



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.

## Fourteenth Sunday in Ordinary Time - Homily

“A light heart lives long”, once wrote the great William Shakespeare.

How to live with a light heart we may ask. So many of us would speak more to a heavy heart as we tell of the financial pressures in our lives, the health worries, the grief we live with in the death of someone so dear to us. How many of us worry about our families and there’s always something that is a cause of distress or anxiety to us.

*A light heart  
lives long.*  
- William Shakespeare

How many of us in these COVID-19 times worry about catching the virus, or we worry about the future, wondering what life will be like when life returns to a so-called normal, whatever that will mean? I find myself worrying about what our parishes will look like when we open the doors fully and re-gather the communities. Will we come back together with new energy or will some people have slipped away and we will no longer see them?

Then there are the expectations we put on ourselves. So many of us feel guilt and shame for our failures and our lack of love. We are far from perfect and thank goodness we realise this, but we can find our hearts burdened.

Yet ‘a light heart lives long’ writes William Shakespeare.

We listen today to a Gospel where Jesus says: “I bless you Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children”.

A little later on in the Gospel we then find the words: “Come to me all you who labour and are overburdened and I will give you rest.”

We can ask what’s behind all this? It was the learned and the clever who didn’t understand Jesus. They couldn’t get hold of his message. They were so absorbed in the interpretation of the law that they put heavy burdens on people to follow the law. It was the children, meaning the people who were the poor and the marginalized, the sick, the peasants, the unemployed, the so-called nobodies who heard the message of Jesus and understood him.

And Jesus said to them, “come to me all you who labour and I will give you rest”.

Jesus invited them to a place where their hearts could travel lightly, not overburdened with anxiety, guilt and fear. They were not to live with the burden of the law thrust on them, but with a deep sense of God’s love and delight in them. Jesus wanted to carry their burdens with them and lighten them. “Shoulder my yoke and learn from me and you will find rest for your souls Yes my yoke is easy and my burden light.”

We know in our own lives how precious it is when someone carries a burden with us. Somehow to have the support, the listening, the friendship of a person who cares for us, lightens the burden so much.

In our faith story, can we place our burdens before the Christ Jesus? In our prayer, our awareness of the presence of the Risen Jesus in our lives, can we let Him hold and support us as we try to let go of these burdens and find ways to travel more lightly in our hearts?

The Gospel today, as the Gospels always ask us, ‘where are we in the story?’ Would we think of ourselves as the learned and the clever who find ourselves judgmental of others? We have our own opinions, interpretations and if people don’t measure up to what we think, we dismiss them.

Or are we more like the children in today’s Gospel? We may or may not be poor in terms of money and possessions but we have an openness, a compassion, a love for people, no matter their story. People who live this way are more trusting and free. They will of course carry burdens but even these burdens become light, for it is the way of Jesus Christ and He is there to help carry them.

Where are we?

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](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



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

### 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)

Kate Kogler:

Parish Secretary

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

Gina Ang:

Pastoral Worker & Caring Group Co-Ord—**Eltham**

[gina.ang@cam.org.au](mailto:gina.ang@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: 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)

### Eltham Book of the Month

In this time of feeling hard-done-by, we might like to take a look at Bert Facey's wonderful autobiography and discover, as he did, despite adversity his was indeed "A Fortunate Life".



#### Montmorency

For the recently deceased:

Lorraine McLachlan

For those whose anniversaries are at this time:

Leon Nolan

For those in need of healing, remembering especially:

Baby Kylie, Sriyani Algama, Nikki Attwood, Justine Best, Ray Bowman, 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;

For those whose anniversaries are at this time;

Leon Nolan

For those in need of healing, remembering especially:

Robyn Atherton, Iris Azzopardi, Baby Harriet Banks, Ray Bowman, Andrew & Lucinda Collier, Albina Croce, Jon D'Cruz, Claire Dakwar, Ruth Decker, Fay Dobson, Rob Doolan, Marlis Dopheide, Dennis Goddard, Luke Hawthorne-Smith, 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](mailto:eltham@cam.org.au).

