

# 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.

## *Homily - Terry*

If you and I were asked the question, where do you see Christ the King in our world of today, what would we answer? If we were to take the Gospel today of Matthew's vision of the last judgment, we would have to think of unlikely places, like refugee camps, slums of cities, hospitals, prisons and we would say Jesus is found somewhere in these places and in people there. Not only in the people who live there but we would say the blessed of God are to be found there, feeding, welcoming, clothing, visiting, giving their kindness.

Listen again to those words of Matthew's Gospel: The King will say, "Come you whom my Father has blessed. For I was hungry and you gave me food. I was thirsty and you gave me drink. I was a stranger and you made me welcome, naked and you clothed me, sick and you visited me, in prison and you came to see me."

There are so many wonderful people we would immediately think of as the blessed of God today. Volunteers who work in poverty stricken villages and camps, doctors and nurses tending people with Covid-19 around the world, visitors to jails offering support and kindness to prisoners who have lost their way, families who sponsor a child in a poor country, helping them find education, a home, and enough to eat and drink.

Would we think of ourselves as blessed of God and what would be our questions as we ponder our answer? Does it surprise us that Christ the King lives in the people who are the poor and vulnerable of our world? For Christ the King says, 'I was hungry, thirsty, a stranger, sick, a prisoner.'

Does it surprise us that the blessed are praised for the simplest actions – and they are all actions not attitudes? They are actions responding to the most basic human needs.

Does it surprise us that Matthew's last judgment scene sees God as only interested in how well we have offered mercy and love to the poor and broken of our world? The requirements are simple, and don't go beyond the capacity of any human being.

Does it surprise us that the blessed of God are not really aware of their blessedness, for they ask, "When did we see you a stranger and make you welcome, naked and clothe you sick or in prison and go to see you?" They have brought their love and mercy without any real thought for themselves. They have done this naturally. And their response is not particularly religious, for these actions in themselves are human responses that can belong to anyone in our world of whatever culture, religion, colour or creed.

Does it surprise us that those rejected by the King in the Gospel ask, "Lord when did we see you hungry or thirsty, a stranger or naked, sick or in prison and did not come to your help?" They were not even aware of their self-centred way of life. That is really confronting for all of us as we look at our lives to see how our actions make a positive difference to the poorest and most vulnerable people in our world.

Let me conclude this reflection with a quote from scripture scholar Denis McBride:

"The shared problem of the blessed and the cursed is, 'When did we see you?' That may be our question too, for all we see is the legion of those in need. The Gospel asks us to interpret what we see. The Gospel challenges us to see the broken body of Christ in the brokenness and woundedness of those we see around us. Christ still suffers in the hungry, the thirsty, the stranger, the naked, the sick, the imprisoned. To pay attention to them is to pay attention to the broken body of Christ."

Hopefully when it comes our turn to appear before Christ the King, we will hear those words: "Come you whom my Father has blessed."

*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)

#### **RECONCILIATION**

available upon request

please call the Parish Office 9435 2178

#### **Collections last weekend: 15 Nov 2020**

Community	Thanksgiving	Presbytery
Eltham		
Montmorency		

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

**CDFPay:** (alternate thanksgiving options)  
Montmorency - <https://bit.ly/CDFpayMontmorency>  
Eltham - <https://bit.ly/CDFpayEltham>

#### **Montmorency**

For the recently deceased:

For those whose anniversaries are at this time:

*Ellen Bentley, Robin Gauder, Kelvin Kenny, Francis James Mannix, Norma Georgina Mannix, Joseph McCudden, Eileen & Albert Nioa*

For those in need of healing, remembering especially:

*Baby Kylie, Sriyani Algama, Nikki Attwood, Robert Baker, Justine Best, Fr Glen Bourke, Ray Bowman, Kristina Brazaitis, Renee Eastwood, Debbie Edgley, Julian Forrester, Gennie Hannon, Samuel Hauser (Kyabram), Val Hayes, Colleen Hussin, Jim Hussin, Tina Inserra, Adrian Jones, Angus Kossatz, Kate Lagerewskij, Erin McLindon, Hasti Momeni, Therese Moore, Patricia Mulholland, Montagna Mustica, Graham Neal, Geoffrey Nyssen, Mercy Ocon, Ron Pfeil, Susan Phelan, Andrew Pighin, Anthony Salvatore, Mary Salvatore, Sr Amor Samonte RGS (Philippines), Maria Schroeders, Jeanette Steward, John Tobin, Aldo Viapiana, Sheryn Zurzolo.*

