

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.

CovidSafety during Mass:



- Face masks are to be worn at all times



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



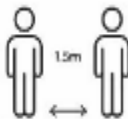
- Vaccination Status
double vaccinated = 20 people in attendance
unknown/single or zero vaccinated = 10 people in attendance



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



- **Natural air flow** – windows and doors open



- Please maintain **social distancing of 1 person per 4 square metres** (families not included) at all times;



- **WWCC** – current working with children's check

Please note:
current Covid Regulations allow for **only 20 people** in the Churches of St. Francis Xavier and Our Lady Help of Christians.

262 Days of Lockdown over!

Melbourne, a city of five million, would have spent a cumulative 262 days, or nearly nine months, under stay-home orders since March 2020 - the world's longest, exceeding a 234-day lockdown in Buenos Aires, according to Australian media.

'Free at Last - we are free at last'... the words from the lips of Martin Luther King - from a different era and certainly in the context of a very different meaning, all the same it does feel good. From Friday 22nd October 2021 our stay at home Government Health Orders have been lifted and, in a very important way, we are free.

But, it is not over yet! With 70% of our local population having had the second vaccine, we are able to begin again this important journey to living a normal life. Yes, as these signs on this page suggest there is a very slow way forward - and together we must all continue to play our part in this recovery.

There are plenty of rules to continue to follow for our health and safety; and in next weekend's bulletin we will endeavour to cover some of these rules in depth. But for now, slowly - slowly.

Please show compassion for the vulnerable and yourself during these next few months. **COMPASSION - COMPASSION - COMPASSION.**

A new dawn is about to begin, welcome back.

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

OUR PEOPLE & OUR CONTACT DETAILS



Parish Priests

Terry Kean - Pastor in Solidum

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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

principal@htelthamnth.catholic.edu.au

www.htelthamnth.catholic.edu.au

Our Lady Help of Christians Primary School

Principal: Patrick Green: 9439 7824

school@olhceltham.catholic.edu.au

www.olhceltham.catholic.edu.au

RECONCILIATION

available upon request

please call the Parish Office 9435 4742

Collections: 17 October 2021—LOCKDOWN

Community	Thanksgiving	Presbytery
OLHC	\$580.00	\$280.00
SFX	\$915.00	\$280.00



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>

Plenary Council – a response

"The Plenary Council has been a masterclass in avoiding the real problems in the Catholic Church."

By Paul Collins

Mon Oct 11, 2021.



"The present model of the Catholic Church has far outlasted its relevance. The time has come for all Catholics to tell Rome loudly and clearly: the monarchical model isn't fit for purpose and has to go.

Despite Brisbane archbishop Mark Coleridge telling us some months ago that "We [bishops] can't put up a sign saying business as usual," last week the Plenary Council organisers managed to get the 278 members participating in a process that guaranteed just that. At the same time, they marginalised the issues that were highlighted as most important in 17,457 written submissions made in a nationwide, year-long consultation process.

It's not as though anything revolutionary wasn't being proposed. I studied theology during the Second Vatican Council (1962-1965), was an active priest for 33 years in the post-Vatican II church and have been involved actively in Catholic renewal movements for more than 45 years, yet here's the Plenary Council still debating the same issues that have been highlighted since 1965.

These issues were around long before some of the Plenary Council members were born!

I'm not blaming them for their birth date, just highlighting the fact that we're still debating the role of women, authority in the church, appointment of bishops, moral values and gender issues, adopting genuine values from the wider world, like equal acceptance of rainbow people, all because many of the bishops appointed by John Paul II and Benedict XVI, supported by small reactionary coteries of clergy and laity, have become past masters at endlessly marginalising these issues.

Personally, I've found the Plenary Council an utterly frustrating process to observe.

While there were people inside who tried very hard to shift the discussion to important questions, the Plenary Council organisers, either consciously or

unconsciously, used the process to side-step the issues they wanted excluded.

One way they did this was by using a much-used word in Catholic circles these days, “discernment”. The idea is derived largely from spirituality to describe a process involving the contemplative weighing-up of options, a thoughtful, quiet search for the truth. In theological terms it’s seeking to find God’s will, the way in which God is leading either an individual or community.

Another fashionable term the Plenary Council used is “deep listening” which is all very good when you’re a counsellor and have plenty of time to spare, but it can totally preclude reaching a conclusion, especially on difficult or contentious issues within a short timeframe.

