

# Monty & Eltham

The Catholic Parishes of  
St Francis Xavier & Our Lady Help of Christians

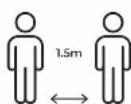


We acknowledge the Wurundjeri people who are the traditional custodians of this land and pay respect to the elders past, present and emerging of the Kulin Nation.

## Reminder regarding CovidSafety during Mass:



•Please carry an appropriate **face covering** at all times - and use it when necessary;



•Please **socially distance 1.5m** ( families not included ) for appropriate spacing;



•Please **record your presence** via: QR Code on your phone, or on paper, this is essential for Record Keeping and if necessary, tracing and numbers;



•Please use **Hand Sanitiser** provided or other personal appropriate cleaning agent.

Please note that Density Regulations allow for **160 people** in the Churches of St. Francis Xavier and Our Lady Help of Christians.



To our Veterans and their families  
As we stand apart  
We stand together in Spirit  
To honour service  
To recognise sacrifices  
To thank you for our freedom



Ever-living God,

We remember those whom you have gathered from the storm of war into the peace of your presence; may that same peace calm our fears, bring justice to all peoples and establish harmony among the nations,

through Jesus Christ our Lord,  
Amen



## Gospel - John 10:11-18

‘I am the good shepherd: the good shepherd is one who lays down his life for his sheep. The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the sheep and runs away as soon as he sees a wolf coming, and then the wolf attacks and scatters the sheep; this is because he is only a hired man and has no concern for the sheep. I am the good shepherd; I know my own and my own know me, just as the father knows me and I know the Father; and I lay down my life for my sheep. And there are other sheep I have that are not of this fold, and these I have to lead as well. They too will listen to my voice, and there will be only one flock and one shepherd. The Father loves me, because I lay down my life in order to take it up again. No one takes it from me; I lay it down of my own free will, and as it is in my power to lay it down, so it is in my power to take it up again; and this is the command I have been given by my Father.’

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

*For more information visit [pol.org.au/eltham](http://pol.org.au/eltham) or [pol.org.au/montmorency](http://pol.org.au/montmorency).*

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



## PARISH TEAM & INFORMATION

### OUR PEOPLE & OUR CONTACT DETAILS



#### Parish 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)

Peter Williams:

Child Safety Officer

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

Website:

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

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

(pol stands for Parish OnLine)

Facebook:

[St Francis Xavier Parish Montmorency](#)

Monty & Eltham Newsletter & Facebook items:

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

#### Schools

St Francis Xavier Primary School

Principal: Philip Cachia: 9435 8474

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

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

Holy Trinity Primary School

Principal: Vince Bumpstead: 9431 0888

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

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

Our Lady Help of Christians Primary School

Acting Principal: Therese Stewart: 9439 7824

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

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

#### Collections: 18 April 2021

Community	Thanksgiving	Presbytery
OLHC	\$1727.85	\$607.05
SFX	\$892.00	\$645.60



Please help our parish continue our important pastoral activities.

You can give an offering online today with CDFpay.

Find our parish by visiting:

<https://bit.ly/CDFpayEltham> or <https://bit.ly/CDFpayMontmorency>



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

#### Montmorency

For the recently deceased:

*Dr Bernie Neville*

*Kathleen Jordan*

(mother/in-law of Kathie & Phil Maynes)

For those whose anniversaries are at this time:

*Maureen Briffa, Terry Carrigg,*

*Valerie Cleary, Kathleen Feil, Pauline Jones*

For those in need of healing, remembering especially:

*Debbie Edgley (nee Vanderwert), Estelle Levy*

*Rino Tessarotto*

#### Eltham

For the recently deceased:

For those whose anniversaries are at this time:

For those in need of healing, remembering especially:

*Brian Gillard, Violetta, Denice Donnellan*

*Lidia Marazzato, Tom Nolan, Christine Scott,*

*Ibyszek Wojciechowski, Sylvek Zyleviczcz*

To include an anniversary please contact Parish House

9435 2178 or [eltham@cam.org.au](mailto:eltham@cam.org.au).

