

# 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.

## There is a lot of catching up to do

**Welcome to the busy month of February.**

Dear Parishioners and Friends of St. Francis Xavier and Our Lady Help of Christians, I have never been so glad to say good bye to the month of January - in my life - with all its 'heat' and tension, surrounding strange weather and RAT testing. This past 'Christmas & New Year' celebrations seemed to spark off a terrible wave of panic among people and society as the tsunami of the Covid-19 Omicron virus took hold of peoples lives and gave panic to the public at large. My family too was not spared this nightmare - many hours spent sitting in cars with children on very hot days to try to get tested, after positive results were recorded among family members at Christmas and New Year's Eve functions. Followed by many days of isolation before the test results were returned. Truly, a bloody nightmare - and if that wasn't enough, Lenny ( the parish Labrador ) managed to break a 'toe' on Monday morning at 7am the third day of the new year - attempting to chase a rabbit, thus two weeks of isolation! Thank God for the Cricket & Tennis.

Schools are now back and slowly moving into a new term with a new 'normal' of regular RAT testing for all. Obviously, it is not going to be an easy first term for Students, Parents and Teachers, but with 'good will' and a happy disposition we can help all survive this next chapter of our new world reality.

After two full years of this Covid-19 reality, the experience and celebrations of the sacraments are being offered at each of the weekend masses for students requiring First Eucharist and families catching up with Baptisms too. Thus, the month of February will be full of happy moments for a lot of our parishioners! It is time to catch up with so many students and families who have done it hard over the past 2 years and been locked up or isolated for our Catholic Faith Community.

The next 4 weeks are a part of 'Ordinary Time' - Lent starts the first week of March.

Welcome one and all, to the busy month of February.

*Michael*



## R.C.I.A. Rite of Christian Initiation of Adults

An open invitation is extended to people who are not Catholic or as adults have not received the Sacraments of Baptism or Confirmation. Please contact us and let's begin our enquiry time together. Eltham and Montmorency Catholic Communities welcome your participation.

*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](http://pol.org.au/eltham) or [pol.org.au/montmorency](http://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 Priest**

**Michael Sierakowski - Moderator**

[michael.sierakowski@cam.org.au](mailto:michael.sierakowski@cam.org.au)

#### **Parish Office**

86 Mayona Road

9435 4742

Mon - Fri 9am-3pm

[montmorency@cam.org.au](mailto:montmorency@cam.org.au)

**Kate Kogler:**

**Parish Secretary**

[eltham@cam.org.au](mailto:eltham@cam.org.au)

**Peter Williams:**

**Child Safety Officer**

[SFX&OLHC.ChildSafety@cam.org.au](mailto:SFX&OLHC.ChildSafety@cam.org.au)

**Website:**

[www.pol.org.au/montmorency](http://www.pol.org.au/montmorency)

[www.pol.org.au/eltham](http://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](mailto:eltham@cam.org.au)

#### **Schools**

**St Francis Xavier Primary School**

**Principal:** Philip Cachia: 9435 8474

[principal@sfxmontmorency.catholic.edu.au](mailto:principal@sfxmontmorency.catholic.edu.au)

[www.sfxmontmorency.catholic.edu.au](http://www.sfxmontmorency.catholic.edu.au)

**Holy Trinity Primary School**

**Principal:** Vince Bumpstead: 9431 0888

[principal@htelthamnth.catholic.edu.au](mailto:principal@htelthamnth.catholic.edu.au)

[www.htelthamnth.catholic.edu.au](http://www.htelthamnth.catholic.edu.au)

**Our Lady Help of Christians Primary School**

**Principal:** Patrick Green: 9439 7824

[school@olhceltham.catholic.edu.au](mailto:school@olhceltham.catholic.edu.au)

[www.olhceltham.catholic.edu.au](http://www.olhceltham.catholic.edu.au)

