am ASRC - CANCELLED

Montmorency

26th SUNDAY OF THE YEAR 2021

Do you remember the parable of the tale of two wolves? It goes like this:

An old Indian chief was teaching his grandson about life. "A fight is going on inside you", he said to the boy.

"It is a terrible fight and it is between two wolves. One is evil where the wolf is anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, self-doubt and ego.

The other is good; the wolf is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith.

The same fight is going on inside you - and inside every other person too."

The grandson thought about it for a minute and then asked his grandfather, "Which wolf will win?"

The old chief simply replied, "The one you feed."

The one you feed. What an interesting parable and how true. We live in a world where the evil wolf is around and the good wolf is also around. We ask ourselves who is winning the fight inside us?

Where might this parable of the two wolves connect with today's Gospel? Could it be in those really harsh words of Jesus: "if your hand should cause you to sin, cut it off; it is better to enter into life crippled than to have two hands and go to hell. And if your foot should cause you to sin cut it off. And if your eye should cause you to sin tear it out."

Surely Jesus didn't mean this to be taken literally or we would all be walking around with one hand, one eye, on crutches on one foot.

That's not what Jesus means however. Of themselves, it's not our hands, or our feet or our eye that sins. It's what brews in our minds and our hearts that directs our hands, our feet, our eyes. That's where we meet the good wolf and the bad wolf.

Inside us where the two wolves meet each other. We all know the struggle. When someone hurts us, treats us badly, we know the temptation and no doubt the experience of lashing out, of wanting to make that person pay the price. Yet the good wolf is also around, prompting us to bring love and peace into the situation.

And the more we feed the good wolf, the easier it becomes to say goodbye to the bad wolf. Not that the bad wolf will disappear, but if we feed the good wolf, our lives become more joyful, peaceful, hopeful and loving.

Jesus asked his disciples in that Gospel today to look within themselves, to see how their minds and hearts were directing their hands and feet and eyes. And he warned them in our language of the old Cherokee chief not to feed the bad wolf, or else evil will take over their lives.

We are living in strange and difficult times in these Covid 19 days. We see evil on the streets of Melbourne in the violence of the protests this week. We see evil on the streets of Afghanistan as people try to flee the oppression of the Taliban. Today we think of all migrants and refugees seeking a home that is safe and welcoming.

And we also see the goodness of the health workers in their care and protection of people with the corona virus.

We come asking ourselves what is happening inside us. When we look at what's going on in our hearts and minds at present, which wolf are we feeding?

Terry



Over the centuries, religions have been dramatically reshaped by sudden climate shifts. As the world faces an unprecedented ecological crisis, a historian sees the possible emergence of new religious movements and new faiths / **by Philip Jenkins**

Climate catastrophe and the future of faith

Climate change and global warming are now an inescapable feature of the headlines, and that presence will only increase as the United Nations Climate Change Conference, COP26, draws closer. Whether arising from titanic volcanic eruptions, growing or shrinking levels of solar activity, or from changes in the El Niño cycle in the oceans, disasters arising from sudden climate shifts have remade history - and have reshaped the world's religions.

These climate shocks have had a terrifying impact on the lives of ordinary people. When temperatures fell and farming became all but impossible, the results were swift and devastating. Famines and attendant plagues killed millions, while terrified and angry people sought scapegoats to blame for the mounting horrors they saw around. Rebellions, civil wars and massacres readily followed such climate crises. The Four Horsemen of Revelation rode unchecked. History offers a stark warning of some of the consequences we are likely to face in the near future.

There have been climate emergencies every century or so, but some were especially harrowing. One occurred around the year 1320, at the start of the Little Ice Age. That era is best remembered for the wild flowering of paranoia and conspiracy theories directed against outsiders and imaginary enemies of all kinds - against Jews, witches, lepers and heretics. In Catholic Europe, this was the time when the Church formally approved the theory that witchcraft was not just an underhand kind of supernatural malice, but a whole alternate religion of evil, with its satanic pacts and sabbats. The first of what would become the standard model of witch trials occurred at Kilkenny in 1324. This was also the time that extremely pious critics of the Church's wealth found themselves condemned as heretics to be sought out and slaughtered: inquisitors literally demonised groups like the Spiritual Franciscans and the



Albrecht Dürer's woodcut print of the Four Horsemen of the Apocalypse, 1498

Beguines. Meanwhile, Islamic societies decided that it was the Christians who were inciting divine anger, and they inflicted ruinous purges and persecutions on the once mighty Churches of Egypt and Mesopotamia. For societies around the world, the years around 1320 were unforgettably horrible.

