

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.

12th SUNDAY OF THE YEAR 2020

There are memories in our lives we never forget. One such memory for me is of a time when I attended a workshop with a 'mime artist' at Presentation College Windsor. I don't remember the name of this person, but he wore a mask and he appeared on the stage of the Presentation College Hall, in front of 1000 girls and College staff.

He looked threatening and indeed he was threatening, as he spoke, even yelled at us, demanding that we follow his instructions. He demanded everyone to stand and pump their fists in the air and yell the word, 'hate'.

Needless to say we were all pretty timid, so he yelled at us again and this time he came off stage and moved among us, demanding that we yell the word 'hate' and pump our fists in the air. Louder he demanded, until it was pretty loud alright. Then he demanded that we still yell 'hate', pumping our fists in the air and stamping our feet. Again he repeated the process, basically terrifying us as he moved among us, and we yelled hate and stamped our feet and punched our fists into the air.

Eventually he went back on stage and took off his mask to our relief. Remember, this was a 'mime presentation'. He looked so different now as he smiled and then asked us to reflect on the experience. He said to us, especially the girls, in words like these: 'Remember this day. There are bullies in our world who will make demands on you and you may be intimidated into doing what they ask of you. You let me dominate you today. No-one took a stand against me. And there will be many times in your lives when you must take a stand and speak your truth. You all knew something was not right, but you still obeyed my instructions. Tragically many people do not speak up and the injustice continues and worsens. Don't let that happen to you again.'

I think back on this memory and I realise that it was very contrived and certainly a very uncomfortable experience, but the point was made and it's the same point in the Gospel of today.

In the Gospel today, Jesus voiced his protest against intimidation and injustice. He knew his disciples would be confronted by those who threaten, bully and intimidate others. He said to his twelve apostles: "Do not be afraid of those who kill the body but cannot kill the soul."

Many of Jesus' disciples faced certain death for their faith in Jesus and down through the ages the stories of many martyrs bear heroic witness to their faith in Jesus.

For us who follow Jesus today, we do not face martyrdom in a country like ours. Yet we are aware of the many injustices in our world. What is our response? Do we speak out against these injustices, personally and communally voicing our protest? Or do we join in the injustice allowing ourselves to be dominated by those in power.

We might not be experts on politics or the social agendas, like racism, sexual abuse or for that matter any abuse, asylum seekers and refugees, euthanasia, care of the environment, but we know when something is not right, when power corrupts, greed overwhelms and abuse is rampant.

It's a sad story but true that bullies are everywhere in our world. Bullies at school, bullies in families, bullies in workplaces, bullies everywhere. Hopefully we are not one of them. And hopefully we learn to stand against all bullying whatever form it takes, even if it costs us dearly. That mime expert at Presentation College made his case, 'stand your ground. Stand against hate and violence.'

Today's is not a comfortable Gospel, for Jesus asks of us to 'stand our ground' and to speak up for the poor and marginalised of our world. That's what he did and that's where we will find him if we claim to be his presence in the world of today.

Terry

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

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

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



PARISH TEAM & INFORMATION

OUR PEOPLE & OUR CONTACT DETAILS



Parish Priests

Terry Kean - Pastor in Solidum

terry.kean@cam.org.au

Michael Sierakowski - Moderator

michael.sierakowski@cam.org.au

Barry Caldwell

Parish Office

86 Mayona Road

9435 2178

Mon - Fri 9am-3pm

montmorency@cam.org.au

Gina Ang:

Pastoral Worker & Caring Group Co-Ord
gina.ang@cam.org.au

Beth Krolkowski: Parish Manager & Pastoral Worker

montmorency@cam.org.au

Kate Kogler:

Parish Secretary
eltham@cam.org.au

Peter Williams:

Child Safety Officer
SFX&OLHC.ChildSafety@cam.org.au

Website:

www.sfxmonty.org
www.pol.org.au/montmorency
www.olhc.info
www.pol.org.au/eltham

Facebook:

St Francis Xavier Parish Montmorency

Monty & Eltham Newsletter & Facebook items:

eltham@cam.org.au

Schools

St Francis Xavier Primary School

Principal: Mr Philip Cachia: 9435 8474

principal@sfxmontmorency.catholic.edu.au

www.sfxmontmorency.catholic.edu.au

Holy Trinity Primary School

Principal: Mr Vince Bumpstead: 9431 0888

principal@htelthamnth.catholic.edu.au

www.htelthamnth.catholic.edu.au

Our Lady Help of Christians Primary School

Principal: Mr Chris Ray: 9439 7824

school@olhceltham.catholic.edu.au



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:

Rhys Branston, Tony Lier, Kevin, Mannix, Edna McCudden, Margaret Moylan, Fr James Murtagh, Jack Ramsdale, Andrea Skender

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, 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;

Paul Rushbrook

For those whose anniversaries are at this time;

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, Luke Hawthorne-Smith, Rob Hutton, Diana Jackson, Jeanette Jenkins, Maureen Jenkins, Baby Finley McPartlin, Simone Owen, Jo Porter, Sally Price.

To include an anniversary please contact Parish House 9435 2178 or eltham@cam.org.au.

MASS LIVE – STREAMING

Next **Sunday, 28th June** the 10:00am Mass at Our Lady Help of Christians Church, Eltham will be live-streamed. (<https://bit.ly/2ZNZxaE>)

We hope you have been able to feel more connected to the whole Community during this time of isolation by joining in the live streaming of Masses. We pray it will not be too long before it is safe for us to be present to each other back in our Churches. In the meantime God Bless you all.

Stay well, safe and warm.

RECONCILIATION

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

Collections last weekend: 14 June 2020

Community	Thanksgiving	Presbytery
Eltham	\$56.00	\$110.00
Montmorency	\$2,102.06	\$1,244.40

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



Caring for Our Community

COVID-19 is a highly contagious disease. To ensure the safety of all who gather for prayer, please do not come into this building if you have the following symptoms:



If some of the above apply to you, please go home and contact the Coronavirus Information Hotline 1800 020 080 or your local GP. If you have recently returned from overseas, please consult your doctor or seek medical advice before entering this building.

The number of faithful permitted to gather in this space:

Public Mass & Funerals: 50
Baptisms & Weddings: 20

Please follow these guidelines during your visit:



Ensure you register attendance in advance



Sanitise hands before entering



Non-family members maintain 1.5m distance at all times



Do not congregate in any area of the church



Always sit/stand in designated areas



Thanksgiving offerings can be made online or upon entry/exit



Avoid physical contact at the Rite of Peace



Holy Communion will be distributed on the hands only

#8 UPDATE: GENERAL GUIDELINES

COVID-19 Implications for the Catholic Archdiocese of Melbourne

From 22 June 2020 restrictions on gatherings at places of worship and ceremonies will be further eased:

- **Places of worship** can open for private worship or small religious ceremonies for **up to 50 people** in each single undivided space **with a maximum of 20 people per group**. All building spaces are also subject to the **four square metre rule** plus the **minimum number of people** reasonably required to perform the service or ceremony and maintain all hygiene requirements. Physical distancing and building capacity limits must be maintained at all times.
- **Contact details are to still be obtained if visits extend beyond 15 minutes, and must be retained for 28 days.** CONTACT DETAILS are required for all attendees at churches - and must include: First Name + Contact Number + date and time at which the person attended the place of worship.
- **There are no changes to numbers for Weddings (20), Baptisms (20), or Funerals (50).**
- **There are no changes to numbers for Prayer Groups (20),** which includes the normal residents of a household.
- Vigils for funerals are regarded as a separate gathering. The limit will be 50 people as per other liturgies.
- For Baptisms, Weddings & Funerals:
 - Hygiene precautions must be maintained throughout.
 - Doors must remain closed to prevent public access.
 - No lingering outside the church following the Baptism, Wedding or Funeral.
 - Following a Baptism, Wedding or Funeral, the church must be cleaned in accordance with the guidance on routine environmental cleaning and disinfection in the community, available at: <https://www.health.gov.au/resources/publications/coronavirus-covid-19-information-about-routine-environmental-cleaning-and-disinfection-in-the-community>.