## MASS LIVE – STREAMING

Live-streaming Masses are scheduled for:

**12 July @ 8:30am**

St Francis Xavier, Montmorency

**26 July @ 10:00am**

Our Lady Help of Christians, Eltham

Link: <https://bit.ly/2ZNZxaE>

#### RECONCILIATION

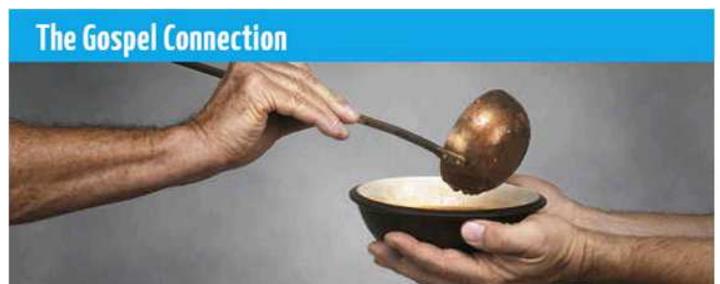
Saturday, 10:30am Monty ~ Terry  
1/2 hr prior to any mass said by Michael

#### Collections last weekend: 28June 2020

Community	Thanksgiving	Presbytery
Eltham	\$910.00	\$174.80
Montmorency	\$1,767.00	\$609.60

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

Calendar of Events		
<b>Saturday, 4 July</b>		
6:00pm	Montmorency	Mass
<b>Sunday, 5 July - Aboriginal &amp; Torres Strait Islander Sunday</b>		
8:30am	Montmorency	Mass
10:00am	Eltham	Mass
<b>Tuesday, 7 July</b>		
9:30am	Montmorency	Mass
<b>Wednesday, 8 July</b>		
9:30am	Eltham	Mass
<b>Thursday, 9 July</b>		
9:30am	Montmorency	Mass
<b>Friday, 10 July</b>		
9:30am	Eltham	Mass
<b>Saturday, 11 July</b>		
6:00pm	Montmorency	Mass
<b>Sunday, 12 July</b>		
8:30am	Montmorency	Mass - live-streamed ( <a href="https://bit.ly/2ZNZxaE">https://bit.ly/2ZNZxaE</a> )
10:00am	Eltham	Mass
12:00pm	Eltham	Baptism
12:00pm	Montmorency	Baptism
Rosters - 11 & 12 July		
<b>Montmorency</b>		
Ramsdale, John	PRYR	
<b>Eltham</b>		
Reardon, Kathy	Altar Society	
Rigg Family	Pilgrim Rosary Statue	
Scully, Helen	Altar Society	



### All This Stuff!

Consider the last time you struggled with a too-heavy suitcase, or had to pack up all your possessions and move to another address. Compare that with the yoke of Christ: the burden of love we carry in our hearts. Which experience is better, more life-giving, more real?

The yoke of Christ is the mandate to love, even when it means sacrifice, even if it involves suffering. It's not the silly, romantic love that shows up in all the movies, but the day-to-day love of parents for children, the plodding fidelity of spouses, the single-hearted devotion of artists for their craft, the constancy of friends who support us when the news is bad. It's a mirror of the love God has for us, and when we're faithful in love, we open a window to that greater love for those around us to experience.

Love is a burden; but it's a lovely one to bear. Anyone who has loved, in sickness and in health, for richer or poorer, knows that some burdens are a privilege to carry. If our love is tied up in the things of this world, we'll be dragging that overstuffed suitcase around and wondering why we ache so. If our hearts are free to love others, Christ will carry that love to places we haven't dreamed of.

*How do you spend your love, on people or things?  
Are the burdens you carry difficult, or easy?*

Make a decision to simplify. Be drastic! Give away one-third of what owns you: books, clothes, money, or some other item that's collected around you. Contemplate what the new space in your life means, and what it's for.

**GPBS eNews ([gpbs.com.au](http://gpbs.com.au))**

## Live-Stream Mass

It appears some folk have been having difficulty in joining the live-streaming Masses. There are many levels of understanding around technical issues, and a variety of devices being used. I hope these simple steps will prove helpful. For those more competent folk you are already there!