#### **Eltham**

For the recently deceased:

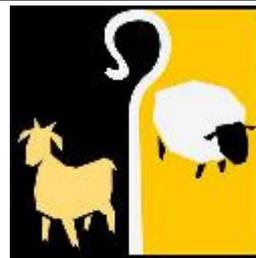
*Hala Pitt*

For those whose anniversaries are at this time;

For those in need of healing, remembering especially:

*Robyn Atherton, Ray Bowman, Geoff Bunton, Andrew & Lucinda Collier, Albina Croce, Eileen Culbertson, Jon D'Cruz, Ruth Decker, Dennis Goddard, Luke Hawthorne-Smith, Jack Issai, Diana Jackson, Jeanette Jenkins, Maureen Jenkins, Moira Lyons, Val McDonough, Baby Finley McPartlin, Simone Owen, Kath Wheelahan.*

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



### November Remembrances...

Eileen & Albert Nioa; Ellen Bentley; Bernie Farrell; Maria, Vladyslav & Janina Rygala; Ryszard, Teresa & Zbigniew Cichacki; Janina Vrszcz; Kyszard Klepacz; Anthony & Elizabeth Corera; Denis Morganti; John & Flo Morganti; Martin Shelley; Irene Shelley; Kevin Shelley; Margaret Dalton; Carol O'Keeffe; Neil O'Keeffe



If we are to restore a broken world to wholeness and justice after the pandemic, governments and agencies must recognise that religion is part of the solution, not part of the problem / **By Patrick Watt**

# Repairing our common home

Efforts to end global poverty are at a crossroads. Covid-19 is the biggest setback to international development in a generation: the economic down-turn it has triggered could plunge 150 million more people below the extreme poverty line of \$1.90 a day, according to the World Bank. Hunger and unemployment is rising, 11 million girls may never return to education after school closures, and new divides are opening up, over access to digital technology in a world of lockdowns, and to life-saving vaccines. Covid has laid bare and deepened inequalities in a world that was already failing to provide a social floor for millions of people, while simultaneously breaking through the environmental ceiling of our common home.

The pandemic is also creating massive social and political fallout. Governments have been sorely tested, civic space has been squeezed, and assumptions about the steady march of progress have been shaken. A summer of protest over racial violence raised searching questions about whether the arc of the moral universe really does, in the words of Martin Luther King, “bend towards justice”. It has also generated a challenge to those working in international development, with a growing clamour for the aid system to “decolonise” and shift the centre of power from the offices of development agencies in Europe to people living in poverty.

A public conversation is under way about how to “build back better” from the pandemic, and not return to a world that - in its levels of inequality and environmental destruction - was never “normal”. So this feels like a good moment to revisit deeply held views that have dominated approaches to tackling poverty, and in doing this, to ask whether there is such a thing as a “Christian” approach to development, and if so, how it can offer a more positive vision for the future.

The origins of development theory can be traced to European Enlightenment ideas about the rationality and perfectibility of human beings. They told a story of a linear, if complex progression towards a better world. As European economic and cultural dominance grew, a mythology of power developed around it that buttressed the colonial enterprise and often drew on explicitly racist ideas.



A woman in Uganda being trained as a water-pump mechanic

If modern theories of development share with Christianity a teleology - a sense of history’s final destination - they depart from Christianity in placing that destination firmly in this world. Economically and technologically advanced societies in Europe and North America were “developed”, with other, less developed societies involved in a game of catch up.

International development is full of such spatially and temporally loaded ideas - from language about people who are “left behind” and “hard to reach”, to ideas of “under-development”. For many, religious belief and practice form part of this account, as a symptom and cause of under-development. They believed that as societies became richer, religion would wither, to be replaced by more rational world-views.

This has led to strange tensions in international development. There is a recognition that in poorer countries religion is a fact on the ground, which profoundly shapes people’s thoughts and actions, and with which development actors need to engage. It’s also the case that faith-based organisations play a disproportionately significant role in efforts to tackle poverty. But the idea that religious approaches might offer a fuller approach to human development and

flourishing receives little attention. As Sabina Alkire has put it, there’s more openness to Christians doing development, than there is to doing Christian development.