#### RECONCILIATION

available upon request

please call the Parish Office 9435 2178

## MARRIAGE ENCOUNTER WEEKEND

### An opportunity to spend a weekend improving your communication.

Come and learn how to keep/rekindle the passion in your relationship and how to keep your love growing!

The weekend we offer is based around Catholic values but couples of all faiths are welcome.

The next residential weekend is on **21 -23 May 2021 in Wantirna South**

(Book early to avoid disappointment)

Information/Bookings:

Phone: Mercy & James on **0409 183 676** or

Email: [vicbookings@wwme.org.au](mailto:vicbookings@wwme.org.au)

Website: [wwme.org.au](http://wwme.org.au)



## Homily

Some of you may remember a homily where I asked the question, 'If we were to choose a piece of art work to put in front of our Church as a kind of statement of our vision, what would we choose?'

In my homily I then shared what happened at St Alban's Episcopal Church in Davidson in the United States.

A statue of Jesus lying on a park bench had been placed in front of that Church. Jesus was homeless and huddled under a blanket, with his face and hands obscured. Only the crucifixion wounds on his feet identified him.

Now St Alban's was and probably still is a fairly 'well to do' parish where people live in expensive townhouses and enjoy a comfortable lifestyle.

When the statue was placed in front of the Church, how did people react to it? Some loved it and others disliked it. One woman from the neighbourhood called police, for she thought it was a real homeless person.

The statue made in bronze was purchased for \$22,000. The priest at that time David Buck had this to say: "This is a relatively affluent Church, and we need to be reminded that our faith expresses itself in active concern for the marginalised of our Parish. We believe that's the kind of life Jesus lived. He was, in essence, a homeless person".

The artist, a Canadian Sculptor, Timothy Schmalz understands that his 'Jesus the homeless' statue is provocative. And as he says: "That's essentially what the sculpture is there to do. It's meant to challenge people."

Some of the St Alban's parish people don't like it, yet 'Jesus the homeless' statue has won more followers than detractors. It has been common place to see people sit on the bench with 'Jesus the homeless' and pray there. And over the years Timothy Schmalz has sculptured many more statues of 'Jesus the homeless' all around the world. Pope Francis commissioned a 'Jesus the homeless' statue for St Peter's Square in Rome.

It's fitting that we think about 'Jesus the homeless' today, on a Sunday known as Good Shepherd Sunday. Shepherds in Jesus time were poor and they were judged as sort of nobodies. For Jesus to be called the Good Shepherd put him clearly on the side of the poor and the more we read the Gospels, the more we see his love of the poor and the marginalised.

Pope Francis has led us as a Church of today into understanding a Church that has at its heart people who are the poorest among us. He himself could have chosen a more comfortable lifestyle but he chose to become the friend of the poor. He became known as 'Bishop of the Slums' in Buenos Aires. He throws out the challenge to our Churches today to befriend the poor.

Let me quote him: *"Any Church community, if it thinks it can comfortably go its own way without creative concern and effective co-operation in helping the poor to live with dignity and reaching out to everyone... will easily drift into a spiritual worldliness, camouflaged by religious practices, unproductive meetings and empty talk"*.

Challenging words for our Parishes of St Francis Xavier's and Our Lady's as we find our way out of Covid 19 times and open up our Churches, our meeting spaces and our talking together.

Maybe a 'Jesus the homeless' statue outside our Churches would be well worth the dollars if we found ourselves sitting on the park bench with him, praying there and becoming more and more Shepherds of the poor.

Terry



His relentless criticisms of the Church provoked the Vatican to censure him, yet Hans Küng, who died on 6 April at the age of 93, was one of the most influential Catholic theologians of the twentieth century / **By Michael Walsh**

# A good Catholic in his own way

**“He knows** I am an honest person. And I think he knows very well that I am a good Catholic in my own way and that I am not alone at all [in my views],” Hans Küng told Robert Mickens, then *The Tablet’s* Rome correspondent, during his interview with him in October 2012.