1. Go to [google.com](http://google.com), type: olhc sfx youtube (click search)
2. OLCH SFX YouTube will appear (click on it)
3. You will see the thumbnail of Masses already streamed
4. You will see somewhere on the screen *subscribe* (red box) - click on it
5. Then click on any of the Masses or watch the live-streaming Mass of the day

Good luck, let us know if you are still having difficulty. (Patsy, Mob: 0429 439 675)

As the number of folk able to attend Mass remains at 20, we will continue with two Masses in July. Next streaming will be at St Francis Xavier, Montmorency on Sunday 12th July, 8.30am. Then at Our Lady Help of Christians, Eltham on Sunday 26th July, 10.00am.

Celebration of weekday Masses and Sunday Mass are as advertised in the Bulletin for those twenty able to attend them.

*As we gather around Eucharist in Church or at home, let us hold each other and our world in prayer. Though we are apart, we are one in Christ, whom we see in the faces of stranger and friend, in nature and in creation all around us. Even in difficult times let us ... 'listen for the quiet music of all that happens' Daniel O'Leary ... and dance!*



## Homily notes for Aboriginal and Torres Strait Islander Sunday

Fr Frank Brennan SJ | 29 June 2020 | [australiancatholics.com.au](http://australiancatholics.com.au)

On this day 250 years ago, 5 July 1770, Captain Cook's Endeavour was stranded in what was then named the Endeavour River undergoing repairs. Tupia the Tahitian navigator and the English botanist Joseph Banks were ashore looking at botanical specimens. But Tupia was happy to try out using a gun, hunting for wildlife. According to Banks' journal, they encountered two natives 'digging in the ground for some kind of roots; on seeing him they ran away with great precipitation'. The popular writer Peter Fitzsimons describes the 'two natives peacefully collecting bush tucker as Tupia stands about them, gun brandished'. Tupia went on hunting, firing many shots at wildlife. What must the local Guugu Yimithirr people have thought? Their first encounter with foreign cultures - English and Tahitian. Their first sighting and sounding of a gun. What sort of beginning was this for coming 'Together in the Spirit' - the theme of our Aboriginal and Torres Strait Islander Sunday exactly 250 years later?

Today we hear those consoling words of Jesus, 'Come to me all you who labour and are overburdened, and I will give you rest.' We gather 'Together in the Spirit' during the COVID-19 pandemic and in the wake of riots and protests in the US following on George Floyd's death under the knee of a white police officer. Here in Australia we have joined the chorus that 'Black Lives Matter', drawing attention yet again to the appalling statistics of Aboriginal deaths in custody.

### Interests Lie in the Spiritual

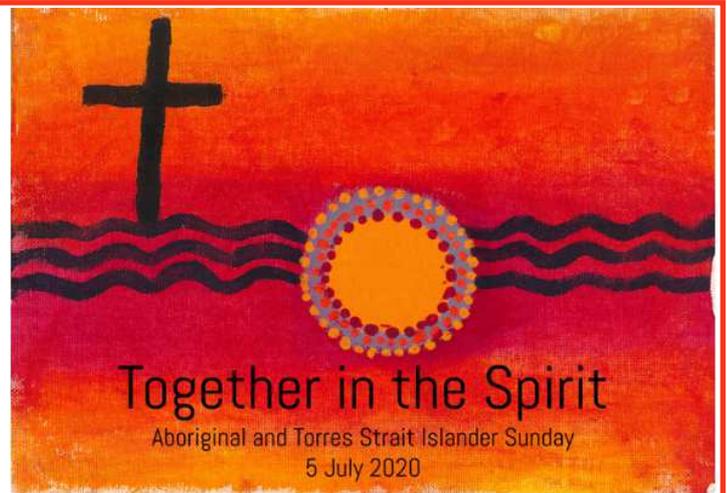
St Paul in his Letter to the Romans reminds us that our interests 'are not in the unspiritual, but in the spiritual, since the Spirit of God has made his home' in us. In the Uluru Statement from the Heart, Indigenous representatives told us that their 'sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors.

This link is the basis of the ownership of the soil, or better, of sovereignty.'

