

# 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.

## Human Kindness is our Bread of Life

With all that has been happening over these past 3 months - the anxiety around this World Pandemic, and in the past 2 weeks, the death of George Floyd, a Black man who died while in police custody in USA - I have been looking for signs of 'hope' and moments of integrity by people that feed our collective hunger for goodness!

We need look no further than the safe rescue of William Callaghan, the now famous 14 year old boy who spent 2 nights in the Victorian bush in near-freezing conditions. Missing since Monday afternoon and found on Wednesday afternoon by a local volunteer - who knew the area very well! All the well equipped 'first responders' did not have the local knowledge needed in this case! Certainly, everyone caught in this critical operation has an important part to play, it was very much a team effort and the final result could not have been better.

Like so many people praying for a miracle, yet considering the alternative - my heart skipped a beat with amazement and delight when the news came through that William was found, safe & well! Thank you to all the volunteers, police and emergency personnel who helped in these difficult circumstances.

And my second story comes from America, which has been so much a sad focus over the past two weeks for many people around the World who seek a better society for all. A simple and dedicated action by a young man is rewarded with overflowing love by his local community. A gift - totally unexpected shows our true human heart.

At 2am on Monday, Buffalo resident Antonio Gwynn Jr. started cleaning up broken glass and garbage left behind by those marching in solidarity against police brutality and anti-Black violence.

The 18-year-old spent 10 hours making sure the streets were cleared for workers' morning commutes the next day, CNN reports.

It didn't take long for his neighbours, including Matt Block, to hear about his incredible act of kindness. As it turns out, Block was looking to get rid of his bright-red Mustang.

I couldn't come to grips with selling it and this was a good way for me to get rid of it and know someone that gets it is going to appreciate it," Block told WKBW-TV.

But the story gets even more special.

Gwynn's mother sadly passed away in 2018. She drove a bright-red Mustang, just like the one Block was giving him.

When he realized the incredible coincidence, Gwynn said he "didn't have any words," and Block said it gave him "goosebumps," they told CNN.

Along with the free car, Gwynn also got a year of free auto insurance from local businessman Bob Briceland.

"I just felt compelled to help him out," Briceland told WKBW-TV. "We just need to get together our whole city and show people how there's so many good people here."

Gwynn had planned to go to a trade school, and was saving up for college when he found out he got a full scholarship to Medaille College in Buffalo, who wanted to reward Gwynn for his volunteering to help clean up his local community.

"I literally stopped, pulled over, and started crying. So did my great aunt. My little cousin did also," Gwynn told the broadcast station, adding that he hopes to open his own car repair shop one day.



Naturally, I know that spontaneous acts of kindness are present every day in our local community and hopefully we both 'give and receive' these special times. The Human Heart is fed by such love, may there be more of it!

Symbolism by actions are important too - and thus it will not surprise you to know that I was delighted to see the restart of the AFL season on Thursday night with all the players 'bending the knee' in solidarity with those people affected by racism.

Michael

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

*For more information visit [cam.org.au/eltham](http://cam.org.au/eltham) or [cam.org.au/montmorency](http://cam.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](mailto:terry.kean@cam.org.au)

Michael Sierakowski - Moderator

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

Barry Caldwell

#### Parish Office

86 Mayona Road

9435 2178

Mon - Fri 9am-3pm

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

Gina Ang:

Pastoral Worker &  
Caring Group Co-Ord  
[gina.ang@cam.org.au](mailto:gina.ang@cam.org.au)

Beth Krolkowski: Parish Manager & Pastoral Worker

[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.sfxmonty.org](http://www.sfxmonty.org)  
[www.cam.org.au/montmorency](http://www.cam.org.au/montmorency)  
[www.olhc.info](http://www.olhc.info)  
[www.cam.org.au/eltham](http://www.cam.org.au/eltham)

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: Mr 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: Mr 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: Mr Chris Ray: 9439 7824

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

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

### MASS LIVE – STREAMING

This **Sunday 14<sup>th</sup> June** at 8:30am at St Francis Xavier Church, Montmorency the Mass will be live-streamed; and **Sunday 28<sup>th</sup> June** at 10:00am at Our Lady Help of Christians Church, Eltham. (<https://bit.ly/2ZNZxaE>)