The “he” is, of course, Pope Benedict XVI, with whom Küng had something of a shared history. They were both German-speaking theologians of similar age, Küng born in Sursee in the Swiss canton of Lucerne on 19 March 1928 to a prosperous shoe merchant married to a farmer’s daughter; Josef Ratzinger, just eleven months older, was born near Munich to a police inspector and his wife, a cook: when Ratzinger was made Prefect of the Congregation for the Faith (CDF) by Pope John Paul II in 1981, Küng joked about his youthful links to the police service.

The younger man was ordained in 1957 and served for a few months in a parish in Lucerne. Both men gained doctorates in theology, Ratzinger studying in Munich, Küng at the Jesuit-run Gregorian University in Rome. “No doubt that’s the reason it is so often said I am a Jesuit,” he told an interviewer for *Commonweal* in 1971. “I’m quite flattered, of course. But I am a secular priest of the diocese of Basel. I suspect that there are intelligent people outside the Society of Jesus.” From Rome he went on to Louvain and Paris, where he completed his study of justification, the key doctrinal divergence between sixteenth-century Reformers and Catholic teaching. He wrote about it with reference to the writings of Karl Barth: when it was published, as, in its English translation, *Justification: The Doctrine of Karl Barth and a Catholic Reflection* (1964) it carried a laudatory preface from Barth himself.

The two young theologians met in 1962 when both attended the Second Vatican Council as advisers - *periti* - to bishops. It is frequently said that they were invited by Pope John XXIII, which may technically be true, but Ratzinger was in reality invited



Hans Küng photographed in 2005

as his theological adviser by Cardinal Josef Frings of Cologne, and Küng by Carl Josef Leiprecht, the Bishop of Rottenburg. Küng had a clear idea of what he wanted from the Council, and expressed it in *The Council and Reunion*, which appeared shortly before it began. *The Tablet* published extracts in three successive issues, the first of Küng’s many appearances in the pages of this paper. Even during the gathering he was an indefatigable author, producing *The Living Church: Reflections on the Second Vatican Council* in 1963 and the following year - before it was over - *Council Speeches of Vatican II*.

Küng professed himself disappointed in the outcome of the Council, more so than Ratzinger, though even the latter had his problems, especially with the Constitution *Gaudium et Spes*, on the Church in the World. Despite their shared unease they nevertheless collaborated in establishing an international journal to continue the work of the Council, call it *Councilium*.

After teaching for a year at the University of Münster, in 1960 Küng was offered a professorship at the prestigious Catholic faculty of the University of Tübingen. When a

vacancy occurred in the faculty, he proposed his friend Josef Ratzinger. They were colleagues for a couple of years, lunching together once a week, but they were very different characters: Ratzinger shy and retiring, riding around the university town on a bicycle while Küng, who was anything but retiring, with good looks, a mass of wavy hair, natty suits and a permanent slight tan, a consequence perhaps of his passion for skiing, a pursuit he kept up until his eighties, drove about in a sports car. It all went wrong for Ratzinger in 1968. The student revolt unsettled him and he went off to join his brother Georg in tranquil Regensburg. Küng, on the other hand, seems to have revelled in the turmoil. Their ways deviated further when Ratzinger abandoned *Councilium* and helped to set up a much more conservative rival, *Communio*, a vehicle for articles advancing his “hermeneutic of continuity”.

Küng kept writing. Just how many books he published over a long lifetime is difficult to calculate, given the various editions and different translation. Mickens, in the interview already quoted, says that his official bibliography “runs to 140 pages and includes more than 70 books”. Küng categorised them for him: “Looking back I can say that in the 1950s I dealt with the problems of personal existence and justification; in the 1960s, the problem of the Church, renewal and ecumenism; in the 1970s, the basis of Christianity, with *On Being a Christian, Does God Exist and Eternal Life?*; in the 1980s, Christianity and world religions; and in the 1990s, finally, ethics.” But there were other books that fall outside these categories, such as one on St Thomas More, *Freedom in the World*, published in 1965. Another, *Mozart: Traces of Transcendence*, came out in 1992. This last one at least must have please the piano-playing cardinal, then in charge of the CDF: Mozart is Pope Emeritus Benedict’s favourite composer.