## RECONCILIATION

available upon request

please call the Parish Office 9435 4742

### Collections: 23 January 2022

Community	Thanksgiving	Presbytery
OLHC	\$360.00	\$791.70
SFX	\$1,405.00	\$933.95

## Monty & Eltham Calendar of Events

### **Saturday 5**

12:00pm Baptism - Patrick Montmorency

6:00pm Mass & First Eucharist Montmorency

### **Sunday 6**

8:30am Mass & First Eucharist Montmorency

10:00am Mass & First Eucharist Eltham

12:00pm Baptism - Zac, Ivy, Pearl, Huxley Montmorency

### **Tuesday 8**

9:30am Mass Montmorency

11:00am Funeral - Rachael Byrnes Eltham

### **Wednesday 9**

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

### **Thursday 10**

9:30am Liturgy of the Word with Communion Montmorency

10:30am ASRC food collection Montmorency

### **Friday 11**

9:30am Mass Eltham

### **Saturday 12 - Chaplaincy Sunday**

3:30pm Baptism - Adriano, Sasha Montmorency

6:00pm Mass Montmorency

### **Sunday 13 - Chaplaincy Sunday**

8:30am Mass Montmorency

10:00am Mass & First Eucharist Eltham

12:00pm Baptism - Zara, Franklin Montmorency

### **Tuesday 15**

9:30am Mass & SFX School Mass Montmorency

11:00am Prayer Shawl Eltham

11:00am School Mass Holy Trinity

### **Wednesday 16**

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

7:30pm Small Church Community Montmorency

### **Thursday 17**

9:30am Liturgy of the Word with Communion Montmorency

10:30am ASRC food collection Montmorency

### **Friday 18**

9:30am Mass Eltham

### **Saturday 19**

12:00pm Baptism - Maeve, Leo, Cody-James, Jack, Chloe Montmorency

6:00pm Mass & First Eucharist Montmorency

### **Sunday 20**

8:30am Mass & First Eucharist Montmorency

10:00am Mass & First Eucharist Eltham

12:00pm Baptism - Lucia, Henry, Chloe, Zachary, Heidi Eltham

### **Monday 21**

6:30pm Sisters & Mistresses Choir Eltham

### **Tuesday 22**

9:30am Mass Montmorency

**Support Montmorency Parish by giving with CDFpay**

Simply scan the QR code with your mobile phone and in a few easy steps you can quickly and securely give to your parish.



**Support Eltham Parish by giving with CDFpay**

Simply scan the QR code with your mobile phone and in a few easy steps you can quickly and securely give to your parish.





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:

Rita Alampi, Immaculata Caruso, Marika Deylen,  
Eileen Frawley, Verna Maloney,  
Mariano Dalla Riva, Antonina Salvatore,  
Grace Catherine Vincent,  
Richard Zann, Eileen Zann, Eva Zann

For those in need of healing, remembering especially:

Rita Bevanda, Kim Brisbane,  
Debbie Edgley (nee Vanderwert),  
Kate Lagerewskij, Andrew Pighin, Agatha Spina

**Eltham**

For the recently deceased:

For those whose anniversaries are at this time:

Chris Mullens

For those in need of healing, remembering especially:

To include an anniversary please contact Parish House  
9435 4742 or [eltham@cam.org.au](mailto:eltham@cam.org.au).

**Roster for WEEKEND 12/13 February 2022**

**Montmorency**

Said, Mike & Marie ASRC

**Eltham**

Donnellan, Denice	Eucharistic Minister
Frediani, Gabriella	Altar Society
Furtado, Lorraine	Commentator
Goss, Marion	Eucharistic Minister
Haines, Geoff	Reader
Scannell Family	Pilgrim Rosary Statue



**Congratulations to all who celebrate their sacraments this weekend:**

**Saturday 5 February**

St Francis Xavier, 12:00pm

Patrick Chahda

Baptism

St Francis Xavier, 6:00pm

William Griffiths

First Eucharist

Akasha Lautee

First Eucharist

Roxy Raynes

First Eucharist

Archer Richards

First Eucharist

Lily Salvitti

First Eucharist

Lily Torcasio

First Eucharist

**Sunday 6 February**

St Francis Xavier, 8:30am

Ella Harvey

First Eucharist

Our Lady Help of Christians, 10:00am

Eloise Bell

First Eucharist

Oscar Blaszkowski

First Eucharist

Harry Chandler

First Eucharist

Sophia Ramunno

First Eucharist

Indiana Stagg

First Eucharist

St Francis Xavier, 12:00pm

Huxley Borgonha

Baptism

Ivy Burton

Baptism

Pearl Burton

Baptism

Zac Zorzi

Baptism

**Prayers of the Faithful for 6 Feb 2022 - Fifth Sunday in Ordinary Time**

**Leader:** As we come together, each of us brings worries, anxieties and fears. We gather them all together and entrust them to the one who heals his suffering people. With confidence, then, we turn to God in prayer.