Another time of catastrophe followed in the decade after 1675, when the world entered a time of terrifying cold, with all that implied for food shortages, epidemic disease and mass death. This was the darkest and coldest depth of that notorious Little Ice Age. Once again, different societies identified different people to blame for the ongoing disasters. The French government of Louis XIV decided that Protestant Huguenots were the culprits, and persecution followed.

It was in the British Isles that the readiness to believe the worst had some of the grimmest consequences. This was the time of the Popish Plot, which brought so many Catholic clergy and faithful laity to execution

or imprisonment. The idea that Catholics were traitors and conspirators was of course nothing new, but it was in the appalling circumstances of the years around 1679 that anti-papist demagogues found credulous audiences. Of course the priests must be removed or killed: how else could God's anger be sated? On the Welsh borders, we hear of Jesuits literally being hunted to their deaths in the deep snows of the dreadful winters of the time.

Beyond paranoia and scapegoating, such climate crises also inspired new leaders and religious movements that sought to understand the apocalyptic signs of the times, when God's judgement was so overwhelmingly obvious. In terms of extreme cold, the years between 1739 and 1741 were among the worst of the millennium for the transatlantic world. This was the pivotal era of the mighty religious upsurge that is called the Great Awakening, when celebrity preachers like Jonathan Edwards and George Whitefield created mighty movements whose descendants are still with us today, in the form of the evangelical Churches. Edwards told his hearers, unforgettably, that they were "Sinners in the Hands of an Angry God": and looking at the world around them in 1741, who could have doubted such a simple statement of reality?

Time and again, if you look at the great revolutionary eras that transformed religious life and thought, that spawned so many movements, you repeatedly find that these coincided closely with a climate-driven crisis. But however terrifying they were at the time, those past crises were fundamentally different from our circumstances today. Above all, they were transient and temporary, and ended when, for instance, the effects of a volcanic eruption had played themselves out. This time is different. Unless human beings take decisive action, and on a massive scale, our current climate trends are in one direction, towards ever warmer temperatures. The only

real issue is just how bad things will get. Historically, we know that a sudden temperature change of only a degree or so Celsius can have catastrophic effects. By some scenarios, we might be looking at a three- or four-degree increase by the end of the century. The obvious and most often mentioned consequences include rising sea levels, the spread of deserts, threats to food supplies and drinkable water and growing confrontations between communities. Economically advanced states will find it easier to withstand or delay extreme crises; poorer and more fragile communities in the Global South will suffer most, and some are facing catastrophe.

So much is well known, but the religious dimension to the coming crisis is often neglected. One key moment in the public acknowledgement of the climate crisis came in 2015, when Pope Francis made environmental and climate threats a central theme of his encyclical *Laudato Si'*. What was less widely noticed at the time was just how closely this concern was related to the world's emerging religious geography. Over the past half-century, the proportion of the world's Christians living in the Global South, and especially within the Tropics, has grown enormously. By 2050, Africa alone will have over a billion Christians, around a third of the world total. The southward drift is all the more marked for the Roman Catholic Church, which currently finds its largest centres of population in Brazil, Mexico and the Philippines, and with explosive centres of growth in African countries such as Nigeria, Uganda and the Democratic Republic of the Congo. The emerging Christian world coincides exactly with the territories most sharply and immediately affected by climate change. The climate crisis is a human nightmare, but it has a particularly Christian - and Catholic - tinge.