**Ratzinger was** still Archbishop of Munich when in 1979 the Vatican

took its most serious action to isolate Küng. In 1970, he had published in German *Infallible: An Enquiry*, the English version appearing a year later. In it he criticised, with much attention to papal history, the doctrine of infallibility as it had been defined in 1870 at the First Vatican Council: he preferred instead the term “indefectibility” as applied not solely to the papacy but to the Church as a whole. Without a rethink on the doctrine, he argued, ecumenical progress would be impossible, arguments he repeated in his introduction to August Bernhard Hasler’s 1979 disturbing account of the machinations at Vatican I, *How the Pope Became Infallible: Pius IX and the Politics of Persuasion*. The CDF, which had maintained a file on Küng at least since the appearance in 1967 of his book *The Church*, with the support of Archbishop Ratzinger, now took action. His *mission canonical*, or licence to teach as a specifically Catholic theologian, was withdrawn and he had therefore to leave Tübingen’s Catholic faculty. He continued to head the university’s ecumenical institute which he had helped to set up.

He was not the only one to suffer at the hands of the CDF in the pontificate of Papa Wojtyła. When in 1980 Peter Hebblethwaite published *The New Inquisition?*, in the subtitle he associated Küng with the Dutch Dominican theologian Edward Schillebeeckx, who had been summoned to Rome to answer charges brought against his 1974 book *Jesus: An Experiment in Christology*. Schillebeeckx was prepared to go to the Vatican to answer for his convictions, Küng was not, insisting that his accusers should come to him. The clash between the CDF and Küng over *Infallible?* Was far broader in its implications than a simple debate about papal prerogatives. The dogma - not a word in any case with which Küng was at ease - of infallibility had been promulgated by a Council of the Church. If Vatican I’s authority was to be questioned, that threw into doubt other church councils, not least the Christological councils of the early centuries, Ephesus and Chalcedon, as the Jesuit Father (later Cardinal) Avery Dulles remarked in 2007 in his review of *On Being a Christian* in these pages. Dulles wrote that Küng seemed to have a particular antipathy to St Cyril of Alexandria. The following year, when reviewing, also in *The Tablet*, the second

volume of Küng’s extensive memoirs - there was to have been a third - John Wilkins quotes the Jesuit theologian Karl Rahner telling the Tübingen theologian: “Your book is a deadly threat to my Catholic faith.”

As *On Being a Christian* demonstrated, Küng continued to write books to appeal to the laity within the Church. He remained a good priest in good standing, and to mark his eightieth birthday he celebrated two Masses, one in Tübingen and the other in his home town. His interests, however, began to shift away from Catholicism to world religions, as his 1993 *Christianity and the World Religions: Paths of Dialogue with Islam, Hinduism and Buddhism* indicated. There was also, published in the same year, a book on Chinese religion, while a year earlier he had produced a volume on Judaism. He established, with its headquarters in his house in Tübingen, an institute for what he called “*Weltethos*”, - World, or Global Ethics - and drew up a manifesto, *Towards a Global Ethic: An Initial Declaration*. It was debated, and endorsed, at the 1993 World Parliament of Religions held in Chicago: his often-repeated mantra was: “No peace among nations until peace among religions”.

It was his Global Ethics project which was, it seems, the main topic of conversation when in 2005 his old friend Josef Ratzinger, shortly after his election as Pope Benedict, invited him to Castel Gandolfo for a meal. Küng had frequently written to Pope John Paul II seeking a meeting, but his letters had been ignored, something that clearly rankled. Küng had assured Benedict beforehand he did not want his *mission canonical* reinstated, nor would he touch on theologically controversial matters, and the encounter was cordial. Nonetheless, Küng was later outspokenly critical of Benedict’s pontificate.

In a celebrity-obsessed world, Küng held the rather niche role of a celebrity theologian. For many liberal Catholics he was the go-to person on such issues as clerical celibacy - he was against it, and the ordination of women - he was for it. He wrote also, and perhaps not surprisingly in view of his own ill health in later years, when his eyesight degenerated and he suffered from both arthritis and Parkinson’s Disease, in favour of euthanasia, although his contribution to this debate pre-dated these debilitating conditions.