For the Church: that we may be always attentive to God's invitations and allow Jesus to draw our attention away from our fear and our own limitations, so that we can respond to all that God asks.

Let us pray to the Lord.

**Lord, hear our prayer.**

For our parish community: that we have the grace to deeply listen. That we may follow Christ away from the noise and demands of daily life and enter the silent depths of our hearts, where we can hear God's words of life and love.

Let us pray to the Lord.

**Lord, hear our prayer.**

For students, teachers and staff returning to school: that they will be kept safe and healthy and enjoy a productive learning and teaching environment this school year.

Let us pray to the Lord.

**Lord, hear our prayer.**

For a great recognition of our poverty: that the Spirit of God will help us acknowledge how much we need God, freeing us to ask for help, and opening us to receive God's wisdom and insight.

Let us pray to the Lord.

**Lord, hear our prayer.**

For peace: that God will inspire those working to reduce tensions in Europe, bringing forth a new understanding of one another's concerns, and opening new pathways for justice, respect and peace.

Let us pray to the Lord.

**Lord, hear our prayer.**

For all who are sick and those who are listed in our bulletin. May they experience the healing touch of Christ.

Let us pray to the Lord.

**Lord, hear our prayer.**

We pray for those who have died recently; we also remember Rita Alampi, Immaculata Caruso, Marika Deylen, Eileen Frawley, Verna Maloney, Chris Mullens, Mariano Dall Riva, Antonina Salvatore, Grace Catherine Vincent, Richard Zann, Eileen Zann and Eva Zann, whose anniversaries occur at this time. May they rest in the peace and love of Christ.

Let us pray to the Lord.

**Lord, hear our prayer.**

**Leader:** God of life, hear the prayers we have spoken and those held deep within our hearts. We ask this through Christ our Lord.

**All: Amen**

A new biography, which portrays Benedict XVI as a reluctant pope, set on rescuing the Church from a hostile modern age, fails to capture the complex, original quality of his thinking / **by Austen Ivereigh**

# Defender of the faith

**There have** been many biographies of popes while still popes but, until Peter Seewald's two-volume *Benedict XVI: A Life*, never before one of a still-living retired pope. If he is still with us, in mid March, Joseph Ratzinger will have spent nine years as Emeritus Bishop of Rome, as Francis correctly referred to him on the night of his election.

I was fascinated to know how Seewald would handle this remarkable, final chapter in the second volume of his Benedict biography. How has it worked out? How have the two Popes connected, related? What is it like for Benedict, looking back at his pontificate in the light of what came next?

Only that final chapter never comes. In Part One, Seewald follows Fr Ratzinger from celebrity professor in Tübingen in 1966 through to his 1977 appointment as Archbishop of Munich; Part Two covers his long tenure as cardinal prefect of the Congregation for the Doctrine of the Faith from 1981 until his election as Pope in 2005. Part Three is the pontificate, ending with the famous resignation in February 2013, at which point - but for some answers to a few "final questions" that dispose of charges that he is interfering in Francis' pontificate - Seewald slams on the brakes.

It is easy to see why. Seewald would have needed to deal with the undignified bids by the opposition to Francis to suborn the emeritus papacy, the various fateful co-publishing ventures that Benedict was forced to disown, as well as writings and speeches that stirred misunderstandings. You can see why neither the emeritus nor his secretary, Archbishop Georg Ganswein, wanted Seewald going there. And Seewald's deference to these wishes is a reminder that Benedict's long-standing interviewer is an insider, part of the circle of trust, which brings both strengths and weaknesses.

A German journalist reconverted to Catholicism by Benedict who has often sat down with him over the decades to create best-selling books, Seewald enjoys unrivalled access, above all to Archbishop Ganswein, Benedict's personal secretary since 2003 and for many years now his carer and gatekeeper. Seewald understands, as perhaps few do, how Benedict thinks, and his life's mission, with which the biographer identifies.