Based on historical precedents, one near-certain consequence of a climate-driven disaster will be a quest for the malefactors thought to be responsible. In most African societies, witchcraft is a deeply established cultural reality, one that has not vanished with modernisation and the growth of cities. In recent decades, witch-hunts and persecutions have been just as likely to erupt in sprawling cities and shanty towns as in villages. There is no reason to believe that such paranoia would be any less in a decade or two, particularly if economic circumstances are as badly affected as is commonly believed. Perhaps the great age of literal witch-

hunts lies in our future, not our past. Another inevitable consequence of climate-driven catastrophe would be a steep rise in interfaith tensions, most obviously between Muslims and Christians, but also affecting Hindus and Buddhists in their respective countries. Social or environmental collapse will not come overnight, but it is not hard to contemplate the structural impact of diminishing resources. In multiple nations, we would expect violent tugs of war over the remaining fertile lands and water supplies. Across Africa's Western Sahel, throughout the vast region of Africa's Great Lakes, environment crisis threatens to provoke calamitous waves of religious wars and persecutions and pogroms.

Communal tensions contribute to the rise of militias, movements and parties, which become revolutionary challenges to states. Commonly, those groups define themselves in religious terms and justify themselves by attacking not just rival faith communities but also other members of the same faith who are seen as deviant or less committed. Attitudes and actions that would once have been unthinkable gain mass support at a time of hunger, social stress and political breakdown. Just look at the spread of extreme fundamentalist and jihadi ideas across West Africa in the past two decades, in a region already very hard hit by warming and threats to water. From the point of view of the Global North, such conflicts in tropical regions have often been viewed distantly, at best as problems demanding charitable outreach or relief. But matters will be very different in our near future because of the role of mass migrations on an unprecedented scale. If and when tropical lands succumb to ruin - when the deserts spread and the cities sink - their former residents will not simply remain in place to die. They will move, in their hundreds of millions.

Almost certainly, the coming crises will produce new religious movements, and even, conceivably, whole new faiths. As in earlier times, we would expect a powerful thirst for religious explanations of the ongoing disasters, and a fresh openness to apocalyptic and millenarian preaching. As in the colonial America of 1741, the evidence for God's furious judgement would be plain to see, as would the utter inadequacy of human solutions.

So what messages will those humbled sinners be willing to accept? Repeatedly in earlier crises, the Book of Revelation has seized the attention of Christians. In the closing chapters of that work, the visionary of

Revelation promises his hearers a glorious future when "there was no more sea" and that much-wished consummation heralds the coming of the New Jerusalem. The time may yet come when believers would so dread the rising seas that they would grasp desperately at promises that those lethal dangers might cease or even vanish altogether. That biblical narrative is also fundamentally concerned with escape and exodus, migration and exile, which will be very familiar to this near-future world.

Migrants and refugees from those regions will increasingly carry their ideas and beliefs, their visions and dreams, far beyond the region, to Europe and worldwide. Already, population movements have had a very sizable religious impact on the Global North, through the spread of Islam across Europe, and at the same time the global diffusion of African patterns of Christian belief and practice. Global South patterns increasingly join the religious mainstream of the North and will eventually dominate it. At the least, newer waves of religious refugees and exiles will continue and accelerate those trends, and they will bring their memories of parched ground, failing cities and dying landscapes. What remains to be seen is just how novel and radical will be the beliefs of those refugees from apocalypse.

My own interest in these matters predates the emergence of global warming as a critical menace. In saying that, I am claiming no status as a prodigy, still less a prophet. I just read a great deal of science fiction, and I was stunned by J.G. Ballard's 1962 novel *The Drowned World*. This legendary book imagines a twenty-second-century world in which global temperatures have soared, the glaciers have melted and what civilisation does survive chiefly exists in the Arctic and Antarctic. Once-temperate lands such as Britain have been engulfed by rising seas and have succumbed to tropical conditions. The point of Ballard's story was to imagine how human consciousness changes in that radically changed environment: if climate change reshapes the world so thoroughly as to make, in effect, a new kind of humanity, what will those future generations think and feel? What kind of faith, or faiths, will exist in a drowned world? Many years later, those questions are more pressing than ever.