Yet international development could profit from deeper engagement with Christian thought. First, there is the fundamental question of how we conceive of progress. Mainstream approaches to development are dominated by a focus on consumption and growth that is environmentally and socially destructive. Rather than seeing development as a process of accumulation and acquisition, we would do better to approach extreme poverty as a struggle for justice, that has to be renewed in every generation. From a Christian perspective, this chimes with a view of development as *being* more, not *having* more. Development sorely needs a more realistic account of what it is to be human, which reclaims virtues like love, equality and solidarity. As Anna Rowlands wrote in a recent essay on Pope Francis’s encyclical, *Fratelli Tutti*, we should not only ask the question, “Who is my neighbour?”, but, “How can I be a neighbour?” At its heart, poverty and injustice are a manifestation of broken relationships, between people, and between people and God. Only by acknowledging the need to restore relationships, and recognising our radical equality as created in the image and likeness of God, can we undergo the personal and political change needed to end poverty.

This leads to a second challenge, of how we build the common good, both at the community and political level. One test of whether we’re living in deep relationship is whether we’re able to identify, and contribute towards the common good. Yet we live in a world of such disfiguring inequalities that we are often unable to articulate what it is that we value collectively. Those same inequalities prevent many people from being able to participate in the creativity, generosity and productivity that underpin the common good. Pursuing it hinges on a prior level of equality, and a balance between state, market, and civil society, in which each plays their proper role and none dominates.

Finally, both the idea of mutual flourishing, and the common good, rest on a foundational idea, set out in Pope Francis’ encyclical *Laudato Si’*, of the world as our common home. When we set ourselves apart from the created order, we are liable to forget our dependence on God, and the vocation to live in harmony with creation for the sake of this generation, and for future generations. An environmentally sustainable approach to development demands that we rediscover that vocation, and offer a world beset by ecological and social crises a hopeful vision of the future that can unite all people of goodwill.

Patrick Watt is Christian Aid’s Policy and Campaigns Director. This article is a shorter version of the 2020 Las Casas Lecture, delivered at Blackfriars, Oxford on 19 Nov.

The super-rich give billions of pounds every year to the poor. But the bond of mutual respect between giver and receiver has been lost. The author of a new book argues that philanthropy without partnership demeans and diminishes both donor and recipient / by Paul Valley

# Just giving

**Christian charity** is more than simple philanthropy, Pope Francis said in an Angelus address by way of a prelude to saying that Christian charity involves “looking at others through the eyes of Jesus himself” - and, at the same time, “seeing Jesus in the face of the poor”. But what exactly did the Pope mean by “simple philanthropy”?

In truth, there is nothing simple about it. Today, philanthropy is commonly taken to mean a rich person giving a large amount of money to a good cause. But over the past two thousand years and more it has been, variously, a matter of honour, a religious injunction, a mechanism of political control, a vehicle for moral activism, an expression of enlightened self-interest, a manifestation of public good, of personal fulfilment and of plutocratic manipulation.

Among the ancient Greeks, who coined the word as a compound of two roots - *philos*, which meant something cherished, and *Anthropos*, a human being - philanthropy was seen primarily as a device to strengthen social relationships. The Romans saw it in part as a political investment to buy the favour of the people. Those who gave money - for temples, public baths, roads or aqueducts - often erected a stone with the inscription DSPF or *de sua pecunia fecit*, meaning Done With His Own Money. More elevated thinkers, such as Aristotle, insisted that its purpose was to improve the moral character of the giver, though he suggested that it must also consider the needs of the recipient.

**What changed** the Graeco-Roman template was the arrival of monotheism. Judaism constituted a radical democratisation of the cultures of the ancients. That was summed up in the first book of the Hebrew Bible where Adam and Eve, the Everyman and Everywoman, are seen as created in the image of God. Giving was no longer simply about social relationships, it was a human echo of God’s generosity towards humankind. To give is to imitate God. It is perhaps



no coincidence that throughout the history of philanthropy Jews have been consistently generous givers.