Prayer Groups: Prayer Groups may be held at a place of worship or another public place, up to 20 people can attend. A prayer group held in someone's home can meet as long as there are no more than 20 people, including the normal residents of a household.

Baptisms: Up to 20 people permitted to attend, as well as the minimum number of people reasonably required for the service.

Baptism by immersion or baptisms using already blessed water is to be avoided. Fresh water is to be used in every individual instance of baptism, and immediately drained afterwards.

In emergency situations priests and deacons must make themselves available for Baptism. In extreme circumstances any lay person can validly baptise using water and the Trinitarian formula. (Can 861 §2).

Weddings: Up to 20 people may attend a wedding in addition to the couple, the celebrant as well as the minimum number of people reasonably required for the service.

Funerals: Up to 50 mourners may attend a funeral in a place of worship as well as the people required for the funeral, such as the officiant or funeral company.

Funerals held outdoors can be attended by a **maximum of 50 mourners**. If a funeral is held at a private house then only 20 people, in addition to people who live at the household, can attend.

Confirmations: All Confirmations are hereby suspended, unless a grave and urgent pastoral need arises.

Individual application must be sought and directed through the Parish Priest to the Regional Vicar.

Department of Health and Human Services Restriction Levels Guidelines:

<https://www.dhhs.vic.gov.au/religion-and-ceremony-restrictions-covid-19>



St Vincent de Paul Society
good works

St Vincent de Paul – Winter Appeal June 2020

Thank You - Receipts

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 towards this year's winter appeal.

Receipts have been sent this week to parishioners who requested a receipt. Please call Mike on 0417 221 245 if you requested a receipt and have not yet received it.

The Montmorency Conference would also like to thank the "8:30 Ladies" for their donation of food and household items surplus to their needs following the initial pandemic 'buy up'.

Anyone who missed our appeal and still wishes to make a donation may do so in one of the following ways:

1. **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 & and 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 0
2. **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 your Montmorency or Eltham local community. A receipt will be immediately digitally generated; or
3. **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:m said@netspace.net.au) with your full name and address, amount and date of deposit if you wish to have a tax receipt; or
4. **Poor Boxes:** near the front and side entrance doors to the church; or
5. Handing your donation directly to one of our SVdP members. You can call Mike on 0417 221 245 for further information.

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—[20200607 - Monty & Eltham Bulletin - 7 June 2020 - The Most Holy Trinity.pdf](#) (<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).

"The Seed Has Grown"

is a history of the Aboriginal Catholic Ministry Victoria

1997 -2019.

At Aboriginal Ministry Victoria we strive to continue to see Pope John Paul II words come to fruition.

"The Church herself in Australia will not be fully the church Jesus wants until you have made your contribution and until that contribution is JOYFULLY received. We continue to contribute but we are still waiting to be received joyfully".

The Aboriginal Catholic Ministry is what a true model of Reconciliation looks like, black feet, white feet proudly walking together in the footsteps of our Aboriginal Ancestors.

Contact: acm.info@cam.org.au. \$25 + \$10 p&h



A Message from (Fr) Terry

With the further easing of COVID-19 restrictions, I will be back full-time in the Parishes as of this coming Tuesday evening, 23rd June.

I will be living at the Parish House, Montmorency (86 Mayona Road), but will be open to other possibilities as we make our way into the future.

Prayers of the Faithful for 21 June 2020 Twelfth Sunday in Ordinary Time - Marisa Capuana

Celebrant: Loving Father, as we gather before you today, in confidence we turn to you in prayer.

We pray for Pope Francis and the bishops and priests of our church, may they lead their people to give public witness and public proclamation of the gospel. Lord, hear us.

Lord, hear our prayer.

We pray for world leaders, may they have the courage to use the authority given to them for the good of their people, especially the less fortunate. Lord, hear us.

