

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.

Continuing Lockdown 6.2 on the Feast of the Assumption Mary please pray for us.

A terrible milestone will be reached this week for Victorians
200 Days stuck at home!

Health authorities continue to fight this Coronavirus with isolation and lockdowns to effectively deal with Covid-19 and its latest strain being the Delta Virus. This has been our Government's strategy to keep the community safe - whether we like it or not.

I think that we would all agree that these times are extremely difficult for us all, family and friends - young and old, school students and young families running businesses or having stable jobs. Our Mental health has become the most serious of issues to be considered on a daily basis. So let's continue to lookout and care for each other!

Ironically, since the end of the Tokyo Olympics - where athletes from every nation had celebrated sporting excellence - the sad topic of local racism in Australia has yet again raised its ugly head. The AFL has led this discussion with Aboriginal players pleading for an end to this abuse - racism from among the players and the crowds. Racism exists around the world and in all cultures, including Australia clearly. The change required on this important issue is a change of the heart. I've included in this week's parish bulletin a great reflection on this crucial issue.



Finally, the IPCC climate report is out and its been 7 years since the previous assessment report from the Intergovernmental Panel of Climate Change was updated. The news on the health of the planet is not good and unfortunately it seems that people have yet again been the major culprit in its demise. So, if we are the cause of the present health conditions of Mother Earth, could we also be its salvation, for generations to come?

I can see a genuine link between these two very serious topics - People & Planet. Can we treat all people with equal respect and our home with love? What a week! Keep well and Safe!

Warmest thanks and love, *Michael*.

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

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

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



PARISH TEAM & INFORMATION



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

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Michael Sierakowski - Moderator

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Barry Caldwell

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Website:

www.pol.org.au/montmorency

www.pol.org.au/eltham

(pol stands for Parish OnLine)

Facebook:

St Francis Xavier Parish Montmorency

Monty & Eltham Newsletter & Facebook items:

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Schools

St Francis Xavier Primary School

Principal: Philip Cachia: 9435 8474

principal@sfxmontmorency.catholic.edu.au

www.sfxmontmorency.catholic.edu.au

Holy Trinity Primary School

Principal: Vince Bumpstead: 9431 0888

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Our Lady Help of Christians Primary School

Acting Principal: Therese Stewart: 9439 7824

school@olhceltham.catholic.edu.au

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Collections: 1 August 2021		
Community	Thanksgiving	Presbytery
OLHC	\$580.00	\$1,200.30
SFX	\$919.00	\$743.35
Collections: 8 August 2021 - Lockdown		
OLHC		
SFX		

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>

Montmorency

For the recently deceased:

For those whose anniversaries are at this time:

Thomas Caulfield, Watty Gatt, Geoffrey Harris, Aileen Patricia Moriarty, Alan Radcliffe

For those in need of healing, remembering especially:

Debbie Edgley (nee Vanderwert), Kate Lagerewskij, Estelle Levy

Eltham

For the recently deceased:

For those whose anniversaries are at this time:

Joseph Scott

For those in need of healing, remembering especially:

Violetta, Lucy Bibby, Denice Donnellan, Lidia Marazzato, Tom Nolan, Les Robertson, Christine Scott, Rosemary Sculli, Barbara Snopkowski, Ibysek Wojciechowski, Sylvek Zyleviczc

To include an anniversary please contact Parish House 9435 4742 or eltham@cam.org.au.

RECONCILIATION

available upon request

please call the Parish Office 9435 4742

Monty & Eltham Calendar of Events

Saturday 14

6:00pm Mass - CANCELLED

Montmorency

Sunday 15

8:30am Mass - CANCELLED

Montmorency

10:00am Mass - CANCELLED

Eltham

Tuesday 17

9:30am Mass - CANCELLED

Montmorency

10:00am Craft Group - CANCELLED

Montmorency

11:00am Prayer Shawl - CANCELLED

Eltham

Wednesday 18

6:30am Meditation - CANCELLED

Montmorency

9:30am Mass - CANCELLED

Eltham

11:00am Small Church Community - CANCELLED

Montmorency

Thursday 19

9:30am Mass - CANCELLED

Montmorency

10:30am ASRC Collection - CANCELLED

Montmorency

Friday 20

9:30am Mass (# people unknown)