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

#### Montmorency

For the recently deceased:

*Joan Devlin*

For those whose anniversaries are at this time:

*Maira Anderson, Frances Dooley,  
Terry Hollyoak, Giuseppina Pace*

For those in need of healing, remembering especially:

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

#### Eltham

For the recently deceased;

For those whose anniversaries are at this time;

*Terry Hollyoak*

For those in need of healing, remembering especially:

*Robyn Atherton, Baby Harriet Banks, Albina Croce, Jon D'Cruz, Claire Dakwar, Ruth Decker, Fay Dobson, Rob Doolan, Dennis Goddard, Rob Hutton, Diana Jackson, Jeanette Jenkins, Maureen Jenkins, Baby Finley McPartlin, Simone Owen, Jo Porter, Sally Price, Paul Rushbrook.*

To include an anniversary please contact Parish House  
9435 2178 or [eltham@cam.org.au](mailto:eltham@cam.org.au).

### Rosters - 20 & 21 June

#### Montmorency

Capuana, Marisa	PRYR
Cotter, Anne	CLNR
Cotter, Tony	CLNR
Maynes, Phil	GRDN
Wood, Gerard	CLNR

#### Eltham

Dunell, Linda	Altar Society
Saltalamacchia, Carmel	Altar Society
Zavadil Family	Pilgrim Rosary Statue

### RECONCILIATION

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

#### **Collections last weekend: 7 June 2020**

Community	Thanksgiving	Presbytery
Eltham	\$200.00	\$216.50
Montmorency	\$481.65	\$113.70

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

## FEAST OF THE BODY AND BLOOD 2020

Something so many of us have missed over these corona virus times is being able to take Eucharist. Yes we may have watched on live-stream the celebration of Sunday Mass and hopefully we have made some connection and found some inspiration from these Masses, but something is missing. We miss the community gathering and the opportunity to see one another and pray in the presence of one another. But it's more than this. We miss the moment when we step forward to take the Eucharistic bread and the Eucharistic cup.

It's like the Eucharist is our bonding together and our eating and drinking at the well of our spiritual life. It's here we seek to grow more and more into the likeness of Christ, where we become so joined to him as to become his flesh and blood for our world today.

Who knows what will happen when our Church doors become totally open once again and we can gather for Sunday Mass without restrictions on numbers? Will our communities come back together again in the same way prior to Covid 19? Will those of us who have missed Eucharist become even more committed to making sure we come?

We belong to a Church that is hurting in many ways. It's not easy to be a Catholic today. Catholic Church is constantly under criticism and rightly so for its failures. So why be a Catholic today? I'm sure we've all been asked this question, if not directly, at least implicitly in the general conversations that have opened up what so many people think about the Catholic Church. Even in our families, our children can be highly critical of our involvement in Catholic Church.

One of my favourite authors is Brian Doyle who asked himself the question 'why be a Catholic today?'. Let me quote some of his response.

*"So I am a Catholic for many reasons. Sometimes I think I might also be a Buddhist, because that faith is calm and wide, and sometimes I think I am also a pantheist, because I smell divinity in music, herons, drunkards, flowers. But Catholic is my language, Catholic is the coat I wear, Catholic is the house in which I live.*

*It is a house that needs cleaning, in which cowardice and savagery have thrived, where evil has a room with a view, where foolishness and greed have a place at the table. But it is also a house where hope lives...*

*Hope is what we drink from the odd story of the carpenter's odd son. When we eat his body in the ludicrous miracle of the Mass, we hope in him, and with him, forever and ever, world without end, amen, amen, amen."*

'The ludicrous miracle of the Mass.' What interesting words for us to reflect on as we come to this feast of the Body and Blood of Christ.

What words would we write? We could say we come to Eucharist not to eat and drink in a cannibalistic sense, but in a mysterious, sacred, nourishing, life-giving way we become one in Christ. We become so joined to him as to become his body and blood for our world today.

Yet no matter how much we analyse it, try to understand it, somehow those words, the ludicrous miracle of the Mass says is so well.

What the Catholic Church will look like in years to come will be very different from what it looks like now. At least we hope so. Will we continue to be Catholics in the years to come? Hopefully yes.