Lord, hear our prayer.

We pray for those people in our community who, for the well-being of all, have suffered long periods of isolation, may the easing of restrictions provide opportunities to re-unite with friends and family. Lord, hear us.

Lord, hear our prayer.

We pray, in particular Lord, for our Christian brothers and sisters, who may not practice their faith freely and openly, may they be strengthened in their fidelity to the faith, knowing the world-wide Christian community holds them in prayer. Lord, hear us.

Lord, hear our prayer.

We pray for our faith community, may we be true disciples of Christ and not be afraid, but trust in God's providence. Lord, hear us.

Lord, hear our prayer.

We pray for the sick of our parish and for all who have asked for our prayers. We pray for those who have died recently, including Paul Rushbrook, for all whose anniversaries occur at this time, including Rhys Branston, Tony Lier, Kevin Mannix, Edna McCudden, Margaret Moylan, Fr James Murtagh, Jack Ramsdale & Andrea Skender, and their loved ones. May they be welcomed by God to the joys of their heavenly home. Lord, hear us.

Lord, hear our prayer.

Celebrant: Gracious God, filled with the knowledge that you listen to our prayers, we open our hearts to you in Jesus' name.

All: Amen.

Asylum Seekers Resource Centre

Thank you for your generous donations to the ASRC Foodbank.

Our Foodbank operates as a free grocery store for people seeking asylum who live in our community. The ASRC Foodbank's unique model enables people to choose their own items, providing access with dignity to food they can't afford to buy. With your support, we provide food to approximately 700 people each week, most of whom rely on us as their sole source of food. Many of these people are denied the right to work and earn an income, while others receive insufficient income to cover their basic needs. Sadly, this is increasingly the case, and the call on our service is growing.

Giving food is the most immediate and tangible way to support people seeking asylum, and your generosity inspires us. The majority of all groceries and material aid is donated by generous supporters just like you. We can't operate our programs without your compassionate contribution.

Thank you once again for your support and generosity. It truly is invaluable.

Karen and the Foodbank team.

Karen Quist

Food & Goods Donations Coordinator

214-218 Nicholson St Footscray 3011

For car deliveries: Enter via the rear garage (35 Albert St Footscray)

Tel: 9326 6066

Email: foodandgoods@asrc.org.au

Facebook: ASRC Food Network

Web: www.asrc.org.au



Dear friends,

With a few weeks still to go to receive donations, the running total for Melbourne archdiocese Project Compassion receipts is **\$1.05 million!**

Bearing in mind the pastoral, administrative and financial challenges that the COVID-19 lockdown has put on our community I am deeply grateful for such a fantastic result, for the generosity of our people and parishes, and the dedication of so many of our parish clergy and staff.

To put the amount in context, last year the Melbourne contribution to Project Compassion 2019 was \$1.28 million, so with some weeks to go we are only around 15% down on last year's total. Considering what the community has been through – a fantastic result. A special thank you to those parishes (you know who you are!) that gave a donation from parish funds.

As you know, Project Compassion helps Caritas Australia support those in the greatest need throughout the world, a need made even more desperate by the pandemic in the many, many countries without Australia's financial, health and social resources. Thank you for helping Caritas do the work of Christ in the world.

Jim

**PROJECT
COMPASSION**
GO FURTHER TOGETHER

Last weekend, Cardinal Vincent Nichols criticised the government's refusal to allow churches to reopen for public worship. But for many women, the coronavirus crisis has already broken their dependence on a traditional form of Church life mediated by an exclusively male priesthood / **By TINA BEATTIE**

Women and the post-Covid Church

PHOTO: CNS/HAROLD LEVINE, COURTESY CHURCH OF OUR SAVIOUR, NEW YORK CITY



'The loss of participation in choirs during Mass has been a deep source of grief for many women'

A few weeks before lockdown, I was asked to contribute a short piece to the Christian magazine *Reform*, offering a Catholic perspective on the topic, "This is my body. Really?" The editor Steve Tomkins approached me recently, asking if I wanted to tweak my closing paragraph before it went to press in the light of how things had changed. I asked him to withdraw the piece, because I have no idea what I would say now.