Eltham

Saturday 21

9:30am Mass (# people unknown)

Montmorency

Sunday 22

8:30am Mass (# people unknown)

Montmorency

10:00am Mass (# people unknown)

Eltham

Tuesday 24

9:30am Mass (# people unknown)

Montmorency

Wednesday 25

6:30am Meditation (# people unknown)

Montmorency

9:30am Mass (# people unknown)

Eltham

ASSUMPTION 2021

How are you managing these days of lockdown? As I put pen to paper today, who knows for how much longer we will be in lockdown.

And now that the Olympics are over many of us will find ourselves once more trying to fill in time. It's such a difficult time for so many of us. Surely all of us look forward to when we can plan something with confidence and not have to cancel.

It was an interesting week for me last week with a Wedding booked for Friday 6th August. On the afternoon of 5th August there was news of lockdown and the couple who already had to cancel their Wedding from October last year, asked if we could have the Wedding on that night of the 5th August at 7pm before the start of 8pm lockdown. The couple and their family did so well and we celebrated the Wedding with so much joy.

Staying positive at this time is a real challenge and so very important. Hopefully we draw some encouragement in our faith story from today's Feast of the Assumption. It is a beautiful feast that reminds us of the gift of life. It is a celebration of humanity, of the story of Mary of Nazareth living her life to the full and giving us such example in how to live life. It is a feast of celebration.

In some ways we don't know enough about Mary the mother of Jesus. We would have many questions, if she were interviewed like the athletes of the Olympic Games after their event in the Olympics.

However we know in the Scriptures of her compassion, in stories like today's Gospel, of her visiting Elizabeth. We know her strength in standing by the cross of Jesus. We recognise her humility, for she never focussed the attention on herself. Again today's Gospel where Luke the Gospel-writer names her as proclaiming, 'the Almighty has done great things for me'.

We ask ourselves what picture of Mary do we hold as we think about her? What do we think Mary looked like? We often think of her as a young woman, very beautiful and so at peace. She is often dressed in blue. She may have been a very beautiful young woman. She may not.

What about Mary when she came to old age? We know that she lived a long life for her time. People didn't live as long in those days. She lived to see the death of her son Jesus when he was 33 years old. Mary gave birth to Jesus as a very young woman, but add the years together and for her time, she certainly made old age. What did she look like as an older woman, even as an old woman?

There's a wonderful artist by the name of Donatello who has sculptured a statue of Mary as an old woman. She looks quite wrinkled and frail and also very beautiful in the radiance of her being. It's very beautiful. Some of us will have seen it and hopefully travel will be back one day for others of us to visit Rome and behold this beautiful sculpture.

Why talk about Mary as an old person on her Feast of Assumption? Because it is the feast of Mary having lived her life to the full, and God calling her home when she died to the fullness of life.

It is the feast of her wonderful faith, of her beautiful mothering, of her loving heart, of her total giving of herself to God. It is a feast that remembers her beautiful gift of love for her son Jesus. She lived her life in such a way that she is role model for all of us. She is still with us in her beautiful spirit.

And her beauty came from within, from the place of her heart. Our beauty comes from the place of our heart.

And hopefully one day when it comes our turn to die, Mary will be there to welcome us home into the new life God has in mind for us all.

Terry



By embracing the radical values of the Black Lives Matter movement, the Catholic Church could begin to embody values it preaches but often fails to practice / by Olga M. Segura

A movement for a better world

In my late twenties, as I rummaged through relics of my parents' first year in the United States, I found a letter that my mother wrote to me while I was still in Santo Domingo, one she never showed me until I was an adult. In the letter, dated 8 December 1990, my parents' first day in America, she described the fear of boarding a plane to a new country, the feeling of winter winds on their island skin, the pain of leaving their daughter behind.