And what will be the inspiration and hope that will continue to hold us in the Catholic story as the coat we wear? Can we say with Brian Doyle, "when we eat his body in the ludicrous miracle of the Mass, we hope in him and with him forever and ever, amen, amen, amen."

Terry



## Update and personal commentary on PC 2020 Rowan Ireland (SFX Montmorency)

The Australian Plenary Council Assemblies which were to meet at the end of this year and the beginning of next have been postponed for a year because of Covid-19. This gives more time for the Church as a whole (clergy and laity, Church officials and ordinary members) to better shape agendas and procedures leading up to the Council itself.

After the initial enthusiasm for whole Church participation in the first phase of preparation for the Council as shown by the 220,000 responses to questions posed by the steering Committee, it seems that PC 2020 scepticism and/or exhaustion set in. There were too many signs that nothing much would change in respect of governance, the role of women, synodal deliberation on crucial issues in the Church – etc., etc.

Groups for change like Catholics for Renewal and the Sense of the Faithful network kept pushing for the sorts of agenda items highlighted in the Joint Parishes statement endorsed by our Parish last year. But those of us involved in these things remained heavy of heart about the will and capacity of our episcopal leaders to entertain the radical changes in Church structures and Church culture to which Pope Francis has been calling us.

Recently, however, two things lifted the clouds a little, for me at any rate. First, I read an article in the American National Catholic Reporter (NCR), which hailed the Australian Church as leading the way in a new phase of address to the international sexual abuse crisis. Massimo Faggioli, the author, pointed out that the Church's leaders had accepted the findings and recommendations of the Royal Commission on child sexual abuse as applied to the Catholic Church and had taken steps towards addressing the abuse in all aspects of theology and Church governance at all levels. (See Massimo Faggioli article: <https://www.ncronline.org> May 19, 2020.)

That much I knew already. But Faggioli told me more about the review of the Church which the bishops had entrusted to an Implementation Advisory Group which in turn had established a Governance Review Project Team (GRPT). Just more Committees with the same old male clerical players? Well, no. Faggioli himself was invited from overseas to serve as an external advisor to the Team which consisted of 18 members – 14 Australian and global lay Catholics (including women – I'm missing the exact numbers) and four clergy members. The executive officer of the Advisory Group was a woman.

The review, a document of over 200 pages, entitled *Light from the Southern Cross*, was presented to the bishops at the end of May. It was to have been kept under wraps while our bishops digested it. The clouds lowered again when I learned that the rank and file of the laity would be denied access and the chance to discuss the report until at least the next bishops' Plenary in November. But the review fell off a bus overseas and interested Australian laypersons can now access it. Two excellent summaries of the review are: 1) Joshua J. McElwee, in NCR, 3 June headed 'Australian bishops' report advocates major changes to church governance'. 2) Richard R. Gaillardetz, "May the Global Church Discover 'Light from the Southern Cross'. Review and analysis of a potentially groundbreaking document on Church governance". I found this scrolling down the list of articles in the weekly newsletter of *Pearls and Irritations*, Saturday 6/06/2020.

Those summaries have lifted some clouds. They show that at least some of our episcopal leaders have realised that deep cultural and structural changes in our Church are necessary to address the trends towards its self-destruction in the next few years. The findings and recommendations must have a massive influence as the agendas for PC2020-22 are drawn up and decisions about delegates to the Assemblies are revised.

And so too for the other piece of cloud-lifting news. The six thematic papers from the Discernment and Writing Groups which were set up to reflect and report on two stages of consultations for PC2020 were released on Pentecost Sunday. This is not the place to attempt a hurried summary of these papers. Suffice to say that like the *Light from the Southern Cross* Report, the thematic papers provide a basis for far-reaching change in major of Church life in Australia – and again, in directions anticipated in the Joint Parishes' statement. But again also, we await the response of our bishops. (See: <https://bit.ly/30qtGxc>)

In the meantime, the materials are all on the table (or at least on the web) equipping rank and file members of the Church to participate with energy rekindled by hope, in framing agendas for the Plenary Council and voicing 'the sense of the faithful' on the issues it will consider. It really is up to us: Synodality, which Pope Francis has called for, remains an empty slogan for as long as we ordinary Catholics do not stir ourselves out of PC 2020 scepticism!