Christianity fashioned its philanthropic inheritance from a fusion of the thinking of the Greeks, the Romans and the Jews. For Christians, giving became bound up in the idea that helping those in need was helping Christ himself: “What you do for the least of these, you do for me.” This Christological perspective was central to the medieval understanding of what it was to be Catholic. The early Church insisted that those who possess wealth also acquire a duty to use it for the benefit of others. Social as well as theological influences were brought to bear on this, since most of the first Christians were from the lower strata of society. The community ate together in shared meals and held their funds in a common treasury as they waited for the return of Christ, which they assumed was imminent. The community context inherited from Judaism was intensified.

**The status** of the poor was also transformed. In Rome the poor had been a group to be exploited and placated. The Jews had seen them as unfortunates in need of assistance. But Christians saw the poor as a reflection of God’s incarnation. Early Church Fathers, such as Clement of Alexandria, began to speak of “the pious poor and the wicked rich”.

Bishops became the Church’s official philanthropists, responsible for institutionalising the Christian system of almsgiving. It was a countercultural innovation which broke the Greek and Roman link between giving and patronage.

One of the great exemplars of this new style of bishop, Basil of Caesarea, insisted that giving was no longer merely a matter of honour, status, civic duty or emulation of God’s generosity. It was a matter of justice. Almsgiving, decreed Ambrose, the fourth-century Bishop of Milan, could be redemptive. All this was to lay the groundwork for a millennium of Catholic charity.

The philosophy of philanthropy developed over the long period between the fifth and fifteenth centuries. The economy boomed and in the twelfth century renaissance, thinkers had to find ways to reconcile the radical simplicity of early Christianity with a rapidly changing social and political economy.

Many of the issues they raised are still current in debates on philanthropy today. Around 1140, Gratian, a monk from Bologna, created a great systematisation of the Christian inheritance. It brought together the teachings of Clement, Basil, Ambrose and other Church Fathers with the canons of the great church councils and the decrees of popes. This was significant for the history of philanthropy in two ways. First, it laid the groundwork for the distinction between the deserving and the underserving poor, which was to become a major theme in the history of philanthropy. And secondly, it developed what medieval theologians called the doctrine of the Mystical Body of Christ, which held that all believers - whether rich or poor - were connected in some cosmic way to God and to one another in a spiritual body with Christ at its head.

This meant that, for all the obvious material shortcomings of feudal society for ordinary people, giving was not simply the donation of money or

material goods from the wealthy to the poor. It reinforced a relationship between donor and recipient which was spiritual, reciprocal, communal and inclusive. Charity did not simply assist the donor towards personal salvation; it also nurtured social harmony, social cohesion, peace and order.

**Islam and Judaism** in this period came near to this same insight. Muslim thinkers declared that “generosity is not just giving money from excess, but rather sharing with the poor”. The great medieval Jewish thinker, Maimonides, created a hierarchy of Eight Levels of Giving, the highest of which was helping others towards self-sufficiency, similarly creating a relationship between those who give and those who receive in a way which builds the self-esteem of the marginalised. For Christians, the widow was seen as “the altar of God”. There was in this medieval tradition an appreciation of mutually respectful relationships. It established an intimacy between giver and receiver which has been lost in much philanthropy today.

In my book, *Philanthropy: From Aristotle to Zuckerberg*, I trace the development of two parallel traditions in giving. One centres on philanthropy as a mechanism for control. That thread goes from Roman patronage, through the Elizabethan Poor Laws and Victorian charitable moralising, to surface today in the “philanthrocapitalism” in which the super-rich want to impose business-orientated top-down solutions on what they see as social problems.

The other tradition grows out of the Hebrew monotheist sense of community, and passes through medieval Christian charity, Enlightenment altruism, agitator philanthropists such as William Wilberforce and chocolate-making Quaker idealists such as George Cadbury and Joseph Rowntree, who insisted their business methods should be modified by their philanthropy rather than the other way round. It surfaces today with those modern philanthropists who seek genuine partnerships with those to whom they give.

These two traditions, it was generally supposed, parted ways in the sixteenth century. All the major histories of philanthropy until now have uncritically repeated the spin with which Protestant propagandists sought to traduce a thousand years of Christian philanthropy - claiming that medieval charity was haphazard and self-serving

because Catholics only gave to the poor to get time off in Purgatory. Everything changed, they averred, with the Reformation, which led to philanthropy becoming efficient, scientific and modern.