Let's hope that the 2017 Uluru Statement from the Heart can help to change hearts, providing a more secure place for Aboriginal and Torres Strait Islander peoples in the life of the Australian nation. At this Eucharist, we gather in the hope expressed by the prophet Zechariah in today's first reading when the Lord says: 'He will proclaim peace for the nations. His empire shall stretch from sea to sea, from the River to the ends of the earth.' Despite the chaos and uncertainty of these days, we gather, uplifted by the message of the Amazon Synod, and hoping for better times in our Church with the coming of the 2021 Plenary Council.

After the Amazon Synod Pope Francis published his document Querida Amazonia in which he said (#20-21):

'Efforts to build a just society require a capacity for fraternity, a spirit of human fellowship. Hence, without diminishing the importance of personal freedom, it is clear that the original peoples of the Amazon region have a strong sense of community. It permeates "their work, their rest, their relationships, their rites and celebrations. Everything is shared; private areas - typical of modernity - are minimal. Life is a communal journey where tasks and



responsibilities are apportioned and shared on the basis of the common good. There is no room for the notion of an individual detached from the community or from the land'. Their relationships are steeped in the surrounding nature, which they feel and think of as a reality that integrates society and culture, and a prolongation of their bodies, personal, familial and communal:

*"The morning star draws near,  
the wings of the hummingbirds flutter;  
my heart pounds louder than the cascade:  
with your lips I will water the land  
as the breeze softly blows among us"*

All this makes even more unsettling the sense of bewilderment and uprootedness felt by those Indigenous people who feel forced to migrate to the cities, as they attempt to preserve their dignity amid more individualist urban habitats and a hostile environment.

### How do we Bring Serenity?

How do we heal all these hurts, how do we bring serenity and meaning to these uprooted lives? Given situations like these, we ought to appreciate and accompany the efforts made by many of those groups to preserve their values and way of life, and to integrate in new situations without losing them, but instead offering them as their own contribution to the common good.

On 12 February 2020, Archbishop Coleridge, President of the ACBC said: 'Pope Francis' focus on Indigenous cultures in the Amazon speaks strongly to the Australian context.'

'It's good that the Pope's words on indigenous peoples come as we in this country consider the woeful lack of progress on closing the gap between Indigenous and non-Indigenous Australians in key areas.' 'The issues faced by many in the Amazon are not foreign to Australia, and the Holy Father's words come as a challenge and encouragement to us too.'

The Plenary Council Discernment and Writing Groups have now issued their series of six Discernment Papers. The group asking how we might be more missionary and evangelising have said: 'Nationally, we must forge deeper relationships with Aboriginal and Torres Strait Islander peoples, oppose any prejudice, and actively work for reconciliation.'

In today's Gospel, Jesus blesses his Father 'for hiding these things from the learned and the clever and revealing them to mere children.'

This Discernment Group has laid down the challenge: 'The Church in Australia must be shaped by Aboriginal and Torres Strait Islander culture and spirituality for it to be authentically a Church of this land. When the Church sinks its roots deep into Aboriginal and Torres Strait

Islander culture, it will authentically be a Church in the land with a new vision and energy for mission.'

### Strive for More Inclusivity

Another discernment group, asks how we might be more inclusive, participative and synodal, including 'Aboriginal and Torres Strait Islander Catholics, who have not been well treated in Australian society and whose culture and spirituality was for so long unacknowledged, even though they have so much to contribute to the wider Church.'

They have proposed that Indigenous 'contributions and concerns, expressed through the state and territory ministries and the National Aboriginal and Torres Strait Islander Catholic Council, should be joyfully received and acted on at local and diocesan levels, particularly in relation to Reconciliation Action Plans, the recognition of language and culture, the identification and appropriate training of future deacons and catechists, cross-cultural training for non-Indigenous ministers and measures to improve faith formation, employment and mental wellbeing.'

Another group discerning how our Church might be more humble, healing and merciful have spoken of a Church in Trauma. They have insisted on the need for us all to start at the beginning of the trauma in this land. 'The first roots of our contemporary country Australia were founded in trauma. The double trauma of a penal colony of confinement and punishment meeting the subsequent subjugation of our First Nations peoples has been written into our identity as a Nation. Aboriginal and Torres Strait Islander Australians are one of the most traumatised and disenfranchised peoples of the world. Our Church was present from these earliest times, and therefore carries these disturbing storylines in its history and identity.'