To appreciate how a great teacher thinks



Benedict XVI pictured in 2011

- and Ratzinger is perhaps the greatest contemporary teacher of the Catholic faith - a disciple beats a cretic anxious to prove their impartiality. If, like me, you admire Benedict and his teaching, *Benedict XVI: A Life* will remind you of just how dazzling a thinker he is, and give you fresh insights into his character: anxious, slightly controlling, in need of order ("Sister Christine, have you been dusting the books? The Kafka is upside down"), but kindly, self-effacing, modest and obedient.

**Yet it has** the deficiencies you might expect in a reporter who has never been a specialist follower of Church affairs. To describe the "reforming forces" after Vatican II as "battling for an all-purpose Church, in which autonomous church members would be the measure of all things, led by the high priests of the zeitgeist", is a straw man that Ratzinger himself would never have created. To characterise the St Gallen group around Cardinal Carlo Maria Martini as "aiming to make the Church much more modern by things that were thought of as reforms" is lazy and contemptuous; and any journalist who writes of Archbishop Carlo Maria Vigano's attack on Francis in 2018 that "Benedict XVI had proceeded against McCarrick, but then Pope Francis

de facto lifted the sanctions", just hasn't followed the story.

These examples, and there are many more, are wince-inducing, yet mostly they are due to Seewald simply not grasping the big issues at stake. So he explains the reasons for Benedict's 2007 edict, loosening the restrictions on celebrations of the Old Rite Mass, in terms of concern for the Church's "unbroken identity", but then makes three outrageous claims: one, that fears that *Summorum Pontificum* would lead to an anti-Vatican II traditionalist Mass movement proved baseless (long before Pope Francis restored the restrictions last summer, those fears had been proved right); two, that *Summorum Pontificum* "created a new awareness of the beauty and holiness of the classic Catholic liturgy", a claim for which he asserts no evidence; and three, that a preference for the preconciliar Mass followed the fashionable trend to return to slow food and unadulterated wine. Seewald is an unreliable narrator in other ways, not least in his clumsy attempts to disguise Ganswein as his source.

True, Ganswein is often quoted and footnoted, but often the tracks are poorly covered over: in the put-downs of Ganswein's predecessor as Cardinal Ratzinger's secretary, Josef Clemens, and of his former housekeeper, Ingrid Stampa, for example; or in the withering (and unjust) critiques of Benedict's communications chief, Fr Federico Lombardi. Seewald even attributes to "Curia personnel" the story of a stand-up row between Ganswein and secretary of state Tarcisio Bertone. Yet his account of the row is woolly one-sided, and includes a direct block quote of the earful that Ganswein gave Bertone about his mismanagement of the Curia, for which Ganswein himself must have been the source.

**Being a** German journalist at home on his own turf served Seewald well in Volume I, and does so again in the first 150 pages of Volume II. In Tübingen, Ratzinger and Hans Kung are the two celebrity theologians of their day, and Seewald nicely milks the contrasts between the austere ascetic German and the media-pandering Swiss: in how they moved around (Ratzinger on a bicycle, Kung in an open-topped sports car), lived (modest house with balcony versus ostentatious villa with indoor swimming pool) and, of course, in their theological divergences, with Ratzinger quietly triumphant as Kung slides - in Seewald's telling - into heterodoxy and egomania.

Citing Benedict, Seewald disposes of the myth, promoted by Kung after they fell out, that Ratzinger was turned into a conservative by the traumatic impact of the student protests of 1968. It was not the students but the theologians that turned him: Ratzinger's mission - which became clear especially after the spectacular success of his *Introduction to Christianity* - was to rescue the faith of

the people from the distortions of the intellectuals. Ratzinger had a passion for the truth and a reformer's zeal to rehabilitate it by communicating it. The future of the Church depended on a correct interpretation of the Second Vatican Council, through a hermeneutics of reform in continuity rather than through the hermeneutics of rupture. This was key to realising the council's purpose. Ratzinger planned to spend the rest of his life carrying out his mission as an astonishingly brilliant academic theologian and writer with no desire - or natural ability, as Seewald often reminds us - to embrace a governance role in the Church. Yet in 1977 he was given the Archdiocese of Munich, and four years later, despite his best efforts to resist John Paul II's bid to make him the theological architect of his pontificate, he was recruited as his doctrine chief.