The Plenary Council used discernment and deep listening as smokescreens, ways of slowing down processes and getting through the week before a consensus was articulated around unwelcome issues. It may have been unconscious manipulation, but then I’m a suspicious character!

The COVID-19-determined, multimodal, online process also stymied discussion. If you are not physically present to others, it’s hard to form coalitions and influence agenda and outcomes, as would happen in normal person-to-person meetings. Running the meeting online gave the organisers excessive control of the process.

What’s come out of the week? Another management master-stroke. After an indicative vote by the Plenary Council, the organisers have shunted the issues off to a steering committee that will formulate proposals to be put to a definitive vote by the bishops in July 2022. Their vote will then be sent to Rome for review and approval. Pope Francis notwithstanding, it will be non-Australian hacks in the Roman bureaucracy who will make the final decisions about the future of Australian Catholicism.

But, thank God, not all is lost. It was the Royal Commission into Institutional Responses to Child Sexual Abuse that jackbooted the Australian bishops into calling the Plenary Council, and here its processes actually worked. This was helped enormously by the presence of Francis Sullivan, chair of Catholic Social Services Australia and former CEO of the Truth, Justice and Healing Council, the bishops’ response during the royal commission.

Last Wednesday was devoted to confronting abuse in Catholicism. Sullivan says: “Confronting the shameful history of abuse is vital. That history is alive today. It is something we carry as a Church, and it must shape us as a Church. Unless all the implications of the sex abuse scandal are faced head-on, I fear the Church will struggle to be identified for anything else in my lifetime.”

This reflects the words of the prominent Czech sociologist and priest Tomáš Halík who says that

clerical abuse is a symptom of a disease of the whole ecclesiastico/clerical system which can only be cured by profound reform (Tablet, October 2, 2021).

Another achievement of the Plenary Council was highlighting First Nations’ issues and support for the Uluru Statement from the Heart. There was also a conscious effort, at least in terms of presentation, to place women front and centre.

There has been one fundamental question missing from the whole process: the question of the very nature of church itself. Again, Coleridge was right last month when he told the ABC’s Religion and Ethics Report: “I think the monarchical exercise [of episcopal control], that gathered to itself that culture of secrecy ... that was so brutally exposed [in] the royal commission, has got to go.”

That’s the nub of the problem facing the universal Catholic Church. The fundamental problem is that Catholicism is operating out of a model of church that has long passed its use-by date. No matter what changes are made in governance, transparency or accountability, it will still be patching-up the old system, putting “new wine into old wineskins” as Jesus said (Mark 2:22).

Let’s be absolutely clear: Jesus didn’t set up a monarchical hierarchy. He established a community of equal disciples, women and men, to carry on his mission.

But over the centuries as it dealt with various social and political realities, the church has adopted and operated through various governance models. The church before Constantine (313AD), facing intermittent persecution from the Roman state, was very different to the 17th-century establishment Catholicism of Louis XIV’s France. Historically, no model of the church is absolutely normative.

The core problem the church faces today is that its governance model has far outlasted its relevance.

The present model comes from the 16th century post-Reformation era and the political theory of divine right absolute monarchy. It was given definitive form in Robert Bellarmine’s three volume *Controversies* against the Protestants (1593). Bellarmine, Galileo’s nemesis, claimed that the pope was essentially the “divinely instituted” monarch of the church. This notion was enshrined in the decrees of Vatican Council I (1870).

If Bellarmine felt free to apply the then-contemporary notion of absolute monarchy to the church, we should not be afraid to use models from our time; we have a tradition of election, accountability, transparency and democracy. But these characteristics of good governance are meaningless in an absolute monarchy model. The time has come for all Catholics to tell Rome loudly and clearly: the monarchical model isn’t fit for purpose and has to go.

Otherwise, the Plenary Council has been so much hot air.”

Paul Collins

ARCHBISHOP PETER COMEN

BAYSIDE CATHOLIC MISSION

Dear Archbishop Peter,

After a year of the formation of the 'Bayside Catholic Mission' I thought it opportune to offer you some of my observations and experiences so that this may inform the process of ongoing dialogue and discernment in the future of our Archdiocese. In the absence of a formal feedback process, I have thought and prayed about these issues, and in conscience feel that I need to articulate them to you. I do so with a very peaceful heart and pray that they are received in the same manner.