Philip Jenkins is distinguished professor of history at Baylor University and the author of *Climate, Catastrophe, and Faith: How Changes in Climate Drive Religious Upheaval* (Oxford University Press).



Lockdown Light

A weekly series bringing 'light' to this time of lockdown...

Lockdown Light—week four

A weekly series bringing 'light' to this time of lockdown ...

Well and truly done with sourdough starters? Not interested in another DIY project? 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



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Christmas is coming!

We are sending a reminder to any sponsors who may like to send a gift to their sponsor child(ren). As you may have heard there are major problems with shipping around the world so we have an absolute deadline of October 6 for gifts to be received.

Please wrap your gift and put the child's name on it clearly along with your name. A smallish gift would make it easier for shipping at this time.

To post your gift please send to:

Juanita Troemml,
18 Larnaca Court,
Templestowe 3106

Allow for AusPost delays!

Anybody around the Eltham area could drop their gift to Glenys Gayfer, 1/59 Progress Road, Eltham North, 0411 196 395.

For further information or to discuss your needs or queries please ring or message Juanita – 0409 514 565 Many thanks!

Yet another deferral of a fundraiser!

Due to COVID and the restrictions we are under, we sadly need to defer the planned *Grazing Table Afternoon* and Zoom connection with Emely, our staff and some of our sponsored young people which was to be held on October 17. We are extremely disappointed about this but the plan is to try again early next year.

**Thank you all for your ongoing support
KAID Australia Committee**



Prison Fellowship Australia
RESTORING LIVES INSIDE OUT

Prayer Diary

Fri 24: Pray for The Prisoner's Journey & the Sycamore Tree Project courses being rolled out across the country & the world. These are strong & effective gospel based programs with a clear message of repentance, forgiveness, reconciliation & healing.

Sat 25: Friends of Dismas is a church group that offers a place for people who have been in prison & are now released to gather for worship & discipleship. Pray for the three congregations meeting via phone hook-up at the moment that they would be a source of encouragement & life for those who attend. Pray for the pastor, Paul Moore as he leads the three groups.

Sun 26: Give thanks for the opportunities we have for us to share our ministry with churches & Christian groups in Victoria. Pray for those that have had to be rescheduled due to the Covid situation and pray for new opportunities to open up for us to share this valuable ministry with people.

Mon 27: Join us for prayer this morning as people from across Victoria spend 30 min praying for those in prison & those affected by crime & incarceration (Zoom Meeting ID: 861 5107 6709; Passcode: 458560)

Tue 28: Pray for our Camp for Kids program after the recent Camp had to be cancelled due to Covid restrictions. Today we are meeting to consider other camp options & the possibility of running some smaller camps as soon as restrictions allow.

Wed 29: Two prisons in the metropolitan area have had positive Covid cases in staff and inmates. Pray for their care and recovery and that the outbreaks would be contained.

Thu 30: Give thanks for our T24 volunteers who have continued to respond to requests from prisons to transport people who are being released from prison to their accommodation.

Fri 1 Oct: Pray for Prison Chaplains as they care for those in prison and as they are prevented from entering prisons for the time being.

AFGHANISTAN – an Eltham Story

Ten years ago, two unaccompanied minors came to live with us in Eltham. Both are Hazara men from Afghanistan. As the eldest sons, both had been persecuted by the Taliban and had to flee for their lives. Javid was 16 years old, and Ayoub was 15 years old. They have become our “Hazara” sons. Over the last 10 years the boys have become permanent Australian residents, qualified for employment and have full time jobs. They have been to Pakistan to meet up with their families, and have first become engaged, and then married. In 2017 they both lodged Partner Visa Applications, but because they originally came by boat, the government has placed their applications at the bottom of the pile. When the current Afghanistan violence erupted it was swift, unexpected and devastating. Both wives, Shah Gul and Bano, are trapped in Kabul. At the time the Australian Government issued both girls an offer of an evacuation flight and a Temporary Humanitarian Stay 449 Visa. But to activate these they had to get to the Kabul airport, through Taliban checkpoints and amidst crowds of other desperate Afghan nationals trying to leave. For two days, with no food and filthy water, violence erupting around them, they stood in line with a male cousin assisting. Bano reached the airport gate and was turned away by an Australian official because her “visa” was on her phone and not a paper copy. Shah Gul tried to access the airport an alternative way, walking for a day through a canal of sewage running beside the fence-line. Eventually an Australian official turned her away because she did not have an Australian passport.