### Youth Should be Hope for the Future

We recall the words of the Uluru Statement 'Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.'

We remember Pope John Paul II's address at Alice Springs in 1986 when he told us: 'You are part of Australia and Australia is part of you. And the Church herself in Australia will not be fully the Church that Jesus wants her to be until you have made your contribution to her life and until that contribution has been joyfully received by others.'

This discernment group has said, 'The Uluru Statement from the Heart continues to echo these sentiments and a deep cry for healing. Humble listening will bring healing for the Aboriginal and Torres Strait Islander peoples. The principle of subsidiarity is key - the days of others deciding for them must be over. A new and real engagement, standing together in solidarity, is a merciful and humble way to a new pathway of healing.'

At this Eucharist, we come seeking the consolation of the Lord's presence as we hear Jesus declare to us: 'Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.'

For more information see [natsicc.org.au](http://natsicc.org.au)

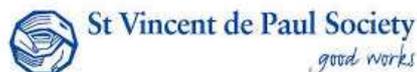
Also: [Aboriginal and Torres Strait Islander Sunday to be held 5 July](#); [Aboriginal and Torres Strait Islander Sunday virtual Acknowledgement](#); and [NAIDOC Week to be held in November](#).

The OLHC Eltham Conference of St. Vincent de Paul wishes to gratefully acknowledge and thank all those parishioners who have made donations of money to our conference in the past few months.

We also wish to thank Our Lady Help of Christians Primary School for the gift of large amounts of food and groceries we received just prior to the mid-year school holidays. A very big thank you to all the staff, students, parents & guardians and all others involved with the school for this.

*On behalf of all the people we assist in our community -  
Thank you!*

John Fanning  
OLHC Eltham Conference of St. Vincent de Paul



## "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](mailto:acm.info@cam.org.au). \$25 + \$10 p&h



## Sunday July 5<sup>th</sup> is Aboriginal and Torres strait Islander Sunday.

There are 133,000 Aboriginal Catholics in Australia. This number has grown 186% since 1986.

Australia's First peoples are the youngest and fastest growing demographic in the Catholic Church today.

How blessed and humbled we are, that they are generously sharing with us their precious spiritual gifts.

Learn more by watching a 5 minute video at <https://www.youtube.com/watch?v=qsSyfQ4LQP4&feature>



*The critically-acclaimed documentary **In My Blood It Runs** screens in July on ABC and ABC iview. This heart-warming observational documentary about history, learning, love and resistance premieres on Sunday, July 5, 9.30pm on ABC and ABC iview. Told through the eyes of charismatic 10-year-old Arrernte/Garrwa boy Dujuan and his family. The film charts the challenges Dujuan faces both in his school and on the streets of Alice Springs.*



### Allan Clarke Journalist

#### [Background Briefing ABC Podcast June 28th 2020](#)

I'm a Muruwari man from far-western NSW. We're strong stock. **Muruwari literally means to fall with a fighting club in your hand.** That's what it feels like I've been doing all my life and as a journalist - fighting unfair battles that no-one wants me to win. I've spent most of my career reporting on Indigenous issues. **Most of those stories have been about the way Aboriginal people are treated in our judicial system.**

Last year I stepped away temporarily because I didn't feel right, there was something wrong. I moved to Paris, where I'm now living and working. **Looking back on it now, it was a breakdown.** To be honest, I just couldn't keep reporting on all the injustice levelled at my community and that's because I am also part of that community and these things are happening to my family.

The final blow came at the end of reporting for six years on the unsolved murder of Gomeri teenager **Mark Haines.** The exhaustion of trying to get some justice for Mark's family and trying to convince the public as well as the police, that his life mattered, ate away at me until I had nothing left to give. **The sheer scale of injustice in the case was and remains breathtaking. The depths of despair and grief in that family was and is bottomless.** The reality was that Mark was a black teenager who no-one cared about outside of his family and community and his story was just one of many.

**Death, after death, after death...** I'd report them and then return home to see my own family experiencing the same injustices, day after day after day. I was becoming numb to the way **Australia discards our mob like we're roadkill and I was haunted by the ghosts of my people who have had their lives snatched from them in custody.** But all these months later, it was on my couch in Paris that I opened Facebook and saw the George Floyd vision. It was death in real-time. **It was triggering.**

Immediately, I was reminded of the video of 26-year-old David Dungay, a Dunghutti man from Kempsey, who died in Long Bay prison in 2015.