**That’s not true.** Redemptive almsgiving - the idea that giving can expunge sin - which entered into Jewish thinking around the second century AD and is evident in Christian theology from the fourth century onwards, was not some medieval Purgatory-inspired Catholic corruption as Protestant Reformers claimed. In fact, medieval theologians insisted that alms were *not* a way of buying salvation on the cheap, but rather, following Aristotle, a way of transforming the very character of the sinner.

Perhaps more significantly, I show that the big shift in the model of giving came a hundred years *before* the Reformation, triggered by the social and economic changes that followed the Black Death. Many of the reforms by which the laity took over control of charity from the clergy were in place in European towns long before Martin Luther affixed his theses to the door of the Castle Church in Wittenberg - and continued apace in Catholic and Protestant towns alike in the decades which followed. It was mercantilism, urbanisation and the early stirrings of capitalism - which fostered the idea that people were wealthy or poor because they deserved to be - that decisively began to change attitudes among the rich towards the poor. And this was to lead to the development of a skewed relationship between donor and recipient in Anglo-Saxon philanthropy thereafter.

Philanthropy needs to rediscover something of the spiritual bond between giver and receiver which characterised a thousand years of medieval charity - and treat poor people not just with greater respect, but as partners and agents of their own destiny. Philanthrocapitalists such as Bill Gates, schooled in the need for hyper-efficiency, proudly proclaim their giving as “strategic philanthropy”. But that needs to be married with what I call “reciprocal philanthropy”, if Big Giving is to play its part in shaping our post-pandemic world.

**Pope Francis** says something similar in *Evangelii Gaudium*, when he speaks of the need for us to assert human values in the face of a market system which has become an “economy of exclusion and inequality”. For him -

as for Pope John Paul II when he speaks of solidarity (*Sollicitudo rei socialis*) or Benedict XVI when he points out that “love will always prove necessary, even in the most just society” (*Deus caritas est*) - philanthropy must be a humanising force in which the giver acknowledges the full humanity of the recipient in a way that neither the impersonal bureaucracy of the state nor the unforgiving efficiency of the market can do.

When giving to a beggar, Pope Francis once told a Milan street magazine, “it is not a good thing just to throw a few coins” without even looking at the person. “Gesture is important ... looking them in the eyes and touching their hands. Tossing the money without looking in the eyes, that is not the gesture of a Christian. Charity is not about offloading one’s own sense of guilt, but it is touching, looking at our inner poverty.” The Pope is here using religious language to express the same insight embodied in more inclusive secular language in reciprocal philanthropy - the understanding that every gift should bind the donor and recipient together in a relationship which also involves the whole of the community.

Elsewhere Francis has demonstrated he understands full well that there is nothing simple about philanthropy. Launching a Vatican conference entitled “Impact Investing for the Poor” in 2014, the Pope said that the idea that philanthropists and charitable foundations can invest in a project which does good for society and also returns them a profit “acknowledges the ultimate connection between profit and solidarity, the virtuous circle existing between profit and gift”.

He went further, adding: “Christians are called to rediscover, experience and proclaim to all, this precious and primordial unity between profit and solidarity.” Through social investment Catholics can help with promoting the economic and social development necessary to satisfy basic needs in agriculture, access to clean water, housing, primary healthcare and educational services. Social impact investments by Catholic institutions now total around \$1 billion. It is a classic example of how strategic and reciprocal philanthropy can be married to make the world a better place.

**Paul Valley** is a journalist and writer on religion, ethics and international development. *Philanthropy: From Aristotle to Zuckerberg* is published by Bloomsbury.

## Rosters - 28 & 29 November

### Montmorency

Boyd, Mary	PRYR
Lucas, Maree	CLNR
Muller, Joan	CLNR

### Eltham

Reardon, Kathy	Altar Society
Scully, Helen	Altar Society
Stewart Family	Pilgrim Rosary Statue

### Monty & Eltham Calendar of Events

#### **Saturday 21st November**

10:00am Baptism: Ted Montmorency  
 6:00pm Mass (20 people) Montmorency

#### **Sunday 22nd**

8:30am Mass (20 people)  
 (live-stream <https://bit.ly/2ZNZxaE>) Montmorency  
 10:00am Mass (20 people) Eltham  
 1:00pm Baptism: Willow & Fletcher Montmorency  
 2:00pm Baptism: Lily & Samuel Eltham