"Yo le pedi casi entre sueno a Dios que nos ayudara a salir adelante y que nos cuidara nuestra hija, que nuestra separacion es par el bien de ella y que pront estaremos juntos de Nuevo - con la ayuda de Dios."

Her writing, like her speech, is beautiful, melodic, and prayerful. In this letter, like many others, she asked God to pray over her and my father and her firstborn back on the island. Their sacrifice, she wrote, was to give me, and every other relative who followed in their footsteps to America, a better life. Soon, she concluded, we would be together again. Her hope, then and now, is rooted in her Catholic faith - an unwavering love and trust in her relationship with God. She prays daily and fervently, like in this letter, for a better world, for those she loves. She showed my sister and me how to love and respect others, how to be patient, and how to work hard. My mother taught me how to be a woman of faith, how to speak for myself and others, and how to be a Catholic storyteller. With these skills and faith, in 2014, two years into my first job in media, I began to report on the Black Lives Matter movement.

The movement had been formed in 2013 to highlight the ways anti-Black violence is engrained in every American institution. "It's been happening for so long that we even have a language to talk about why it's okay for vigilantes and police to kill Black people with no due process," one of its three co-founders, Alicia Garza, told me. "The language that we use is, 'Well, if they hadn't been committing a crime, then there would not have been a problem.'" Garza

founded Black Lives Matter with Patrisse Cullors and Opal Tometi as "an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise". They promote "an affirmation of Black folks' humanity, our contributions to this society, and our resilience in the face of deadly oppression".

These women called attention to the ways that lack lives were robbed of their dignity and worth; how white people often refused to stand in solidarity with Black communities, communities often most affected by the human disregard for God's creation - themes familiar to Catholics. Like our Church, the movement places value on human beings, emphasizes building community and supporting one another against systems of racism and oppression, and centres the most vulnerable. However, Black Lives Matter and the movements and activists it has inspired are not afraid to align explicitly with the most marginalized - Black women and men and those in the queer and transgender community; the movement is courageous enough to understand why public acts of solidarity are the first step toward reconciliation.

While the leaders of the Catholic Church in the US continue to remain unwilling to reckon with its white supremacist roots, Garza, Cullors and Tometi are teaching Catholics, and all Americans, what it truly means to fight for the most marginalized groups in our society, what it means to truly care about human life, and what it means to truly imagine a better and more Christ-like world. Unlike the Church I love, these women are not afraid to demand a world "free from sexism, misogyny, and environments in which men are centred".

When signing the contract for a book to be called *Birth of a Movement: Black Lives Matter and the Catholic Church* in 2019, my intention was to provide Catholics with a history of the Black Lives Matter movement, including both its successes and its criticisms. I knew people had



misconceptions of the movement, including the belief that all the founders were irreligious or had no understanding of faith. Throughout my years of reporting, critics told me that the movement was not concerned with human dignity (false); the movement was violent (false); and that the founders have all publicly identified as atheists and completely denigrate religion whenever possible (false). I often heard from Catholics that the movement's "rejection of capitalism was dangerous and antithetical to Christianity," a fallacy that demonstrates how little they know about its founders - and Pope Francis.

I envisioned a book that would reject such ideas and gently challenge Catholics to grapple with the movement's mission. I wanted the body of all male, almost all white, US bishops to internalize the movements' beliefs and imagined white Christians reading it and feeling inspired to dismantle the white supremacy within our Church - one that seems as fundamental to the American Church as the Eucharist is integral to our faith. Then 2020 happened. The anti-racism rebellion and the Covid-19 global pandemic politicized me, and countless others, unexpectedly. I reimagined my book as a call to white Catholics, both lay and clergy, to work actively and consistently to abolish every system that oppresses, rapes, and murders Black women, men, and children.

Few white faith leaders are willing to name and condemn publicly the ways that white supremacy and racist ideals have been internalized. I understood that, as Catholics and as a church committed to the resurrection



the digital age unlearn American history, the movement has inspired a generation of younger activists and given them the tools and language to learn how to organize.