In this spirit of fostering dialogue and consultation in 'Taking the Way of the Gospel', it is also my intention to circulate these observations to our brothers in the presbyterate so that a forthright and honest dialogue may take place in light of what has been the reality of a 'Mission' to this date. At the clergy meeting on April 28 you presented the 'Mission' model to the priests and now I feel it may be opportune for this model to have some level of discussion that, in my opinion, has been missing to this date. At the Council of Priests meeting on 10 February it was acknowledged for the need to 'involve priests and parishioners in wider discussion' (noted from the summary on the website, as the minutes are not published). This paper is an attempt to further that discussion from the viewpoint of a 'Mission' that has been established for over a year.

I am aware that other correspondence has been circulated recently amongst the clergy of the Archdiocese regarding some of the issues I will raise. I hope that this letter will evoke an honest, Christian and conciliatory approach to our mutual discernment and to facilitate the dialogue that you have invited us to enter into.

As you are aware, on August 5, 2020 you appointed me as Moderator of the parishes of Gardenvale, Brighton, Hampton, Sandringham and Ricketts Point, to work in solidum with Fr Dean Mathieson. He has been a wonderful support and we work very well together.

It was acknowledged by Fr Caddy at the clergy day, and on other occasions, that this configuration of parishes was not ideal or homogenous. It was convenient and expedient, but suited the circumstances at the time. For this, our communities (and clergy) are suffering. But not just for this reason. I assert that the 'Mission' model is flawed.

One of the major challenges thus far for us and our communities has been the anomalous nature of this appointment. We are called the 'Bayside Catholic Mission' but in reality we are shared pastors of five parishes, six communities and six primary schools. There is no canonical or legal entity to work with, and I believe that a Moderator does not have canonical stability of office, an important factor for priests.

The administrative, financial and pastoral challenges of such a configuration have been extraordinary. It meant inheriting five sets of parish infrastructure, bodies, local customs, schools, staff, properties with no direction in which to go. With five ABN's and associated implications, the workload for clergy has not decreased, but rather increased. We were charged with

taking this Mission forward 'in discernment' with no process, experience and guidance.

Pastoral Care and Priesthood

I have been a priest of this Archdiocese for twenty one years, was formed in our seminary here and Melbourne has been my only home. Hence the relationship between priest and people has always been part of the reality of my life growing up and as a priest. I have witnessed and experienced the wonderful relationships, collaboration and support of clergy and laity over this time. Hence my serious concern about carrying forward this 'Mission' model.

In the time that I have been in Bayside (acknowledging that Covid has not helped) I have seen and felt that this pastoral relationship has greatly suffered and I do not think the normal reality of priestly ministry can be replaced or replicated in this current model. Our communities were previously served by faithful and loved pastors, and now their new pastors are being reduced to supply priests and administrators. It is my assertion that the nature of priestly ministry is being redefined in our Archdiocese with this 'Mission' model. This is one consideration that causes me the greatest concern and I believe needs further consideration with our brothers and our people. Trying to pastor multiple communities, one does not get the 'smell of the sheep' easily. Most of my time is spent behind a desk or in a car.

The people of 'Bayside' lament the loss of their parish identity and do not easily identify with a new geographical reality without a context or clearly defined purpose. In trying to adjust to such a reality the impetus and space for evangelisation and the restoration of vitality to parishes cannot flourish. I would suggest that this is not the time for the Church to be causing pain to our people by these proposed changes. Such wholesale restructures run the risk of further alienating our people and our future flourishing and effectiveness and participation of our faithful in the life of the Church and the support of the Church.

Not every priest going forward will be able to administer such a 'Mission' or work in a Mission setting. It is a mighty task administratively, pastorally, politically and personally. The question therefore begs itself, where do we find such trained priests, and what of the priests who do not have these skill sets?

In Melbourne we have always had parishes that would suit different pastors and people, respectful of traditions and competence. We need smaller parishes for younger priests to gain experience as true pastors, and for priests who would like to begin transition to retirement, or have specialist duties or health issues. Younger priests yearn to lead their own parish community and learn and grow from this. Conversely, larger communities are needed for newly ordained priests to gain normal pastoral experience without the complexity of negotiating a 'Mission' structure and all that this involves.

In my informal discussions with clergy (I note particularly friends, younger priests and the Council of Priests zone meeting) I note a large amount of disquiet about these directions. Attached are some questions that were raised at our local Council of Priests meeting

SOLI'S VISION - A RESPONSE

and some of my own which could provide some basis for ongoing discussion.