#### **Tuesday 24th**

9:30am Mass (20 people) Montmorency

#### **Wednesday 25th**

9:30am Mass (20 people) Eltham

#### **Thursday 26th**

9:30am Mass (20 people) Montmorency

#### **Friday 27th**

9:30am Mass (20 people) Eltham

#### **Saturday 28th**

6:00pm Mass (20 people) Montmorency

#### **Sunday 29th**

8:30am Mass (20 people) Montmorency  
 10:00am Mass (20 people)  
 (live-stream <https://bit.ly/2ZNZxaE>) Eltham  
 11:00am Baptism: Mia Montmorency  
 12:00pm Baptism: Amelie Eltham  
 2:00pm Baptism: Leo Eltham

#### **Tuesday 1st December**

9:30am Mass (20 people) Montmorency

#### **Wednesday 2nd**

9:30am Mass (20 people) Eltham

#### **Thursday 3rd**

9:30am Mass (20 people) Montmorency

#### **Friday 4th**

9:30am Mass (20 people) Eltham

#### **Saturday 5th**

6:00pm Mass (20 people) Montmorency

Mass attendance numbers are correct at the time of publishing,  
 and subject to change as per Covid regulations.

Please call the Parish Office 9435 2178 for any clarification.

### *Live-Stream Masses*

Though numbers of those able to attend Mass are increasing, we will continue with live-streaming on Sundays until Christmas. The path after that will be determined by the unfolding of events up until then. Mass this Sunday will be live-streamed from St Francis Xavier Church at 8:30am. Let us remain vigilant as we live with our newfound freedoms and let us continue to pray for the many in our world who are suffering so terribly as health experts endeavour to control this deadly virus.

We leave the steps below in case you still require them to help stay connected:

1. Go to [www.google.com](http://www.google.com), type: olhc sfx youtube (click search)
2. OLHC 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 it)
5. Then click on any of the Masses or watch the live-streaming of Mass of the day

Patsy & Team (0429 439 675)

### **THE CLIMATE EMERGENCY: OUR SHARED MORAL CHALLENGE**

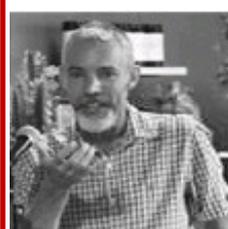
**Thursday 26 November 7.30pm to 8.45pm**



**An online Zoom session** sponsored by Mary Mother of the Church Parish Climate Action Group. The session will feature two speakers addressing the current climate and ecological emergency and how they have responded in their own lives to this crisis. There will be question and discussion time.

**Register your attendance by emailing**  
[ivanhoe@cam.org.au](mailto:ivanhoe@cam.org.au)

Tell us the number attending. A zoom link will be emailed to you.



**Mark Delaney** is the author of 'Low Carbon and Loving It' (with his son, Tom) and is a Christian climate activist who has been featured in the media for his work, including ABC's Compass programme, 'For the Love of Creation', 5 April, 2020.

**Alice Carwardine** experienced her ecological conversion after reading Pope Francis' encyclical letter *Laudato Si*. After giving up 40 things in Lent 2018, she now leads a zero-waste sustainable lifestyle. She runs workshops for Catholic parishes and schools to help them on their own ecological journey.



**Prayers of the Faithful for 22 November 2020**  
**Our Lord Jesus Christ, King of the Universe**  
(Anne & Peter Williams)

**Celebrant:** Brothers and sisters, encouraged by the word of God we pray for our needs and those of all humanity.

**For the Church:** that we may recognize Christ in one another and honour the dignity of each person whom God has called to life.

*Lord, hear us. Lord, hear our prayer.*

**For our parish communities:** that we may continue to be shepherds like Jesus who gathered the lost, bound up the injured, and encouraged the weak, so that all may know the fullness of life.

*Lord, hear us. Lord, hear our prayer.*

**For world leaders:** that their hearts may comprehend the depth of human suffering that exists and urgently strive to address the needs for food, clean water, safety and healthcare.