Here is how I had ended that piece: "... the real presence of Christ in the Mass requires my real presence. In these days of televised worship and the individualism of a spirituality which resists the communal dimensions of worship, there is a deep desire in me to go to where others gather, and to be really

present in that place where the eternal mystery of Christ becomes really present in the time and place of the Eucharist. Here, matter is divinised by grace, eternity ruptures chronology, and the body of Christ gathers up and redeems all Creation - even me!"

I read those words now - written with such confidence three months ago - and I realise that this crisis has brought me nearer to the edge of the Catholic Church than at any time since my conversion in 1986. It's been a rocky ride, but for the first time I feel like an outsider. I can never regret becoming a Catholic - belonging within this vast tradition has changed my way of being in the world, it has given me an inspiring and eclectic group of cherished friends and it has made me feel part

of a worldwide community - but I wonder if I'm about to become one of those people sociologist Grace Davie describes as "believing without belonging". I know I'm not alone in feeling this sense of dislocation and alienation.

I've been particularly interested in the conversations that have been taking place among Catholic women's groups during the crisis. Its impact on women and its significance for the role women might play in the Church that emerges from the pandemic is a neglected issue - for example, women were not even mentioned in the recent pieces in *The Tablet* on what post-Covid Catholicism might look like. Yet this has been a time of intense dialogue and activity among Catholic women, with many challenging questions and creative insights emerging.

In lockdown with my non-Catholic husband, I haven't personally created an alternative liturgical life in our home, and prayer has been a bit of a solitary struggle. However, I've been fascinated to observe the emergence of a truly domestic church, with the dissolution of the boundary between the formal liturgical life of the Church mediated by an exclusively male priesthood, and a more informal domestic world of homespun liturgies and improvised rituals, often presided over by women. As Italian sociologist Paola Lazzarini writes: "If the Easter proclamation had not risen from our homes, silence would have covered the Alleluia."

The home has become a sacred place in which women have assumed priestly duties, transforming family meals into Eucharistic celebrations or finding their own ways of actively participating in or creating livestreamed liturgies. Some women like the informality of watching liturgies from the comfort of their homes, maybe while enjoying a cup of coffee. Some join in the priest's Communion with homemade bread and a glass of wine; others use the opportunity to go virtual globetrotting and experience many different forms of Mass.

But there is a recurring theme. The livestreamed official liturgies expose

more starkly than ever how male-centred the Eucharist is. Women have been rendered almost entirely redundant by the shift to virtual Masses. Several women say they simply switch off the livestream after the liturgy of the Word because, in the words of one, "it seems to be just a man doing something of which I have no part". Another described "the absolute lack of female voices" as "uncanny", adding "I usually don't realise it as much when I'm in a church full of women (even if they're silent)." Another who made a similar comment said: "I am witnessing how tone deaf the local hierarchy can be to the silencing of women in the Church."

Many women have said what a difference it has made when the priest has been sensitive enough to incorporate women's voices into the liturgy - through recorded readings, hymns and prayers, for example. The loss of participation in choirs during Mass has been a deep source of grief for many women, particularly since this aspect of worship is likely to be curtailed for a long time to come, given that singing together is a potent way to spread the virus.

I have only watched two livestreamed Masses. The first was a papal Mass in the Casa Santa Maria, attended by a small socially-distancing group of men in suits and nuns in black habits. I found Pope Francis inspiring, but I felt alienated and even angered by that non-representative congregation. A notable contrast was when at Easter Pope Francis stood alone in the rain-drenched emptiness of Saint Peter's Square.

One woman eloquently summed up what that moment meant: "I experienced a beautiful moment of faith when I watched Pope Francis leading the Easter Liturgy and especially his moment in St Peter's Square - empty, dark, rainy. That was probably the moment I felt completely at one with him, with the suffering Church, a suffering world - united in Christ ... an important moment in my faith journey. ...I am still grappling with the fullness of its personal meaning - for me."