It is easy to point the finger and lay blame. But that is not helpful. We commend ALL the personnel who went back to Afghanistan to try to get these vulnerable, persecuted people out. They put their lives at risk, and some died. It was inevitable that people would be left behind. Now that “our girls” have become stranded, we are working tirelessly to get them out. We have the most



extraordinary group including Buddhists, Jews, Christians, Muslims and people of no faith; Americans, Australians, and Pakistanis – all working to find solutions.

Currently, we have ascertained that Bano’s visa offer has been confirmed, and with this she will be able to fly to Australia. Sadly, Shah Gul’s documents have been “lost” in the system. We are desperately trying to have these located, because without them, she cannot leave Afghanistan.

Now we enter murky waters. There are no flights leaving Kabul airport, so to get a flight from Pakistan, the girls must cross the border (highly dangerous), and travel to Islamabad. Once there, they present to the Australian Embassy and a decision is made (no selection criteria provided) as to whether they are offered an Australian assisted flight (at reduced cost) or must pay full fare on a commercial flight. Because of Covid-19, flights to Australia are limited and all the economy seats are fully booked 6 months in advance. The only tickets available are business or first class seats. Once in Australia they must pay their own quarantine costs, and the domestic flight from either Sydney or Perth to Melbourne.

The whole scenario is utterly overwhelming. But this is where faith comes in. We believe, in every bone in our bodies, that these girls WILL “come home to us”. We can’t save the world. We can’t solve Afghanistan’s problems. But we CAN save these two young women, and every individual we save, is one less lost.

We have a “bring the girls home” donation fund running, to help the boys cope with the financial costs. If you wish to participate, banking details are attached. We ask you to pray for all Afghans, and for all the people helping displaced peoples around the world.

God Bless

Miranda Armstrong &
Marlis Dopheide

Donations can be made to:
Account Name: Afghanistan
BSB: 633 000
Account No: 186 608 782

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

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.'



Prayers of the Faithful for 26 Sep 2021 26th Sunday in Ordinary Time

Leader: Ever present God, we come into your presence now in prayer, for our own needs and the needs of our world.

That we, your pilgrim Church in Melbourne listen for the Spirit speaking in all of us, as we look to give birth to a church that is a relevant, nurturing, presence of God's love and compassion for all people.

Let us pray to the Lord. **Lord, hear our prayer.**

Blessed are the peace makers, they shall be called the children of God. Let us use our gifts to bring about this Peace. Peace between countries, peace among all people, peace in our families, and peace in our own hearts.

Let us pray to the Lord. **Lord, hear our prayer.**

Touch our hearts that we may hear the cry of the earth and the cry of the poor as Jesus did, and work toward healing, wholeness and oneness of all life in Christ.

Let us pray to the Lord. **Lord, hear our prayer.**

That the Light shine through into restless, confused hearts and minds as we struggle at this moment in time, to see a clear path through these controversial and troubled COVID days.

Let us pray to the Lord. **Lord, hear our prayer.**

During these lockdown days, more than ever let us keep hope alive in our hearts! People of hope reach out to each other in love and kindness, knowing God is always near.

Let us pray to the Lord. **Lord, hear our prayer.**

We remember and pray for those of our communities who are unwell. In their struggle may they feel the presence and peace of Jesus, in the tender care of family, dear friends and carers.

Let us pray to the Lord.

Lord, hear our prayer.

May those who have died recently and those whose anniversaries occur around this time live in the light and fullness of God's everlasting love. We remember especially *Catherine Griffiths and Tom Way*.

Let us pray to the Lord.

Lord, hear our prayer.

Leader: With trust in your compassion and great love for us, Lord, we confidently place our prayers before you.

All: **Amen**