After years of reporting on the movement, I now see white leaders and corporations publicly declaring support for the Black Lives Matter movement. We have also seen a shift in the rhetoric used by white men - and women - in and outside the Catholic Church. On 1 June 2020, Bishop Mark J. Seitz knelt and held a Black Lives Matter poster during an eight-minute prayer for George Floyd in El Paso, Texas. When asked why he knelt in solidarity with the fight for Black liberations, Seitz declared: "To say, as all who eat from the table of the Eucharist should be able to say, that Black lives matter is just another way of repeating something we in the United States seem to so often forget, that God has a special love for the forgotten and oppressed."

of Christ, we were to fight for the dismantling of the white supremacy that has existed within our Church for hundreds of years. M. Shawn Copeland, emerita professor at Boston College, writes that, "theology must work out the relation between the murderous crucifixion of Jesus of Nazareth and the murderous crucifixion of countless poor, excluded, and despised children, women, and men," adding: "We who are followers of the crucified Jesus must protest the oppression and suffering of each human person and work for their flourishing."

Black Lives Matter is not a movement pushing an extremist agenda that contradicts our faith; it is the secular version of our Catholic social teaching. It is a decentralized movement that promotes Black life and dignity, emphasizes the need for community and empathy, centres the most marginalized and vulnerable in society, and rejects capitalism. Along with helping millennials and others of

Faith leaders in California, including Bishop Robert McElroy, called for law enforcement reform and for an end to police violence. Bishop McElroy stated: "Ours must not be an episodic response that seeks to calm the waters of racial turmoil and then return to normalcy. The only authentic moral response to this moment in our nation's history is a sustained conversion of heart and soul to genuinely comprehend the overwhelming evil of racism in our society, and to refuse to rest until we have rooted it out."

Public declarations are a welcome first step from individual bishops. However, this is not nearly enough to build a liberated and resurrected Church. White men in the Church, from our priests to our bishops, have historically benefitted from white supremacy. When these same men use their power, privilege, and

platforms to proclaim that Black Lives Matter, other white people with similar access will listen. Catholics must work to create a world where men are not centred. This means giving non-white women the space to lead and mentor, from boardrooms to magazines. In the US, this means encouraging Catholic parishes, schools, and media to create spaces for these communities at their respective tables, especially for African Americans, who, for over four hundred years, have been the creators of the most cherished aspects of US culture, including music, fashion, and sports. American society appropriates Black culture while simultaneously devaluing Black life: African American women have higher numbers of maternal death rates than any other group in the country; and Black men make up almost 40 per cent of the prison population. Economic racial disparities are the highest they have ever been. For example, a 2019 study revealed the huge gap between the median wealth held by Black families (\$17,000) and white families (\$171,000) - a ratio of ten to one. The time is now for white Americans to sacrifice their power and allow Black people to create and lead our new and more equitable world.

I ask white Catholics to start by learning from me and the women who shaped me, including the Black women who have taught a generation of young Catholics how to think, learn, and fight for the most marginalized people in our communities. These women are the blueprint to becoming a Church that replaces white supremacy and privilege with white sacrifice.

Olga M. Segura is Opinion Editor for the National Catholic Reporter. *Birth of a Movement: Black Lives Matter and the Catholic Church* is published by Orbis.

Roster for WEEKEND 21/22 August 2021	
<i>Montmorency</i>	
Capuana, Marisa	W6:00
Capuana, Marisa	PRYR
Emslie, Maureen	W6:00
Sullivan, Michael	CLNR
Watson, Denis	CLNR
<i>Eltham</i>	
Hall, Vali	Altar Society
Heyhoe, Margaret	Commentator
Milwain, Gianna	Altar Society
Ryan Family	Pilgrim Rosary Statue
Scully, Greg	Eucharistic Minister
Scully, Helen	Eucharistic Minister
Zylstra, Diane	Reader

Parish Missions: Re-structuring in the Melbourne Archdiocese - Sept 2021

Thank you to those who have shown interest in being part of a discussion around the future of Parishes as set out by our Bishop Peter Comensoli. As the chances of face to face gathering look very unpredictable our fall-back alternative is to meet on Zoom. The meeting is scheduled for next **Thursday 19th August at 5.30pm**.