**David's crime that day? He'd refused to stop eating from a packet of Tim-Tams.**

Australians should be forced to watch the CCTV footage - it's brutal. David is pinned under six police officers and is face-down yelling, "I can't breathe". One officer responds: "**If you can talk, you can breathe.**" David is coughing up blood and moments later the last bit of air is crushed from his lungs.

Australians should also be forced to watch the CCTV footage of 26-year-old **Ms Dhu** dying alone in a concrete cell. You should be forced to watch as her limp body is dumped in the back of a prison van like a freshly hunted kangaroo.

Her crime? Unpaid fines of \$3,622.

Australians should be forced to read Palm Island man **Mulrundji Doomadgee's** autopsy report and imagine what it must be like to have one's liver almost cleaved in two in police custody. His crime? Walking past a police officer, singing Who Let the Dogs Out.

**I could fill a library with examples.** There's also **Mr Ward** who was literally roasted alive in the back of a police wagon; there is David Gundy who was killed with a shotgun blast to the chest after police raided the wrong home; there is **Tanya Day** who fell asleep on a train and died in custody 17 days later. It goes on. And on. And on.

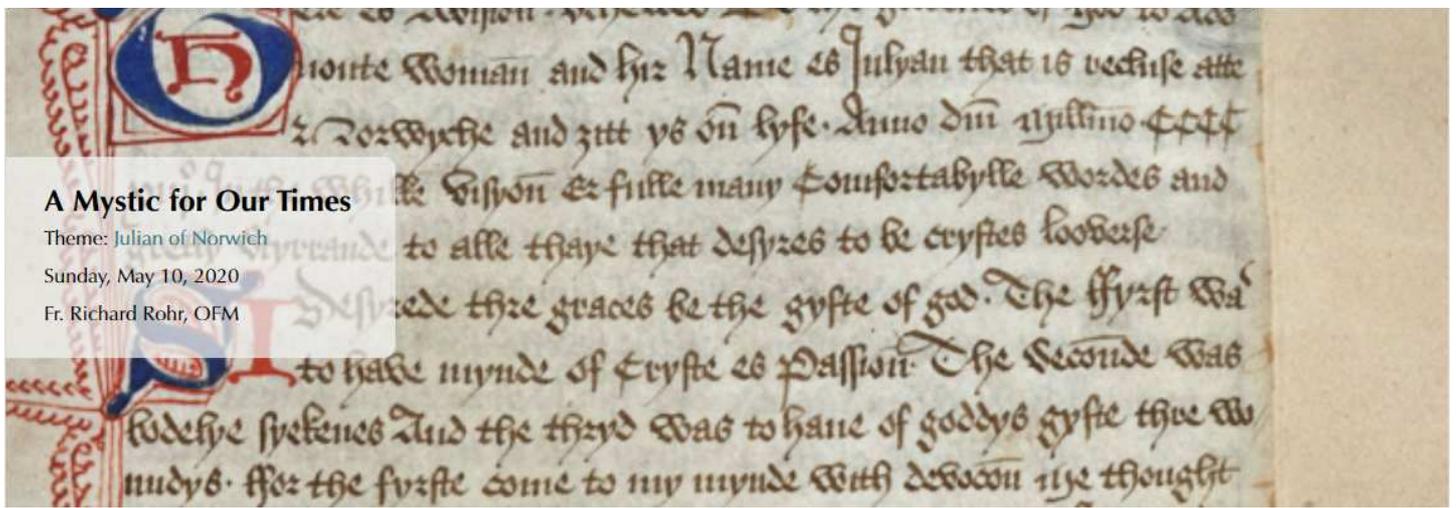
The reality is, Australians, you won't be forced to bear witness to the trauma and the unjust killing of my people. You won't be asked to put yourselves in our shoes because we have always been the other; the fringe dweller. **No-one has been convicted of a crime in relation to an Aboriginal death in custody since 1991.**

Is falling asleep on a train a death sentence? Is singing a pop song a death sentence, even if it's cheeky? Is having a few thousand dollars worth of fines a death sentence? **The answer is, yes. If you are black.**

Since 1991, there have been at least 432 Aboriginal deaths in custody. Not one person has ever been convicted of murder or manslaughter. Let that sink in and then let me go one step further. **It isn't just the justice system that decimates us. Our media are also complicit,** they pander to the mentality that I am lesser; that my people are somehow lesser.