For Seewald, Benedict's mission is to rescue the Church from "ruthlessly advancing modernity". In the remaining 400 pages he shows little interest in exploring the ecclesiological and theological tensions caused by the Wojtyla-Ratzinger understanding of the council being imposed via the papacy. "Benedict saw his main task as renewal through proclaiming the Church's message," Seewald declares at one point, and one senses that his biographer's job is simply to tell that story: Ratzinger boldly and articulately proclaims the truth; modern people, including progressive liberals, hate him for it. What is there to discuss? Even when Benedict makes a bad mistake - not understanding how his Regensburg address would go down in the Muslim world, for example - Seewald tells it straight, shedding no new light, but frames it as a regrettable gift to Benedict's critics.

**The problem** with the Ratzinger-versus-the-zeitgeist hermeneutic is that it misses vital stories that fill out a more complex, nuanced figure, verging at times on a caricature of Ratzinger-Benedict that fails to capture the original quality of his thinking and leadership. Here are three examples that leapt out at me. The first is Latin America, where Seewald gets that the first 1984 Congregation for the Doctrine of the Faith Instruction on liberation theology was critical of Marxist sociology and political utopianism, but misses that in the second one, of 1987, Ratzinger praises the great gifts of Latin America's vibrant postconciliar theology, including liberation from unjust structures, the option for the poor, base communities and popular religiosity. Having missed the story of how Ratzinger grew more convinced that Latin America held the future for the Church, he later overlooks how, as Pope, he was the great enabler of the meeting of the continent's bishops at Aparecida, Brazil, in May 2007. Aparecida turned out to be the most significant synodal gathering of the past decades, and coincidentally the nursery of the Francis pontificate. Yet Seewald says nothing about how Benedict allowed Aparecida to go ahead - John Paul II had denied permission - nor about his long, warmly applauded speech



Peter Seewald presents Benedict XVI with a copy of his book *Light of the World: The Pope, the Church, and the Signs of the Times* in 2010

opening the meeting, which healed decades of hurt (Benedict famously said the preferential option for the poor was implicit in Christology); nor how, in his recognition of the Aparecida document as a legitimate expression of the local Church's Magisterium, Benedict broke with John Paul's centralism.

Then there is Seewald's description of *Caritas in Veritate*, Benedict's impressive social encyclical of 2009, in which he not only passes over the one really big idea in it - the economist Stefano Zamagni's gift economy - but fails to mention how much the libertarian Catholic right in the United States hated it. He claims there was "worldwide praise" for the encyclical, yet who can forget the attacks on it led by John Paul II's biographer, George Weigel, who famously told Catholics they should read the encyclical's prologue and ignore the rest? Or consider the impact of Benedict's nuanced remarks on the use of condoms in the struggle against Aids. Seewald explains the thinking behind Benedict's famous critique of the condom strategy on the flight to Cameroon in 2009, and reminds us that the Pope later clarified that condoms could be justified in particular cases, and even be a sign of moral awakening by, for example, prostitutes. But he makes no mention of the rigorists and traditionalists who excoriated the Pope for his errors. (We have become familiar with this kind of ferocious, contemptuous language from these groups under Francis, but at the time it was breathtaking.) These reactions do not fit Seewald's frame in which, as he puts it, loyalty to the Pope was "synonymous with small, conservative groups". That wasn't true then, and it most certainly isn't now.

**Seewald's other** constant theme is that of the reluctant prefect and Pope who wants only to be released back to his books. Thwarted by John Paul II's merciless insistence that he remain in post, and again by the cardinals voting for him in 2005 - he saw his election as God's will, but also as a guillotine dropping from on high - Benedict regarded himself as unable, for reasons of health and age, to carry through long-term projects and major reorganisations. Seewald uses his weaknesses in governance - not a good manager of

people, indecisive, unwilling to face problems - to reinforce this narrative of sacrificial service, and the bathos of a deeply introverted thinker forced, as Benedict himself put it to his biographer, to "[NB4] "descend into the nitty gritty of actual conflicts and events". Combined, these two frames (the reluctant Pope, defending the Church from modernity) portray Benedict's pontificate as a kind of holding operation, devoid of deeper purpose, overseen by a noble servant of God's will.