*Lord, hear us. Lord, hear our prayer.*

**For students undertaking exams:** Lord may they feel your closeness during this time. May they have calm hearts and quiet confidence in the knowledge that you hold them in the palm of your hand. Bless them with keen understanding and a retentive memory. Give them the ability to grasp things correctly.

*Lord, hear us. Lord, hear our prayer.*

**For all who work to relieve the suffering of others, particularly relief workers and our own parish volunteers:** that they may show and in turn receive God's compassionate care and be strengthened by God's Spirit each day.

*Lord, hear us. Lord, hear our prayer.*

**For all throughout the world who are suffering from the coronavirus:** We are particularly conscious of those in Adelaide. May they receive the comfort of God's healing presence and know that God cares for them and holds them tenderly. May their caregivers, families and neighbours be shielded from the virus and solace given to those who grieve the loss of loved ones.

*Lord, hear us. Lord, hear our prayer.*

**In this month of November, we especially hold the memory of those who have died who are dear to us.** May we be comforted in the knowledge that they enjoy the fullness of eternal life in the Kingdom of God.

*Lord, hear us. Lord, hear our prayer.*

**For those who are ill: and those listed on the sick list in our parish bulletin, and for all who are suffering in mind, body or spirit.** We pray that they will experience the healing touch of Christ.

*Lord, hear us. Lord, hear our prayer.*

**We pray for those who have died recently, especially Hala Pitt. We also remember Ellen Bentley, Robin Gauder, Kelvin Kenny, Francis Mannix, Norma Mannix, Joseph McCudden, and Eileen & Albert Nioa whose anniversaries occur at this time.** May they be cradled in our Lord's loving embrace.

*Lord, hear us. Lord, hear our prayer.*

**Celebrant:** Lord, help us recognize Christ in one another and in all who share the journey of life with us. We ask this through Christ our Lord.

**All:** Amen.



This 60cm high statue of The Sacred Heart is available to be reverently re-homed. It is surplus to the St Francis Xavier Parish needs. If you are interested in becoming the new owner, please contact the Parish Office (9435 2178).

**Lebanon Update:** Immediately following the Beirut explosion, ACN provided an initial emergency grant of \$400,000 AUD for food. ACN has just announced a further commitment of \$8 million for the repair and reconstruction of churches and convents. ACN thanks everyone who has already donated to their national appeal and welcomes any further support. Visit [www.aidtochurch.org/Lebanon](http://www.aidtochurch.org/Lebanon) or call 1800 101 201.



## Gospel: Matthew 25:31-46

Jesus said to his disciples: 'When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand, "Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me." Then the virtuous will say to him in reply, "Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?" And the King will answer, "I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me." Next he will say to those on his left hand, "Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me." Then it will be their turn to ask, "Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?" Then he will answer, "I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me." And they will go away to eternal punishment, and the virtuous to eternal life.'



## Reflection

Matthew alone recounts the parable of the sheep and the goats. Today it serves as a commentary on the last verse of the reading from Ezekiel, "I will judge between sheep and sheep, between rams and goats".

The parable identifies the Son of Man (a title Jesus uses about himself) with a king who holds court and passes life-and-death judgement. In that respect Jesus is aligning himself with the conventional practice of kings and rulers. But the criteria he uses to make his judgements are entirely unconventional as far as the tyrants of the ancient world were concerned.

What merits eternal life is practical outreach to people suffering distress of one kind or another - an outreach not motivated by the hope of reward but by compassion for the needy. Those who show such neighbourly love are focussed on the present reality of life around them, not on other-worldly concerns.

The feast of Christ the King may take place against a horizon of glory, but it anchors us firmly in the world as it is. As the liturgical year comes to a close we are left with a question: are we as enterprising in our care for others as we are in advancing our own interests?

**Break Open the Word 2020**

## Baptisms

This weekend we welcome to:

Montmorency Parish Community on Saturday at 10am:

**Ted Ronald Elliott**, son of Michael & Rebecca

Montmorency Parish Community on Sunday at 1pm:

**Willow & Fletcher Reid**, children of Edward & Ali

Eltham Parish Community on Sunday at 2pm:

**Lily Grace Demetrius**, daughter of Adam & Carla  
and

**Samuel Angelo Nedelkos**, son of Luke & Sarah

We pray for *Ted, Willow, Fletcher, Lily & Samuel*, their parents & Godparents.

*May God keep them always in His love.*