White journalists who step off the ledge to dip their toes into the raging pool of racial turmoil can produce award-winning work and win kudos from "woke" colleagues. But in the end, they go home. My mob pay the price. Our pain and suffering is often their career gain. **Rarely are deaths in custody presented in context;** rarely is our culture presented in context; rarely is our history presented in context. For Aboriginal journalists like me, when we begin our careers, we're expected to take a saw and hack parts of our soul and our lived experiences until they fall away just to get a bloodied foot in the door.

Allan Clarke's investigation into the death of Mark Haines was chronicled in ABC podcast [Blood on the Tracks.](#) (ABCNews: Greg Nelson)



## A Mystic for Our Times

Theme: Julian of Norwich

Sunday, May 10, 2020

Fr. Richard Rohr, OFM

### JULIAN OF NORWICH — [A MYSTIC FOR OUR TIMES](#) SUNDAY, MAY 10, 2020

Recently I have again been reading Lady Julian of Norwich (1342-1416), one of my all-time favourite mystics. Each time I return to her writings, I always find something new.

Julian experienced her sixteen visions, or “showings” as she called them, all on one May night in 1373 when she was very sick and near death. As a priest held a crucifix in front of her, Julian saw Jesus suffering on the cross and heard him speaking to her for several hours. Like all mystics, she realized that what Jesus was saying about himself, he was simultaneously saying about all of reality. That is what unitive consciousness allows you to see.

Afterwards, Julian felt the need to go apart and reflect on her profound experience. She asked the bishop to enclose her in an anchor-hold, built against the side of St. Julian’s Church in Norwich, England. Julian was later named after that church. We do not know her real name, since she never signed her writing. (Talk about loss of ego!) The anchor-hold had a window into the church that allowed Julian to attend Mass and another window so she could counsel and pray over people who came to visit her. Such anchor-holds were found all over 13<sup>th</sup>– and 14<sup>th</sup>-century Europe.

Julian first wrote a short text about the showings, but then she patiently spent twenty years in contemplation and prayer, trusting God to help her discern the deeper meanings to be found in the visions. Finally, she wrote a longer text, titled *Revelations of Divine Love*. Julian’s interpretation of her God-experience is unlike the religious views common for most of history up to her time. It is not based in sin, shame, guilt, fear of God or hell. Instead, it is full of delight, freedom, intimacy, and cosmic hope. How did she retain such freedom, we ask? Maybe and precisely because she was *not* a priest, ordained to speak the party line?

As I read her words this time, what strikes me is the similarity between Julian’s time and our own. Here is how author, scholar, and Episcopal priest Mary Earle describes Julian’s fourteenth-century context:

*Julian lived at a time of vast social, [religious,] and political upheaval, incessant wars, and sweeping epidemics. Norwich, with a population of around 25,000 by 1330 . . . was struck viciously by the plague known as the Black Death. At its peak in the late 1340s in England, it killed approximately three-fourths of the population of Norwich. A young girl at this time, Julian was certainly affected in untold ways by this devastation. When the plague returned, she was about nineteen. . . . [1]*

In her anchor-hold, Julian may have recognized the potential spiritual benefits of “social distancing” during a time of crisis, such as the awakened ability through solitude to be personally present to divine love. Yet we must remember that she also let God’s love flow right through her to those on the street requesting her counsel, and to us through her writings.

#### References:

[1] Mary C. Earle, *Julian of Norwich: Selections from Revelations of Divine Love—Annotated & Explained* (SkyLight Paths: 2013), xx–xxi.

Adapted from Richard Rohr, *Intimacy: The Divine Ambush*, disc 7 (Center for Action and Contemplation: 2013), [CD](#), [MP3 Download](#).