My second livestreamed experience was watching a priest saying Mass before a fixed camera in a cathedral. I thought how lonely he looked - a solitary figure in an empty church saying Mass into an abyss. I felt an immense sadness - in these days of declining vocations priesthood is surely lonely enough, without the

added burden of social isolation. But when the time came for the priest to take Communion, I felt utterly detached and excluded. What on earth was the point of watching this solitary ritual. For whose benefit was it being done?

Sara Parvis wrote movingly in *the Tablet* recently about her sense of mourning over the closure of churches and her hunger for the Eucharist. She too described the impact of women's exclusion. Despite her appreciation for the "shining witness" of her local Dominican friars, she experienced the Triduum as "some kind of clericalist fantasy: no lay people, and above all no women".

Sara Parvis' mourning and hunger are shared by many, but many also express deep anxiety over zealous campaigns demanding that churches be reopened and for public worship to be recommenced while many scientists still advise that is not really safe to do so. Some point out that, when numbers are restricted only the most persistent tend to gain entry, while vulnerable and elderly people are less likely to risk participation. One woman observed that "there seems to be a division happening - ultra-conservatives physically more visible than the rest of us in our faith community". Vastly complex challenges lie ahead as the Church attempts to respond to whatever the "new normal" might turn out to be.

I identify most closely with those who are finding that a deep sense of the healing and joy of nature has come with the enforced cessation of so much human activity. One woman observed that "the richness of this spring has fed my faith, almost more than anything". I have found myself wandering through meadows speckled with wildflowers, alive with the sound of birdsong, or gazing at the stars through London's clear night skies, and I have wondered why people think they need to be inside a church to pray. This is not my latent Protestantism reasserting itself, but it is a deep questioning of what matters most to me about my Catholic faith.

I cherish the heightened sense of the sacramentality of Creation that I owe not just to *Laudato Si'* but to many years of studying Catholic theology and participating in the Eucharist. There is a rich materiality to Catholicism - an all-encompassing affirmation of bodily, sensual life - which I still experience as the fundamental difference between my

Protestant upbringing and my Catholic faith. Belief in the real presence of Christ in the Eucharist is an important expression of that, but it belongs within a wider sense of the cosmic Christ who sanctifies all of creation.

During the last few months, women have become priests of the household and priests of Creation - gathering their people around the table for Eucharistic celebrations, consecrating Creation to the creator on walks amid the sunshine and birdsong, and caring as best they can for the lonely, the poor, the sick and the bereaved as well as their own families, with all the sense of helplessness and humility that we have all felt during lockdown.

When this is over, Catholic women are not going to be pushed back into the pews to perform roles of submission and subservience to a clerical elite. While its leaders seem to have been preoccupied with the issue of when the faithful might be permitted to re-enter churches to kneel to say their prayers on disinfected pews, we have seen a great unleashing of energy among women in the Church. If this energy and creativity are not harnessed, they will dissipate or find other more welcoming outlets.

One woman said that after lockdown she may not want to spend her time "watching other people (mainly men) doing rituals when I can be participating and challenging myself to grow through prayer, study and trying to live out God's Word. I'm not leaving the Church as such but I am better nurtured elsewhere." It's a sentiment echoed by many women who have found fresh nourishment in study and prayer in recent weeks, and are now questioning their formal relationship with the Church for the first time.

What will this mean for the post-Covid Church? Paola Lazzarini puts it concisely and forcefully: "Returning to Mass is a joy, but if it is translated into reducing God's people to spectators once again, regarding these past few months as a parenthesis to be quickly forgotten, it would be a sin, in the proper sense of the term, a wasted opportunity and because of this sad and short-sighted. We women do not start again. We move on."

Tina Beattie is professor of Catholic studies at Roehampton University, London.