One way to get going again is to visit the website [www.senseofthefaithful.org.au](http://www.senseofthefaithful.org.au), and to sign up as a subscriber (no money involved!). This entitles you to regular updates in the form of e-newsletters on PC 2020 and all matters relating to it. On the website itself you will also find information on what is going on in our Church, from our parishes in Australia to the international scene. Among the various sections of the site, you will find one called 'urgent current issues' for discussion. The issues on which discussion is currently initiated are: Advancement of the role of women; Can the PC become truly representative; How should the PC respond to the environmental crisis; The Church and the PC after coronavirus.

Over to you/us!



## Prayers of the Faithful for 14 June 2020 The Most Holy Body and Blood of Christ

Celebrant: Unable to gather and share the presence of Jesus together in the Eucharist, let us discover new ways of connecting with him in our daily living.

May we find communion with Christ within the silence of our hearts, within the beauty and stillness of our local environment, and amidst renewed contact with family and friends. We give thanks for the constancy and beauty of the Lord's presence in our lives. Lord, hear us.

**Lord, hear our prayer.**

For all struggling to find hope and meaning in life, those who are ill or grieving, who feel anxious or isolated. May the spirit of Christ bring a sense of stillness, peace and renewed purpose. Lord, hear us.

**Lord, hear our prayer.**

Let us remember all who have lost employment, the homeless, those living with violence or seeking asylum. We give thanks and pray for the work of organisations like St Vincent de Paul as they actively work for social justice. We pray for the success of the current Winter appeal and SVDP's ongoing mission of advocacy and support. Lord, hear us.

**Lord, hear our prayer.**

Torn apart by racial and political division, illness and violence, we hold the US and all its people in our hearts. May the Lord bring a sense of calm to their society and a willingness to listen and respect. Lord, hear us.

**Lord, hear our prayer.**

"the loaf of bread is one, we, though many, are one body," Jesus showed love, respect, and acceptance of all people. His life is our benchmark. We pray for our own country Australia and remember all people of colour and disadvantage. Let us both advocate and pray for an end to all intolerance - racial, religious and societal. Lord, hear us.

**Lord, hear our prayer.**

"Do not forget the Lord your God". In these times of global anxiety and isolation may the gentleness of the Lord's presence still our fears, bringing a spirit of renewed optimism and an awareness of the need to reach out to others. We remember those who are sick and on our sick list in this bulletin. Lord, hear us.

**Lord, hear our prayer.**

We pray for those who have died, including Joan Devlin; and those whose anniversaries occur around this time, including Moira Anderson, Frances Dooley, Terry Hollyoak & Giuseppina Pace, for their families and friends. May they rest in the stillness and love of Christ. Lord, hear us.

**Lord, hear our prayer.**

Celebrant: Father help us see Christ in one another and to be guided by the spirit in all that we do. We ask this through Christ our Lord.

**All: Amen.**



St Vincent de Paul Society  
*good works*

St Vincent de Paul – Winter Appeal  
Thank You

On behalf of the people we assist in our community, the Montmorency conference of St Vincent de Paul wish to thank all parishioners for their generosity to this year's winter appeal.

Anyone who missed our appeal last weekend and still wish to make a donation may do so by one of the following ways:

- (i) **Parishioners may donate by Envelopes:** For Parishioners who wish to use a *credit card facility, cheque or by cash*, SVDP envelopes are available at SFX in the church pews, on the tables in the gathering space or at the Parish House. You are most welcome to take these home & return them in the following weeks to the parish house. Receipts for taxation purposes can be issued by simply completing your name and address on the envelope; or
- (ii) **On Line:** This year you may also donate online using the site <https://donate.vinnies.org.au/appeals-vic/covid-19-emergency-appeal-vic>. In terms of directing funds back to your local conferences (Montmorency or Eltham), we are asking donors to notate this at the time of donating via the "*comments*" field on the donation page. This will ensure that your donation will support either Montmorency or Eltham, and the local community. A receipt will be immediately digitally generated; or
- (iii) **Direct Credit: BSB 063-000 Account 1060 7556 with "account description/reference 916".** These moneys will be credited to the Montmorency Conference account. If you use this method please send an email to [msaid@netspace.net.au](mailto:msaid@netspace.net.au) with your full name and address, amount and date of deposit if you wish to have a tax receipt; or
- (iv) **Poor Boxes:** near the front and side entrance doors to the church; or
- (v) Handing your donation direct to one of our SVDP members. You can call Mike on 0417 221 245 for their names, addresses and phone number.