IMAGE CREDIT: *REVELATIONS OF DIVINE LOVE* (DETAIL), MID-15TH CENTURY, (ADD MS 37790) F. 97R FROM THE BRITISH LIBRARY MANUSCRIPT, THE BRITISH LIBRARY, LONDON, ENGLAND.

INSPIRATION FOR THIS WEEK’S BANNER IMAGE: JULIAN [OF NORWICH] EXPERIENCED . . . SIXTEEN VISIONS, OR “SHOWINGS” AS SHE CALLED THEM, ALL ON ONE MAY NIGHT IN 1373 WHEN SHE WAS VERY SICK AND NEAR DEATH. AS A PRIEST HELD A CRUCIFIX IN FRONT OF HER, JULIAN SAW JESUS SUFFERING ON THE CROSS AND HEARD HIM SPEAKING TO HER FOR SEVERAL HOURS . . . THEN SHE PATIENTLY SPENT TWENTY YEARS AS AN ANCHORITE IN CONTEMPLATION AND PRAYER, TRUSTING GOD TO HELP HER DISCERN THE DEEPER MEANINGS TO BE FOUND IN THE VISIONS. FINALLY, SHE WROTE A LONG [TEXT] TITLED *REVELATIONS OF DIVINE LOVE*. —RICHARD ROHR

## Gospel: Matthew 11:25-30

Jesus exclaimed, 'I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.

'Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.'



## Reflection

Each part of the gospel reading has connections with other texts in the scriptures. The beginning of Jesus' outburst of prayer to the Father echoes the spirit, if not the exact words, of the beatitudes (Matthew 5:1-12). The "mere children" to whom things are revealed make us mindful of the "poor in spirit" whom Jesus declared blessed, "for theirs is the kingdom of heaven".

The latter part of the prayer offers teaching about Jesus' relationship with his Father. It has much in common with numerous passages in John's gospel where Jesus speaks of his intimate communion with the Father. To take but one example: "Whoever has seen me has seen the Father", was Jesus' reply to Philip at the last supper (John 14:9).

The invitation that follows the prayer - "Come to me ... my burden light" - is anticipated by several similar texts in Jewish wisdom literature. Wisdom appears there as a person (usually female) offering hospitality and solace as does Jesus: "Come to me, you who desire me, and eat your fill of my fruits" (Sirach 24:19).

Each of these three elements - the prayer address, the teaching, and the invitation - should be proclaimed according to its proper character.

**Break Open the Word 2020**

## Prayers of the Faithful for 5 July 2020 Fourteenth Sunday in Ordinary Time - Jane McKinna

**Celebrant:** Heavenly Father, we place our prayers before you as we strive to be loving and gentle examples of your message of love.

We pray for the Church, for the Holy Father, bishops, priests and all church leaders. Help us to live with gentle and humble hearts as true disciples of the gospel. Lord, hear us.

**Lord, hear our prayer.**

We pray for all those countries and communities around the world affected by the COVID-19 pandemic, that all nations work co-operatively together to care for the sick, control its spread and protect those most vulnerable.

Lord, hear us.

**Lord, hear our prayer.**

We pray for the end to all forms of discrimination. Jesus showed us how to love everyone. Help us to peacefully demonstrate his message of acceptance as we embrace everyone with open hearts. Lord, hear us.

**Lord, hear our prayer.**

We pray for those who are unemployed or homeless, may our prayers provide strength, dignity and understanding to all who find themselves in economic and social disadvantage. We offer our prayers and support. Lord, hear us.

**Lord, hear our prayer.**

For the sick, we pray for good health, recovery and comfort to those who are in need of healing. We recognise illness in its many forms of mind, body and spirit. Gentle Jesus, bring comfort to those who are ill. Lord, hear us.

**Lord, hear our prayer.**

For those who have died, remembering especially Lorraine McLachlan; and those whose anniversaries occur at this time, including Leon Nolan; we pray for those family and friends who mourn the loss of a loved one, and take comfort in the eternal life they now share in Christ. Lord, hear us.

**Lord, hear our prayer.**

**Celebrant:** Lord God, we ask that you strengthen us in faith, hope and love, that we be gentle and humble as we share in the mission of Christ. We ask this through Christ our Lord.

**All: Amen.**