When it was evident that Küng no longer had long to live, Cardinal Walter Kasper, the former President of the Pontifical Council for the Promotion of Christian Unity, was asked by Pope Francis “to convey his greetings and his blessings to him ‘in Christian communion’”. Kasper told the Italian daily *Corriere della Sera*, the day after he died: “Hans was overjoyed. It was important for him. He now felt reconciled with the Church and with Pope Francis.” Pope Emeritus Benedict had also known how serious Küng’s condition was and was praying for him, Kasper said. The Pontifical Academy for Life paid tribute to Küng, describing him as a “great figure in theology in the twentieth century”. Asked about demands for the Vatican formally to rehabilitate Küng, Kasper remarked: “There is no point in starting a procedure when the person concerned is dying. A different judgement awaits us.” Küng will be buried in the old city graveyard (alter Stadtfriedhof) in Tübingen.

Writing an appreciation of Küng in *America* magazine, the Jesuit theologian Roger Haight, himself no stranger to Vatican censure, classed Küng as the third most significant theologian of the twentieth century. Ranked before him he put, first, Karl Rahner and then Schillebeeckx. League tables are perhaps not hugely helpful. Many will have their own favourites, wanting for instance to include Yves Congar in the list above Küng, or even Hans Urs von Balthasar. Josef Ratzinger himself might well be on the list; he has, after all, been rather more popular as a theological writer than he ever was as a Cardinal in charge of the CDF, or as Pope. And the French-born, but largely American-educated, René Girard, not technically a theologian, is likely to be cited more frequently than Hans Küng.

What marks out Girard, Rahner, von Balthasar or Ratzinger and others is that, however one may judge their theology, they have a methodology, a “school”, a following. That seems to be less true of Küng, not least because he was something of a gadfly, addressing such a wide variety of issues, and appearing happiest as a critic. Nonetheless *On Being a Christian*, *Justification*, and *The Church* will without question remain for many ears to come as significant contributions to our understanding of the Catholic faith.

**Michael Walsh** is a historian and biographer.

ROSTERS:	
week ending 2 May	
<i>Montmorency</i>	
Boyd, Mary	PRYR
<i>Eltham</i>	
Haines, Geoff	Reader
Hall, Vali	Altar Society
Milwain, Gianna	Altar Society
Ryan Family	Pilgrim Rosary Statue
Scully, Greg	Commentator

## Monty & Eltham Calendar of Events

### Saturday 24

11:00am Baptism Eltham

6:00pm Mass (160 people) & confirmations Montmorency

### Sunday 25 – ANZAC Day

8:30am Mass (160 people) & confirmations Montmorency

10:00am Mass (160 people) Eltham

12:00pm Baptisms Eltham

12:00pm Baptisms Montmorency

### Tuesday 27

9:30am Mass (160 people) Montmorency

### Wednesday 28

6:30am Meditation Montmorency

9:30am Mass (160 people) Eltham

### Thursday 29

9:30am Mass (160 people) Montmorency

10:30am ASRC food collection & delivery Montmorency

### Friday 30

9:30am Mass (160 people) Eltham

### Saturday 1 May

6:00pm Mass (160 people) & confirmations Montmorency

### Sunday 2

8:30am Mass (160 people) & confirmations Montmorency

10:00am Mass (160 people) & confirmations Eltham

12:00pm Baptisms Montmorency

### Tuesday 4

9:30am Mass (160 people) Montmorency

10:00am Craft Group Montmorency

11:00am Prayer Shawl Eltham

### Wednesday 5

6:30am Meditation Montmorency

9:30am Mass (160 people) Eltham

### Thursday 6

9:30am Mass (160 people) Montmorency

10:30am ASRC food collection & delivery Montmorency

### Friday 7

9:30am Mass (160 people) Eltham

### Saturday 8

11:00am Baptisms Eltham

6:00pm Mass (160 people) & confirmations Montmorency

### Sunday 9

8:30am Mass (160 people) & confirmations Montmorency

10:00am Mass (160 people) Eltham

12:00pm Baptisms Montmorency

### Monday 10

9:30am Days for Girls Montmorency

### Tuesday 11

9:30am Mass (160 people) Montmorency

### Wednesday 12

6:30am Meditation Montmorency

9:30am Mass (160 people) Eltham

## Fr Terry's 50 years of Ordination

Here is the update...