Gospel: Matthew 10:26-33

Jesus instructed the Twelve as follows: 'Do not be afraid. For everything that is now covered will be uncovered, and everything now hidden will be made clear. What I say to you in the dark, tell in the daylight; what you hear in whispers, proclaim from the house-tops.

'Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell. Can you not buy two sparrows for a penny? And yet not one falls to the ground without your Father knowing. Why, every hair on your head has been counted. So there is no need to be afraid; you are worth more than hundreds of sparrows.

'So if anyone declares himself for me in the presence of men, I will declare myself for him in the presence of my Father in heaven. But the one who disowns me in the presence of men, I will disown in the presence of my Father in heaven.'



Reflection

The background to today's text is Jesus' selection of the twelve apostles (10:1-4) and the instructions he gives them for their mission. The gospel selections for this Sunday and the next conclude these instructions.

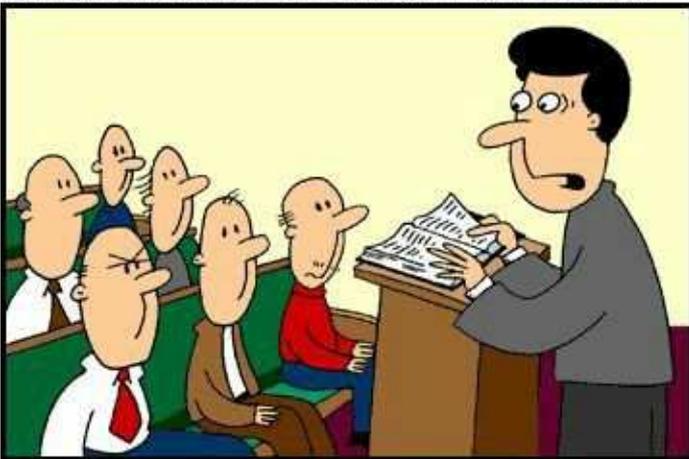
The passage for today (like the verses that precede it) has some similarity to the apocalyptic discourse of Jesus found in each of the synoptic gospels between his triumphal entry into Jerusalem and the beginning of his passion. It has the same theme of heroic endurance in the face of upheaval, betrayal and persecution.

Placed here, it serves to warn the Twelve at the very outset of their mission about the opposition they will face. Although permeated by ominous references, Jesus' teaching is affirmative. The apostles are to speak out boldly; whatever human beings may threaten to do, they are not to be afraid. This injunction recurs like a refrain three times. All the same, there is an appropriate fear - holy awe for the one who has ultimate power over life and death.

In a world in which religious persecution is rife, not least against Christian believers, this is timely teaching, to be delivered with due deliberation.

Break Open the Word 2020

REVERENDFUN.COM COPYRIGHT BIBLE GATEWAY



Thanks to Dad Hengeveld (See Matthew 10:29-31) 12-02-1999

TODAY'S READING IS MATTHEW 10:30 ...
"BUT THE VERY HAIRS OF YOUR HEAD ARE ALL
... ER ... NUMBERED"

FAMILY PRAYER
WEEK BY WEEK

<https://litedliturgybrisbane.weebly.com/family-prayer-week-by-week.html/>



Calendar of Events		
Saturday, 20 June		
6:00pm	Montmorency	Mass
Sunday, 21 June		
8:30am	Montmorency	Mass
10:00am	Eltham	Mass
Tuesday, 23 June		
9:30am	Montmorency	Mass
Wednesday, 24 June		
9:30am	Eltham	Mass
Thursday, 25 June		
9:30am	Montmorency	Mass
Friday, 26 June		
9:30am	Eltham	Mass
Saturday, 27 June		
10:00am	Montmorency	Funeral: Paul Rushbrook
6:00pm	Montmorency	Mass
Sunday, 28 June		
8:30am	Montmorency	Mass
10:00am	Eltham	Mass
Rosters - 27 & 28 June		
Montmorency		
Davidson, John	PRYR	
Eltham		
Dhanasen Family	Pilgrim Rosary Statue	
Hall, Vali	Altar Society	
Milwain, Gianna	Altar Society	