But is there not another side to Ratzinger the Reluctant: the powerful ego of the intellectual with a divine destiny to shed clarity in the midst of confusion? If Benedict's often seemed a papacy exercised by remote - he found heads of state tiresome, insisted on Mass and meals alone, reduced private audiences to a minimum and escaped each week to Castelgandolfo to write - it was arguably to ring-fence his mandate, even from the papacy.

Yet he was also ambitious to use his office to engage Europe's secular intellectuals in dialogue, with an endearing confidence in the evangelising power of reason, long after the world had abandoned books for the shopping mall. Notwithstanding the lack of results, it is where the ambition and greatness, surely, of the Benedict papacy is to be located. Meanwhile, the conviction of a divine mission to explain and clarify explains so much about Ratzinger: both his glories and his failures, his faith and his temptation, his humility and his ego. Is it not why Benedict has been so keen, as emeritus, to clarify the record, to explain himself? Is it not why he has agreed to collaborate yet again with Seewald? And is it not why he has proved so vulnerable to people preying on him these nine years, persuading him to write for ill-fated projects?

**The resignation** was Benedict at his boldest and most prophetic. Seewald dedicates the final part of his book to it, and rightly, for it is a complex story, one that plays to the journalist's strengths as an insider-reporter rather than a chronicler. A decision born of age and frailty, prayed over and discerned, that followed on from the butler's betrayal but was not a response to it, Seewald adds to the record in significant ways by listening to both Benedict and Ganswein. But then it all just stops. For all the Seewald hams up the historical drama of it all, there is a sense of something missing, that this consequential act can only be understood in the light of what follows: Benedict's final chapter. Perhaps, when another comes to tell that story - if Seewald is not already writing Volume III - the bigger, more complex, more daring Benedict will find his Boswell.

**Austen Ivereigh** is a fellow in Contemporary Church History at Campion Hall, at the University of Oxford. He is the author of *Wounded Shepherd: Pope Francis and his Struggle to Convert the Catholic Church*. Benedict XVI: A Life Volume II: Professor and Prefect to Pope and Pope Emeritus 1966 - The Present by Peter Seewald is published by Bloomsbury Continuum.

## Prayers of the Faithful

We are looking for more people to become involved in this important ministry for our joint SFX/OLHC parishes.

You don't have to be a Shakespeare, just someone who is prepared to write prayers on behalf of the community. Help is available if you are unsure of what or how to write.

At the moment, we only have a small number of people on the roster, which means that their turn comes around frequently, so it would be good to have a few more to spread the load.

We are looking for volunteers especially from OLHC.

Please give some thought to becoming involved.

Contact **Kathleen** if you would like to help.

(0432 931 105)



## St Vincent de Paul - Montmorency Conference

Now that most of us are back from our Christmas and New Year break, and the kids ( and grandkids) are back at school, the Montmorency Conference of SVdP would like to take this opportunity to say THANK YOU for all the support parishioners and our school communities at Holy Trinity, SFX and CLC gave to our Christmas appeal.



As a result of your support we were able to deliver Christmas hampers full with Christmas foods, sweet delights and gifts together with vouchers to enable families to buy fresh produce.

Without your generosity, Christmas day would have been just a day like every other day.

So, thank you all.



**St Vincent de Paul Society**  
*good works*

## Chaplaincy Appeal 2022

Next weekend is the Chaplaincy Appeal in the Archdiocese of Melbourne. Each year a special collection is conducted in all parishes for the purpose of supporting the vital work of our Catholic chaplains. The Chaplains support thousands of Victorians every year in hospitals, prisons and youth justice centres, and those living with HIV/AIDS. Your gift can help people find comfort and hope as they go through some of their darkest hours and times of need.  
**Please give generously.**

You can donate using the envelopes available or online at [www.catholiccarevic.org.au](http://www.catholiccarevic.org.au) or call (03) 9287 5513.