This meeting is obviously not restricted to those who previously have shown interest, but open to everyone in our two Communities. This is the future of all of us, not a restricted select few, so all are warmly welcome.

Zoom Meeting ID 852 1103 6324

Passcode: 864573

Thank you again, Rowan Ireland & Patsy Skipper Ph. 0429 439 675 or email patsy_skipper@hotmail.com

**CLIMATE
CRISIS**

**BLUEPRINT
FOR A
GREEN
FUTURE**

The summer of 2021 is turning into a series of environmental catastrophes affecting every continent. Devastating flooding has occurred in Germany, China and elsewhere, forest fires have raged through parts of California and Greek and Turkish holiday resorts, to mention only a few, and warmer seas are eating away at the edges of the two polar ice caps at an unprecedented rate. These events, which can all be attributed to atmospheric warming, graphically confirm the message of the latest report from the Intergovernmental Panel on Climate Change (IPCC). Planet Earth is in trouble, and the dominant species, humanity, is largely responsible.

Historically, the human race's ability to affect the atmosphere radically dates back to the Industrial Revolution of the late eighteenth and nineteenth centuries. Typically, massive chimneys belched dirty smoke into the air as coal was burnt to release energy, which was used to manufacture everything from cloth to steel, guns to butter. What happened then in Britain is now repeating itself worldwide on a vastly larger scale, particularly in China. The whole world is industrializing at an accelerating pace, and it has to be admitted that the wealth generated, again as in China, is making vast inroads into poverty.

In effect, what the IPCC report is calling for is another Industrial Revolution to counter the effects of the first. And it would not be totally inappropriate if, like the first one, Britain again led the way. Science is the key, and technology - where Britain is already a world leader - is the agency. Alternatives to climate-damaging sources of energy must be harnessed. It can be done, but it will be difficult and expensive.

This is a huge political challenge, which will be the focus of the forthcoming summit on climate change in Glasgow in November. It must not be allowed to fail; indeed the opportunities it will present must be grasped with total commitment. Britain's own programme to make the country carbon-neutral inside 30 years must mean a transformation in the way the economy works as drastic as the change in lifestyles that must accompany it. But Britain is an almost insignificant contributor to total global warming. It can make a major contribution, however, by being the place where the second Industrial Revolution takes off, as the inventor and exporter of new technologies and new thinking.

There is an ideological hurdle to be overcome. Free-market capitalism drove industrialization, underpinned by a theological belief that the world's natural resources were God's gift to humankind, to be exploited at will. It was a blank cheque signed in heaven. But this ideology of unrestricted exploitation and domination must now give way to a theology of careful and responsible stewardship, which was well expressed in Pope Francis's encyclical *Laudato Si'*. And it would be very appropriate if he were to attend the Glasgow summit to repeat his entreaties.

Indeed, in so far as Christianity provided the theological basis for the domination of nature by man, Christianity now has a responsibility to undo some of the damage by promoting an alternative message. "Our common home", as Francis calls the planet, must be tenderly cultivated, protected and loved. Profit can no longer be the driving force; the goals of sustainability and survivability must replace it. There are signs already that major corporations are trying to re-imagine a way of doing business that is deliberately beneficial rather than accidentally - or recklessly - harmful. Shareholders, investors, managers and consumers must embrace it. Governments have many levers, from subsidies to tax incentives, to boost that process. Nothing can be allowed to stand in the way of that revolution succeeding, otherwise the human race will have embarked upon a long, slow and painful process of committing suicide.

Gospel - Luke 1:39-56

Mary set out and went as quickly as she could to a town in the hill country of Judah. She went into Zechariah's house and greeted Elizabeth. Now as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be honoured with a visit from the mother of my Lord? For the moment your greeting reached my ears, the child in my womb leapt for joy. Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled.'