One issue that I feel needs to be addressed before moving forward is that of ecclesiology. Each community reflects the reality of the Church in different ways. The communities of Bayside are an example of this. Five parishes that have very different customs, traditions and emphases. Trying to form a 'Mission' with communities without recognising and addressing these issues is a fraught exercise, from experience. There is a need to respect parish traditions and cultures and a need to recognise that one size does not fit all.

Not every priest will be capable or willing to administer a 'Mission' or to live a common life. It was very strongly asserted at our Southern Region Zone meeting that the priests should not be forced into common life. This would seem to be changing a long standing way of living diocesan priesthood.

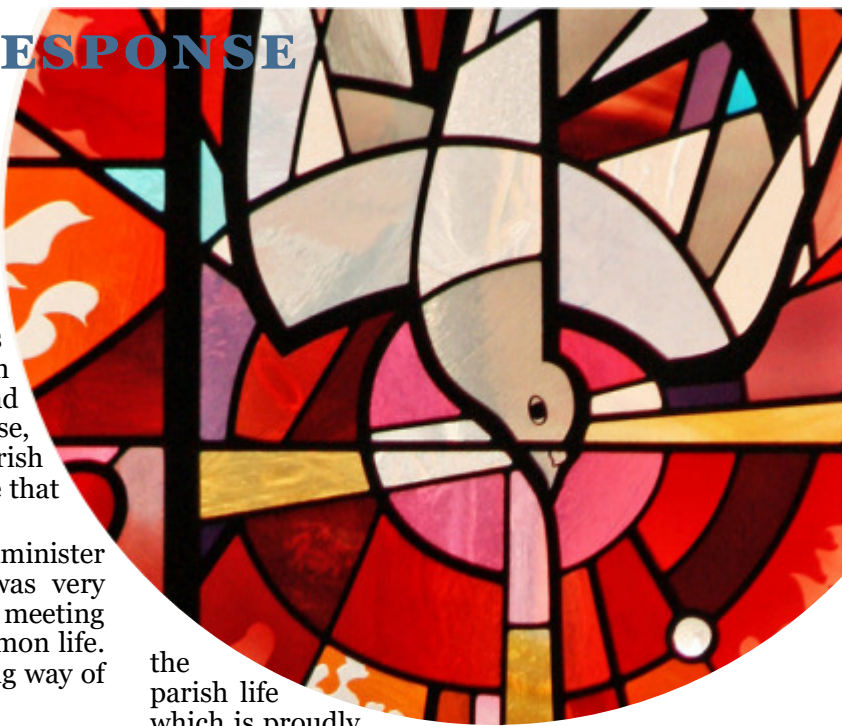
The communities that I currently serve are also concerned about their future and the use of their assets. There is some concern that the Archdiocese will use such a 'Mission' model to strip assets from parishes, reducing the patrimony of a parish. I hope that is not the case.

At the meeting on 28 April with clergy there was a presentation of the 'Mission' proposal with much information. To date, I am not aware that other viable options have been canvased with the presbyterate, the laity or the Archdiocese in general. We were not made aware of the group that designed such a model, and of the input of experienced pastors in the formation of such a model.

The reports to date of the Regional meetings have been those of information sharing and the proposed 'Missions' presented rather than opportunities for input and alternative scenarios. I am aware of, and appreciative of, the work that has been done to get us to this point. I note particularly the statistical, demographical and research work that has been commissioned. I would like to see this complemented with the observation that our future is not only data driven, but also people driven, and above all, Spirit driven.

If we are to truly 'Take the Way of the Gospel' I would humbly ask that we might pause the current process for a time of real and honest consultation, listening and mutual discernment. For all of us to 'Listen to what the Spirit is saying to the Churches'. As this proposal touches all in the Archdiocese, I would suggest that it should be discussed and approved by all, for the good of building communion and common purpose and the exercise of good subsidiarity.

I think there is almost universal agreement that something needs to be done for the future amongst our clergy. I do not think our clergy and laity have been brought on this journey enough yet. I also think that the future of our Archdiocese and the future of the priesthood and pastoral ministry in Melbourne needs wider and longer time for discernment and working together to discern a model that may more fruitfully respect the complementary roles of clergy and laity and



the parish life which is proudly shared and celebrated with our people.

I readily acknowledge that 'Bayside' was a hastily convened reality in response to urgent needs. We have done our best to respond to these needs, with the support of some parishioners. I would offer the comment that such a configuration or experiment repeated and going forward however is not in the best interests of the people we seek to serve, the respect due to their communities, the nature of the diocesan priesthood in our local Church and the general well being and care of the clergy of our Archdiocese.