**Prison Fellowship Australia**  
RESTORING LIVES INSIDE OUT

## Prayer Diary

### Saturday 5

Pray for Prison Fellowship in neighbouring Papua New Guinea and for the General Manager Poro Renagi. The Prisoner's Journey program is one of their key activities in PNG prisons.

### Sunday 6

Continue to uphold people in prisons who lead/meet for prayer, bible studies and/or church services. Pray that they would feel God's presence as they meet and also as they reach out to fellow inmates with the message of hope and restoration through Jesus.

### Monday 7

Please join us for prayer this morning as we pray together for the men and women in prisons and those involved in prison ministry in many ways.

**Theme:** Reconciliation.

**Zoom Meeting ID:** 861 5107 6709.

**Passcode:** 458560.

### Tuesday 8

Thank God that the first proper visit of our volunteers to the Thomas Embling Hospital last week went very well. Our two volunteers had good interaction with some residents and were encouraged to know that their visit has had a positive effect as well as by the staff who were all very supportive.

Please pray for healing and restoration for the patients as they deal with severe mental illnesses and issues.

### Wednesday 9

Pray for reconciliation and restoration of relationships for people in prison and their families.

### Thursday 10

Last week we met with a staff member in a Victorian prison. It was a very positive meeting and we were able to show our appreciation for the way program staff in prisons really do try hard to support and assist the men and women in their care. She responded with the following: *It is also great to work with an organisation like PF that have the same proactive thoughts and passion to support the men and women in custody like we do.* Thank God for our dedicated prison staff and pray for them especially at the moment when there is no access for people external to the prisons.

### Friday 11

Pray for people who have been released in the last week. Pray that they would find support and encouragement as they adjust back to life outside of prison.



[www.caritas.org.au/news/latest-news](http://www.caritas.org.au/news/latest-news)



**Eruption of volcano leaves Tonga in dire need for support**

[Read more](#)

## Caritas Ambassador

As a Caritas Ambassador, it's my role to connect the local Catholic community to the mission of Caritas.

I am responsible for promoting the work of Caritas Australia within the parish and schools where possible through advocacy and relationship building.

I am appointed by the Caritas Australia in communication with the Parish Priest.

### For this role, I need to be committed to:

- the mission of Caritas Australia (CA) in our quest to end poverty and injustice through the realisation of human dignity for all people
- the principles of Catholic Social Teaching which underpin our work, such as dignity of the human person and the common good
- our Code of Conduct which outlines the professional behaviour that is expected of me
- the safeguarding of children and vulnerable adults in line with laws, standards and Caritas Australia's policies and procedures

### In my role, I aim to:

- At a minimum, speak during Lent about the annual Caritas' Project Compassion campaign using provided materials.
- If able to, connect with schools in the parish to encourage them to register for on-line Caritas Conversations and use the Caritas Justice Resources.

### What Caritas will do for you:

- Connect you to our International program staff through on-line events, so you can engage with the Project Compassion stories personally.
- Connect you into a local network of other Caritas Ambassadors.
- Provide a Caritas welcoming and commission ceremony and provide resources for your local parish to do the same.

### For this role I need to have:

- A strong commitment to the mission of CA, the ethos of the Catholic Church and Catholic Social Teaching
- Adequate organisational and interpersonal skills
- A preparedness to work collaboratively with your Parish Priest and Caritas Diocesan Director

### In my role, I will interact primarily with:

- The Caritas Diocesan Director for my diocese
- Clergy and parish representatives and volunteers – to promote the mission of CA
- Schools in the parish /education representatives – to promote the mission of CA



## Positions Vacant

- Parish Secretary, St Brendan's & Holy Rosary Parishes, Flemington
- Sacramental Coordinator, St Dominic's East Camberwell Parish
- Pastoral Youth Worker, Parish of St Macartan's, Mornington
- Continuous Improvement Specialist - Client Services Group, CDF
- Office Coordinator, Catholic Social Services Victoria (0.8 FTE)
- Communications Administration Support Officer, East Melbourne
- Executive Officer, Victorian Council of Churches, Melbourne
- Sacramental Coordinator, St Dominic's East Camberwell Parish
- Parish Secretary, St Luke's Parish, Lalor
- Parish Secretary, St Gregory the Great Catholic Parish of Doncaster

Further details of the above positions can be found on the Archdiocese website at:

<https://melbournecatholic.org/job-vacancies>



## VOLUNTEER OPPORTUNITY ASSISTING REFUGEE STUDENTS

**MERCY CONNECT MELBOURNE** – Mercy Works Ltd. is currently recruiting volunteers to support Refugee Students and Asylum Seekers in Primary and Secondary schools across the Melbourne Archdiocese. The volunteer commitment is approximately half a day per week for four school terms. Experience working in an educational setting is preferred but not limited to.