Copies of our annual report for the 12 period to 30 April 2020 are available in the church and/or in the 7 June church bulletin (<https://bit.ly/3dCUM7Z>)

**Parishioners are reminded that assistance is always promptly available to the community by contacting 1300 305 330 between 10am and 3pm weekday.**

**Collection of quality household goods/furniture can be arranged by calling 1800 621 349.**

**Donations of clothes and other goods are always welcome at the Vinnie's shop in Sherbourne Road about 50 metres past the car wash).**

Covid-19 is showing that the Churches and other faith groups are on the front line supporting the most vulnerable. Now, the author of a new report by the think tank Theos argues, Church leaders must come together to challenge another social evil: the widening gap between rich and poor / By SIMON PERFECT

# Closing the gap

FOODBANKS, a lifeline for many, including many who have lost their jobs as a result of the pandemic, are often organised and run by members of local churches. In homelessness hotspots like Westminster, groups such as Caritas care for dozens of rough sleepers who are in a desperate situation, without access to food or even to public toilets. The pandemic has exposed just how dependent many people are on the Churches for survival.

Churches are doing essential work at the sharp end of poverty. But as the lockdown gradually lifts, and we face years of unprecedented economic crisis, it is not just the number of people living in absolute poverty (that is, with insufficient income for basic living standards) that is likely to increase. The gap between rich and poor will rapidly widen, too; the lowest-paid earners are much more likely than the higher earners to have lost their jobs, or to have been furloughed, or to work in jobs that expose them to the virus.

EVEN BEFORE the pandemic, the UK had one of the highest levels of income inequality in Europe, with the top 20 per cent of households taking nearly half the total national income. After Covid, it will not be enough for the Churches to focus on alleviating the worst effects of poverty. They must also mobilise their resources to combat this scandal and the systemic issues which underpin it.

The effects of the widening gap between rich and poor can be devastating. Numerous studies have shown that, as income inequality rises, social mobility and equality of opportunity are reduced; health problems proliferate; and levels of trust in democracy decline. There is also a growing body of research that challenges the traditional assumption that inequality is a necessary evil if we want the economy to grow. As a result, concern about economic inequality, normally associated with the Left, is increasingly transcending traditional political divides: in January, Tim Pitt, former Treasury advisor to Sajid Javid and Philip Hammond, published a paper arguing why more must be done to reduce economic inequality.

But Christians and Church leaders must go further than these secular, consequentialist arguments. The yawning gap between the educational opportunities and life chances of people from poor backgrounds and those from wealthy families is a spiritual scandal as much as a social problem. Theologians drawing on Catholic Social



A rough sleeper's tent near the Houses of Parliament in London, in September 2019

Teaching such as Kenneth Himes have argued that today's levels of inequality undermine the common good.

Solidarity – the firm commitment to pursue the common good – is also undermined, because the rich are increasingly able to isolate themselves from the rest of society, losing sight of their interdependence with the poor and the responsibility everyone in a society has for the other. Inequality shatters the bonds that tie us together. This is why recent popes have condemned not only poverty but rising levels of economic inequality. Today's "economy of exclusion and inequality", Pope Francis has said several times, is one which "kills".

THE CHURCHES must offer a bold, hopeful vision of what we should be aiming for as we rebuild our economy after the pandemic. Again, theology offers something that is missing from the secular debate. The usual secular arguments against inequality tend to share the same assumptions that have driven inequality in the first place. They often begin with the assumption that humans are ultimately atomistic individuals, so the goal of the economy is to enable individuals to consume more and maximise their quality of life.

Christian theology, rooted in biblical principles about reciprocity, insists that this is not enough. It looks to build an economy that helps everyone to flourish as God intended, by becoming other- rather than self-orientated beings, who find their fulfilment in loving relationships. In this kind of economy, the rules are stacked in

favour of the poorest and most vulnerable, and unjust processes that penalise the poor are overturned. This is the vision that the Churches must proclaim loudly in the post-pandemic world.