There will be 3 events where we are able to come together to celebrate with Terry his amazing milestone of 50 years as a priest. Unfortunately due to continuing Covid regulations, there will be a limit on numbers.

- Sunday 23 May at Montmorency RSL, 5pm to 8pm. This can be booked online through *trybooking* (link available next week). The event **will not** be open for booking until Monday 3 May at 9am. This allows a week to enlist assistance from family or friends if you are unfamiliar with the process.
- 'Time with Terry' - two lunches will be held at the Montmorency RSL on Tuesday 25 May and Friday 28 May. Attendance at one of these lunches will require a phone call to the RSL to book (please mention you are booking to attend the luncheon 'Time with Terry').

As numbers are restricted, sadly it is asked that you book into only one of these events. It would be appreciated if you would keep that in mind when booking and keep numbers to a minimum.

**Bookings for all of these events will open on Monday 3 May at 9am.**

Thank you for your patience & understanding.



## Invitation to all Parishioners

We invite you all to join us to celebrate  
with Gina

at a farewell lunch at *Montmorency RSL*

on 5<sup>th</sup> **May** at 12 noon.

Please put your name and contact number  
on the sign-up sheet on the table in the foyer of  
the OLHC church.

Donations for a gift for Gina will be accepted.

For more information contact  
Sheilah: 0415 040 800, or  
Mary O'Connor: 9439 5921

F a r e w e l l



## Corpus Christi College and Catholic Theological College

CATHOLIC THEOLOGICAL COLLEGE

Good Shepherd Sunday Appeal



Support the training of priests for tomorrow's Church



Your (tax deductible) donation will support the living arrangements and education for the Corpus Christi College seminarians.

Donate via our website: [www.ctc.edu.au](http://www.ctc.edu.au)

### RES-ACTION

Res-Action invites you to attend an informative and inspirational night on [Thursday May 6th in the Little Chapel beginning at 7.30pm](#). There will be refreshments afterwards.

We have invited Sr Brigid Arthur -co-founder of BASP- to speak on the issue of Refugees and Asylum Seekers in Australia.

The Brigidine Asylum Seekers Project (BASP) was established in 2001. It is a Melbourne-based initiative of the Brigidine Sisters whose motto is *Strength and Kindness*. The Brigidine Sisters have been engaged in education and social justice in Victoria since 1886.

[The Brigidine Asylum Seekers Project \(BASP\) aims to:](#)

- Provide hospitality and practical support for people seeking asylum;
- Actively network with like-minded individuals and groups who are working for justice for asylum seekers;
- Promote advocacy for the rights of people seeking asylum;
- Engage in education about asylum seekers' issues.



[What BASP believes:](#)

***I was a stranger and you made me welcome***

Every person, irrespective of age, race, gender or religion has the right to live safely, free from persecution. When applying to Australia for protection, asylum seekers should be treated with dignity and respect and their claims should be processed with expediency.

Underpinning this work are the core principles of universal human rights and Australia's responsibilities to those seeking asylum, especially the need for just and accessible procedures and structures.

The Project works with, and for, people seeking asylum both in detention and in the community. Concerned and compassionate women and men across cultures and generations contribute to the work of the Project.

[The BASP community believes Australia is both richer and stronger for welcoming those seeking asylum.](#)

**[PLEASE JOIN US ON THIS NIGHT to gain an insight into the reality of this issue.](#)**



**To book:**

Email [keysborough@cam.org.au](mailto:keysborough@cam.org.au) with your name and phone number **or** phone the parish office: 9701 5899



## Palms Australia Reach Beyond

**Enquire Now!**

Share your skills to help develop the capacity of overseas organisations and the abilities of their people. Low-income communities seek sustainable solutions to poverty, not through money or gifts, but by building self-reliance. All trades and professions are called to assist this mission.