Please contact Sr. Mary Lewis RSM for an application form and further information. A Training Day for new volunteers with emphasis on Child Safeguarding will take place prior to commencement.

Email: [somml@bigpond.com](mailto:somml@bigpond.com) (preferred for contact )

Website: [www.mercyworks.org.au](http://www.mercyworks.org.au)

Mercy Connect Melbourne Tel: 9326 1895

## Gospel - Luke 5:1-11

Jesus was standing one day by the lake of Gennesaret, with the crowd pressing around him listening to the word of God, when he caught sight of two boats close to the bank. The fishermen had gone out of them and were washing their nets. He got into one of the boats - it was Simon's - and asked him to put out a little from the shore. Then he sat down and taught the crowds from the boat.

When he had finished speaking he said to Simon, 'Put out into deep water and pay out your nets for a catch.' 'Master,' Simon replied 'we worked hard all night long and caught nothing, but if you say so, I will pay out the nets.' And when they had done this they netted such a huge number of fish that their nets began to tear, so they signalled to their companions in the other boat to come and help them; when these came, they filled the two boats to sinking point.

When Simon Peter saw this he fell at the knees of Jesus saying, 'Leave me Lord; I am a sinful man.' For he and all his companions were completely overcome by the catch they had made; so also were James and John, sons of Zebedee, who were Simon's partners. But Jesus said to Simon, 'Do not be afraid; from now on it is men you will catch.' Then, bringing their boats back to land, they left everything and followed him.



## Reflection

Mark and Matthew place the call of the four fishermen at the very beginning of Jesus' ministry. Luke delays telling the story, perhaps for two reasons. One, it allows him to prepare for it with an account of Jesus' initial ministry of healing and preaching. Awareness of his success would make the ready response of the two pairs of brothers more plausible. Two, it presents their response as a counter-example to the rejection Jesus had experienced from his neighbours in Nazareth.

Like Isaiah, when Peter finds himself in the presence of awesome power, he is overcome by feelings of unworthiness. This makes for an interesting comparison with the other story of a miraculous catch of fish in the post-resurrection appendix to John's gospel. On that occasion Peter appears eager to meet his risen Lord. He is then given the opportunity to reverse his three-fold denial of Jesus with a three-fold affirmation of his love. In each account he receives a commission. In Luke, it's to fish for followers; in John, to feed the flock.

The prominence of Peter in all four gospels lends credence to the claim that he played an authoritative role in the life of the early Christian community. The portrait they paint is appealing for its frankness in depicting Peter's strengths and weaknesses. He is a leader we can identify with.

**Break Open the Word 2022**

## The Lord has forgiven my sins

Is 6:1-2a, 3-8  
Ps 138:1abcd-2a, 4-5 R.v.1c  
1 Cor 15:3-8, 11  
Lk 5:1-11

K N B O P X R E H F P E N O E X G  
Y Q U T E E S T H K N S Z L X A I  
P T F T S T U R U O P H E E G H D  
U Q T I D S W T R Z G O M M T K W  
L L W J S C Z H U K N R J A A U V  
V V T R Q H T J X K O E M Q S J M  
G N K R C M E T S S I V A T K C Z  
F H B M E G P R W L S X N K K S V  
O G T E K T L T M C I J Z S N Y Y  
D P S T A O B R U E V L T V I B V  
Z W V A B H Q L H C N E B C S U O  
E N X M B A E K O R N W G U M R H  
R I P A W X J A N M M B L S Q I L  
Y B C D N X L G N K P D F K Z E L  
L V U I U P S C U S A D M E P D U  
V D E H C A E R P P V N M J X G F

Try to find these words:

boats  
buried  
coal  
fishermen  
full  
James  
nets  
preached  
shore  
sink  
throne  
vision