They must also do more in practical terms to bring it about. UK Churches at both national and local levels have increasingly been taking steps to combat both the causes and effects of economic inequality, going beyond their traditional focus on poverty. Church leaders, including Cardinal Vincent Nichols and Archbishop Justin Welby, have spoken out against inequality.

On the local level, parishes, dioceses and church communities have been critical players in initiatives like Poverty Truth Commissions and the community-organising movement Citizens UK, which bring together people across the economic spectrum to work towards common goals. Nationally and internationally, Churches, dioceses and religious institutions and orders have used their position as investors and shareholders to push companies to transition to a low-carbon economy, a crucial step to tackling global inequality.

THERE IS MUCH more that the Churches could be doing practically to become champions of greater equality as well as campaigning against poverty. For example, they could explicitly prioritise the reduction of inequality in their investment strategies alongside climate activism, to become "equality impact investors". They could work together to put the reduction of inequality back on the government's agenda, by issuing strong, cross-denominational statements. They could also scrutinise their own activities to ensure that they are not contributing to the problem.

Exactly what policies are needed to reduce economic inequality is a matter for economists, politicians, and ultimately the public at the ballot box. The role of the Churches is more fundamental than this: to offer a more hopeful vision of what (and who) the economy should be for, and to challenge complacency and indifference towards the damage caused by economic inequality.

Pope Francis has said that "inequality is the root of social evil". The Covid pandemic has reminded us of the truth of those words. It's time for the Churches to take the lead in calling for a new, more equal economy.

**Simon Perfect** is a researcher for Theos, the religion and society think tank, and author of the report, *Bridging the Gap: Economic Inequality and Church Responses in the UK*.

This feast, originally Corpus Christi, arose in thirteenth century Belgium in response to debates about the real presence and as a result of an upsurge in Eucharistic piety. Its extension to the entire Western Church was first decreed by Urban IV in 1264. The feast celebrates the mystery of the nourishing and enduring presence of the body and blood of Christ in the Eucharist.

## Sequence

Sing forth, O Zion, sweetly sing  
The praises of thy Shepherd-King,  
    In hymns and canticles divine;  
Dare all though canst, thou hast no song  
Worthy his praises to prolong,  
    So far surpassing powers like thine.

Today no theme of common praise  
Forms the sweet burden of thy lays -  
    The living, life-dispensing food -  
That food which at the sacred board  
Unto the brethren twelve our Lord  
    His parting legacy bestowed.

Then be the anthem clear and strong,  
Thy fullest note, thy sweetest song,  
    The very music of the breast:  
For now shines forth the day sublime  
That brings remembrance of the time  
    When Jesus first his table blessed.

Within our new King's banquet-hall  
They meet to keep the festival  
    That closed the ancient paschal rite:  
The old is by the new replaced;  
The substance hath the shadow chased;  
    And rising day dispels the night.

Christ willed what he himself had done  
Should be renewed while time should run,  
    In memory of his parting hour:  
Thus, tutored in his school divine,  
We consecrate the bread and wine;  
    And lo - a Host of saving power.

This faith to Christian men is given -  
Bread is made flesh by words from heaven:  
    Into his blood the wine is turned:  
What though it baffles nature's powers  
Of sense and sight? This faith of ours  
    Proves more than nature e'er discerned.

Concealed beneath the two-fold sign,  
Meet symbols of the gifts divine,  
    There lie the mysteries adored:  
The living body is our food;  
Our drink the ever-precious blood;  
    In each, on undivided Lord.



Not he that eateth it divides  
The sacred food, which whole abides  
    Unbroken still, nor knows decay;  
Be one, or be a thousand fed,  
They eat alike that living bread  
    Which, still received, ne'er wastes away.

The good the guilty share therein,  
With sure increase of grace or sin,  
    The ghostly life, or ghostly death:  
Death to the guilty; to the good  
Immortal life. See how one food  
    Man's joy or woe accomplisheth.

We break the Sacrament; but hold  
And firm thy faith shall keep its hold;  
Deem not the whole doth more enfold  
    Than in the fractured part resides:  
Deem not that Christ doth broken lie;  
'Tis but the sign that meets the eye;  
The hidden deep reality  
    In all its fullness still abides.