[Enquire now](#) to properly prepare for a placement in 2022.

**Join our online [InfoZoom](#) on 2 May, visit [palms.org.au](http://palms.org.au) , or call Palms now on 02 9560 5333**

### Today is the World Day of Vocations

Pope Francis – Message for 2021 World Day of Vocations.

*Saint Joseph: The Dream of Vocation*



'God looks on the heart (cf. 1 Sam 16:7), and in Saint Joseph he recognized the heart of a father, able to give and generate life in the midst of daily routines. Vocations have this same goal: to beget and renew lives every day. The Lord desires to shape the hearts of fathers and mothers: hearts that are open, capable of great initiatives, generous in self-giving, compassionate in comforting anxieties and steadfast in strengthening hopes.' 'The priesthood and the consecrated life greatly need these qualities nowadays, in times marked by fragility but also by the sufferings due to the pandemic, which has spawned uncertainties and fears about the future and the very meaning of life. Saint Joseph comes to meet us in his gentle way, as one of "the saints next door". At the same time, his strong witness can guide us on the journey.'

### Used Stamps

To all the lovely people who collect their used stamps, we received a beautiful handmade thank you card from the Mary MacKillop Centre:

*Thank you so much for sending us the stamps from all the generous parishioners of St Francis Xavier's.*

*All the money we receive from the stamps really do make a difference in all the projects that we help with.*

*God bless you,*

*Margaret*

*Mary MacKillop Today*

For those who would like to know more about their work go to: [marymackilloptoday.org.au](http://marymackilloptoday.org.au)

Well done everyone and keep the stamps coming in! The card is on the notice board so you can read the words describing the story about the handmade card.

Lita Lee



## Reflection

In Year B we hear the second part of Jesus' "good shepherd" discourse in Chapter 10 of John. It is here that Jesus identifies himself explicitly as the good shepherd. The unifying thread of the passage is Jesus' readiness to be such a true shepherd that he is willing to lay down his life for the flock.

Depicting Israel's leaders and rulers as shepherds is a common theme in the Old Testament. The prophets have much to say about these shepherds, true and false; Ezekiel in particular presents a sustained critique of them that is well worth reading (34:1-31). True leaders devote themselves to the welfare of the people in the same way that a shepherd cares for his flock. All the same there does not appear to be an explicit expectation that a shepherd be willing to sacrifice his life to save his sheep. This characterisation of the good shepherd seems to be prompted by the Christian determination to interpret Jesus' shocking death as full of meaning and purpose.

Jesus presents himself as true shepherd in two senses. He defends the flock from the external threat of wolves (probably false teachers) and also devotes himself to nurturing its internal life. Interwoven in the gospel narrative are typical Johannine themes: the intimate relationship between Jesus and "his own" and between Jesus and his Father, the sovereign freedom with which Jesus acts, and his profound desire for unity. These themes are taken up at length in the chapters that form Jesus' farewell discourse with his disciples (Jn 3-17).

**Break Open the Word 2021**

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

### Saturday 24 April

*Our Lady Help of Christians, 11am*  
Andrew Agostino Mattiuzzo

Baptism

*St Francis Xavier, 6pm*

Julian Marinucci

Confirmation

Parker Nassios

Confirmation

Archie Hewitt

Confirmation

Emmika Kent

Confirmation

### Sunday 25 April

*St Francis Xavier, 8:30am*

Atticus Hetyey

Confirmation

Finlay Paatsch

Confirmation

Ethan Toner

Confirmation

Lucy Kerr

Confirmation

*Our Lady Help of Christians, 12noon*

Alexis Camilleri

Baptism

Leo Camilleri

Baptism

Giselle Rollins-Buchholtz

Baptism

Indianna Rollins-Buchholtz

Baptism

*St Francis Xavier, 12noon*

Charles Carfoot

Baptism

Isobella Walker San Martin

Baptism

Mason Christie

Baptism

Maeve Roberts

Baptism