And Mary said: 'My soul proclaims the greatness of the Lord and my spirit exults in God my saviour; because he has looked upon his lowly handmaid. Yes, from this day forward all generations will call me blessed, for the Almighty has done great things for me. Holy is his name, and his mercy reaches from age to age for those who fear him. He has shown the power of his arm, he has routed the proud of heart. He has pulled down princes from their thrones and exalted the lowly. The hungry he has filled with good things, the rich sent empty away. He has come to the help of Israel his servant, mindful of his mercy - according to the promise he made to our ancestors - of his mercy to Abraham and to his descendants for ever.'

Caring for the Earth - Living *Laudato Si'*



"It is time to act"..., the planet is *"at the brink"* and humanity has to avoid the *"path of self-destruction"*.

Pope Francis, Earth Day 2021.

Laudato Si' Goals

1. Am I hearing and responding to the cry of the earth?

- Reducing reliance on fossil fuels (coal, oil, gas);
- Using power from renewable non-polluting sources (solar, wind);
- Minimizing fossil fuel-based road and air travel;
- Reducing plastics and packaging, trying to buy in bulk.

2. Am I hearing and responding to the cry of the poor?

- Making lifestyle changes which will care for the world's poorest;
- Purchasing goods and using energy which support sustainable, ethical and fair production.

3. Am I considering and acting on ecological economics?

- Moving finances and investments from banks, superannuation and shares that fund fossil fuels or other activity harmful to the planet.

4. How am I faring with adopting a simpler lifestyle?

- Adopting the 5 Rs: Refuse what you don't need, Reduce what you do need,
- Recycle, Re-use and Rot (compost);
- Eating less meat, poultry and fish and more plant-based foods;
- Buying locally grown foods and locally made products;
- Growing more trees and plants and my own food;
- Walking, cycling, using public transport more often.

5. Am I educating myself and others towards integral ecology to further my awareness and action?

- Learning more about climate change, biodiversity loss and the threat of extinction and teaching others;
- Getting reputable information from independent sources (not those influenced by fossil fuel interests or other vested interests).

6. How am I faring in developing ecological spirituality?

- Focusing on the wonders of the natural world;
- Praising and thanking God for creation;
- Respecting culture and ecological spirituality of indigenous peoples.

7. Am I engaging in and participating in community action for care of creation?

- Supporting public action on climate change and environment;
- Calling on political and industry leaders for stronger action on carbon emissions and environmental protections.



Adapted from *Laudato Si' Week* and *ARRCC - Living the Change* websites

CatholicCare Victoria Sunday Appeal.

This weekend is the CatholicCare Victoria Sunday Appeal. CatholicCare Victoria delivers counselling and mental health services, specialised support for children and teens, refugee and asylum seeker help, support for separating families, homelessness support and pastoral care. CatholicCare Victoria works with individuals, families and communities, to build strength, resilience, and empowerment to reach their full potential. Please donate to CatholicCare Victoria Sunday Appeal. Your support and generosity will help the vulnerable and marginalised in our community and empower everyone to reach their full potential. You can donate using the appeal envelope available or online at www.catholiccarevic.org.au or call (03) 9287 5513.



Donate today

www.catholiccarevic.org.au

(03) 9287 5513



Prayers of the Faithful for 15 August 2021 The Assumption of the Blessed Virgin Mary

Celebrant: Lord we come into your presence with hope and love.

We thank God for the fit of new life and the joy of children. May we always treasure the creativity and possibility of childhood and respect its fragility. We pray for parents, families and teachers and all who nurture and care for the young.

Let us pray to the Lord.

Lord, hear our prayer.

Mary, a woman of quiet power and dignity. Mary's true majesty is not to be found in earthly glory but in her ability to ponder, reflect and pray; to simply accept and live with the presence of God in her life. We pray for the ability to be truly present before God and to recognise his presence in others.

Let us pray to the Lord.

Lord, hear our prayer.