Behold the bread of angels, sent  
For pilgrims in their banishment,  
The bread for God's true children meant,  
    That may not unto dogs be given:  
Oft in the olden types foreshowed;  
In Isaac on the altar bowed,  
And in the ancient paschal food,  
    And in the manna sent from heaven.

Come then, good shepherd, bread divine,  
Still show to us thy mercy sign;  
Of, feed us still, still keep us think;  
So may we see thy glories shine  
    In fields of immortality;

O though, the wisest, mightiest, best,  
Our present food, our future rest,  
Come, make us each thy chosen guest,  
Co-heirs of thine, and comrades blest  
    With saints whose dwelling is with thee.



## Gospel: John 6:51-58

Jesus said to the Jews: 'I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.'

Then the Jews started arguing with one another: 'How can this man give us his flesh to eat?' they said. Jesus replied: 'I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day. For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him. As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me. This is the bread come down from heaven; not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever.'



## Reflection

As we saw on Holy Thursday night, the gospel of John does not record the Last Supper as the other gospels do. Instead of describing the meal, John tells how Jesus washed his disciples' feet. This does not mean that John's gospel has nothing to say about what we now call the eucharist. In fact John devotes quite a lot of space to this topic, indeed a whole chapter. But he does it much earlier in the gospel, in chapter 6, and this is what we hear from today.

The chapter begins with the feeding of the five thousand with two fish and five barley loaves. This evocative sign provokes questioning from the crowd. In response Jesus promises them "living bread" by which he seems to mean his teaching, his wisdom.

As the exchange between Jesus and the crowd grows more intense, Jesus begins to identify this living bread with his flesh, given "for the life of the world". More provocatively still, he insists that eating "the flesh of the Son of Man" and drinking "his blood" is the only way to find life. And the life that this will bring is "eternal life".

It is this section of the chapter that has been selected for today. We do not go on to hear how these challenging worlds led to a parting of the ways between Jesus and many of his disciples. The effect of this omission means that we focus on the positive promise Jesus makes.

Having connected with what the second reading has to say about the body and the blood of Christ, the gospel concludes with a reference back to the gift of the manna in the first reading. The bread Jesus gives is "not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever"..

**Break Open the Word 2020**

### Vale Joan Devlin

*Wife of John*

*Mother of Elizabeth and Phil*

*Devoted Grandmother*

Many parishioners will be deeply saddened to know that *Joan Devlin* died recently. For 21 years, from 1983 until her retirement in 2004, Joan was the dearly loved School Secretary at St Francis Xavier. Parents and former students will remember Joan's welcoming smile, as well as her respectful and thoughtful approach to parents and children alike. Joan possessed an amazing ability to be busy, yet always fully present to the needs of others. Our community is a better place because Joan lived and worked among us. A beautiful, faith filled lady is now at peace in the arms of her Lord.

*Joan's funeral Mass will take place on Saturday (June 13) at 1.30pm at St Mary's Greensborough.*

*Livestream Service:*

<https://livestream.com/accounts/9402209/events/9168161>

### Baptisms

This weekend we welcome to our **Montmorency Parish Community**

*on Sunday at 12 noon:*

**Claudia Mancarella**

daughter of Olivia & Tony

We pray for *Claudia*, her parents & Godparents.  
*May God keep them always in His love.*

### Calendar of Events

#### Saturday, 13 June

6:00pm	Montmorency	Mass
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#### Sunday, 14 June

8:30am	Montmorency	Mass - live-streamed ( <a href="https://bit.ly/2ZNZxaE">bit.ly/2ZNZxaE</a> )
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10:00am	Eltham	Mass
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#### Tuesday, 16 June

9:30am	Montmorency	Mass
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#### Wednesday, 17 June

9:30am	Eltham	Mass
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#### Thursday, 18 June

9:30am	Montmorency	Mass
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#### Friday, 19 June

9:30am	Eltham	Mass
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#### Saturday, 20 June

6:00pm	Montmorency	Mass
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#### Sunday, 21 June

8:30am	Montmorency	Mass
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10:00am	Eltham	Mass
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