I readily agree that we need to do something for the future. I would suggest that this 'Mission' model is not the way forward or the preferred way forward for the majority of priests, and people. A time of true and open consultation may bear out the true feelings which some may be afraid to share, and help us discern a way forward together.

In my ministry as a priest I have always tried to preserve communion and take seriously the Profession of Faith and Oath of Fidelity that I have made several times. Preserving and fostering communion within the local and Universal Church is important to me and I hope that these reflections may encapsulate a small attempt at charitable dialogue whilst trying to work for the good of the local Church. I love the history and traditions of the Melbourne presbyterate and our local Church and I would not wish to see these traditions diminished by a model that does not adequately respect our people, structures, our past and our hopes and dreams for the future.

Archbishop Peter, I offer these observations and thoughts in a spirit of honesty and it is my prayer that you accept it in the spirit in which it is written, a spirit of dialogue and for the better good of the Catholic faithful, keeping in mind that the salvation of souls (salus animarum) which in the Church must be the supreme law, as well as for the good of the priesthood and the Archdiocese of Melbourne.

Yours sincerely in Christ,
Rev David Cartwright - Moderator



Online Safety

Children's Week, Saturday 23 October to Sunday 31 October 2021, is a national celebration that recognises the talents, skills, achievements and rights of children and presents an opportunity to consider the conditions in society which affect the lives and future of our own children.

The theme this year is: **Children have the right to choose their friends and safely connect with others**, drawn from Article 15 of the United Nations Convention on the Rights of the Child.

To celebrate Children's Week, the Catholic Archdiocese of Melbourne is taking this opportunity to reach out to parents, carers and children in our parishes to raise awareness to the issue of online safety. In doing so, we hope to support the efforts of parents and carers to better understand online safety, as children connect to activities in their parish, with peers and family.

You can access resources at: <https://melbournecatholic.org/news/helping-our-children-to-connect-safely>

Keeping our Children Safe Online

Information technology is now used in virtually every home in Australia. In 2016–17, 97 per cent of households with children younger than 15 years had access to the internet, and the average number of devices per household with children under 15 years was 7.8. Ninety-eight per cent of young people aged 15–17 years were online — the highest proportion of internet users in any age group, along with people aged 25–34.

The recent COVID-19 pandemic is likely to have strengthened and consolidated these trends, with lockdowns meaning that children are spending more time at home and also online — this year's theme of 'safety' prompts us to consider how we might best keep our children safe in the digital environment.

Threats to children's online safety may include:

- cyber-bullying
- non-consensual sharing of images
- exposure to explicit imagery
- grooming by an online predator
- chatting with strangers
- aggressive online marketing
- fraud and identity theft.

Parents and carers, and those who work with children in our parishes, can help children and young people to:

- take control of their safety and be confident that they know what to look out for
- know what to do if they do not feel safe
- know what to do when unwanted contact occurs, or when online communication is unpleasant or upsetting
- gain the skills and knowledge to identify and avoid risks.

Online safety awareness can assist in nurturing children and young people to be responsible digital citizens and to engage in online activities safely.

Last Live Streaming Mass

Greetings dear friends in our Communities. As restrictions are now easing, and we are slowly trickling back into our Churches, we will no longer continue to live stream Masses. Thanks to all involved, Fr Terry, Fr Michael and musicians. This Sunday will be our last recording

We know live stream is second best but in the absence of real presence and participation we hope our efforts have in some way helped you to feel connected with God and with each other. Blessings to all ... SEE YOU IN CHURCH!

You will find us by clicking this link <https://bit.ly/2ZNZxaE>, or search for OLHC SFX Youtube on www.google.com.

Should you have any queries you may contact Patsy on 0429 439 675 or patsy_skipper@hotmail.com.

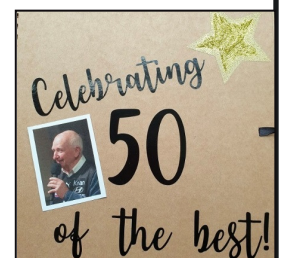
Take care. *Carlos, Gerard & Patsy*



Fr Terry's Book is still open and waiting for your Wishes

Thank you to those who have sent or given beautiful words THE BOOK, all are carefully placed in there! Time is passing...