In Christ all shall be brought to life. We pray that the spirit of Christ may shine strongly in all our lives, at present so fragmented and disjointed during the pandemic. We remember especially all living with anxiety, economic uncertainty, and loneliness. May Christ bring us all renewed optimism and peace.

Let us pray to the Lord.

Lord, hear our prayer.

We pray for all who are sick and in hospital, for their carers and families. May the Lord bring comfort and healing. We give thanks for the dedication and care of our health professionals working in such challenging times.

Let us pray to the Lord.

Lord, hear our prayer.

Mary reached out to Elizabeth with kindness and care. We pray that Mary's example may influence our lives. May we never lose sight of the need for connectedness, outreach and global awareness.

Let us pray to the Lord.

Lord, hear our prayer.

We give thanks for the gift of our natural world, the early spring blooms and the lightening skies. May we treasure and preserve this gift.

Let us pray to the Lord.

Lord, hear our prayer.

For those who have died, and those whose anniversaries occur around this time, including *Thomas Caulfield, Watty Gatt, Geoffrey Harris, Aileen Patricia Moriarty, Alan Radcliffe & Joseph Scott*. May the rest in the peace and love of Christ.

Let us pray to the Lord.

Lord, hear our prayer.

Celebrant: May the Lord guard and guide our days. We ask this through Christ our Lord.

All: Amen

Pope on Laudato si' Platform: 'What world will we leave our children?'

Pope Francis sends a video message to launch the new Laudato si' Action Platform, bringing the Laudato si' Year to a close but continuing the battle to protect our common home.

By Vatican News staff writer

In his video message for the launch of the *Laudato si'* Platform on Tuesday, Pope Francis notes that "with the Encyclical *Laudato si'*, promulgated in 2015, I invited all people of good will to take care of the Earth, which is our common home."

This "house that hosts us" has been suffering for a long time, from "the wounds that we cause by our predatory attitude," laments the Pope.

He highlights the fact that "the current pandemic has now brought to light in an even stronger way the cry of nature and that of the poor who suffer most the consequences, highlighting that everything is interconnected and interdependent and that our health is not separated from the health of the environment in which we live."

It is for this reason that we need "a new ecological approach," says Pope Francis. In this way we can "transform our way of dwelling in the world, our styles of life, our relationship with the resources of the Earth and, in general, our way of looking at humanity and of living life."

Responsibility to future generations

We have a great responsibility, continues the Pope, "especially with regard to the future generations."

"What world do we want to leave to our children and our young? Our selfishness, our indifference and our irresponsible ways are threatening the future of our children!" he warns.

Pope Francis then goes on to "renew" his appeal: "Let us take care of our mother Earth; let us overcome the temptation of selfishness that makes us predators of resources; let us cultivate respect for the gifts of the Earth and creation; let us inaugurate a lifestyle and a society that is finally eco-sustainable: we have the opportunity to prepare a better tomorrow for all. From God's hands we have received a garden, we cannot leave a desert to our children."

The platform

The Pope then goes on to explain that the *Laudato si'* Action Platform is "a seven-year journey that will see our communities committed in different ways to becoming totally sustainable, in the spirit of integral ecology."

He invites everyone to "embark on this journey together," and particularly calls on the involvement of "families - parishes and dioceses - schools and universities - hospitals - businesses and farms - organisations, groups and movements - religious institutes." Work together, he stresses, as "only in this way will we be able to create the future we want: a more inclusive, fraternal, peaceful and sustainable world."

Bringing this message to a close, Pope Francis recalls that "there is hope".

Working together, he says, "each one with his own culture and experience, each one with her own initiatives and capacities, so that our mother Earth may be restored to her original beauty and creation may once again shine according to God's plan."

Article link: https://www.vaticannews.va/en/pope/news/2021-05/pope-francis-videomessage-laudato-si-platform.html?fbclid=IwAR062psCHD0JIBAJ35Yh3CmNw0WSva7DZM5d77sUhWh5_WyPlnZxOYXH6J0