- Place your contribution in the Parish Letter Box, 86 Mayona Road, Montmorency (marked Fr Terry's book) or
- Email patsy_skipper@hotmail.com or Kathleen Nolan (maeka@optusnet.com.au)
- Thank you all



Homily

The story is told of a frightened old lady who lashed out at anyone or anything in her sight. She was so disturbed and afraid. Eventually she was made to see a psychiatrist, who noticed that one of her fists was tightly clenched. It took two doctors to pry open her hand. Out fell a small coin. She had held that small coin forever and she did not want to let it go. It was as though she would lose her very self, if she lost that coin. She would have nothing more and be nothing more.

In a way we all have something in common with that old lady. We too can live with clenched fists where we hold onto our fears and will not release them.

We listen in our Gospel today to the story of a blind beggar Bartimaeus calling out to Jesus and shouting ‘Son of David, Jesus, have pity on me.’

Now Bartimaeus is a name that means ‘son of fear’. He could well have fallen on hard times and forced to beg on the streets. Was he really blind?

Well, yes and no. Listen to the story. People told him to keep quiet but he only shouted all the louder, ‘Son of David have pity on me’. Jesus stopped and said, ‘Call him here’. Bartimaeus threw off his cloak, jumped up and went to Jesus. These are not the actions of a blind man. A blind person doesn’t jump up, throw off a cloak and find their way anywhere.

The blindness of Bartimaeus is more the blindness of his heart, of his inner life. As the ‘son of fear’ he lived in fear and here was a chance to let go, to be touched and graced by the healing presence of Jesus. In a way he was letting go of the coin of fear he had held in his life and he had to want to do this. Jesus did not go to meet him. He had to come to Jesus and there he found healing

Another part of the story is about Jesus accepting Bartimaeus. As a beggar on the side of the road, Bartimaeus knew the rejection of people as they passed on by, ignoring him and telling him to keep quiet. How true this is in our own world of homelessness today where so many people are ignored and rejected. We think of asylum seekers and especially those people fleeing Afghanistan.

Jesus accepted Bartimaeus, wanted to meet him and affirmed him: Jesus said, ‘Go your faith has saved you’. Bartimaeus let go of his fear and followed Jesus along the road.

It’s not difficult for us to find our way into this Gospel story. We are no strangers to fear and in a way all of us have the name Bartimaeus.

Some of us fear catching the virus, Covid-19 and we lock ourselves indoors.

Some of us fear failure. How many students in exams right now are fearful of not meeting their expectations?

Some of us fear loneliness. Grief can so burden us and we wear the cloak of sorrow. We don’t seem able to throw off that cloak.

Some of us carry deep regrets and we will not let them go.

Some of us fear rejection. Teenagers, especially teenage girls, fear the ins and outs of relationship, the exclusion from a group of friends.

Some of us fear growing old, especially if our health is deteriorating and we fear the day when we will have to go into ‘care’ like a nursing home. We ask ourselves today, ‘what do we fear’?

And it’s not that these fears are unreasonable. We have to live with them and even if we are like that old lady holding onto them, we have to learn to let them go. We pray for the grace of healing today. We listen for those words of Jesus, ‘Go your faith has saved you’ and we follow him along the road.

Terry



Gospel - Mark 10:46-52

As Jesus left Jericho with his disciples and a large crowd, Bartimaeus (that is, the son of Timaeus), a blind beggar, was sitting at the side of the road. When he heard that it was Jesus of Nazareth, he began to shout and to say, 'Son of David, Jesus, have pity on me.' And many of them scolded him and told him to keep quiet, but he only shouted all the louder, 'Son of David, have pity on me.' Jesus stopped and said, 'Call him here.' So they called the blind man. 'Courage,' they said 'get up; he is calling you.' So throwing off his cloak, he jumped up and went to Jesus. Then Jesus spoke, 'What do you want me to do for you?' 'Rabbuni,' the blind man said to him 'Master, let me see again.' Jesus said to him, 'Go; your faith has saved you.' And immediately his sight returned and he followed him along the road.



Prayers of the Faithful for 24 Oct 2021 – 30th Sunday in Ordinary Time

Leader: Dear friends, Jesus calls us to love as he has loved. Assured of the Father's answer to our prayer, let us ask for God's blessing on all that lives.

That the Church be a light which makes it possible to see what is good and beautiful, and bring freedom, justice and charity to places darkened by oppression, injustice or violence.

Let us pray to the Lord. **Lord, hear our prayer.**

For every parish emerging from the pandemic, that we will find new ways to reconnect with our parishioners, and a new energy and enthusiasm to be missionary, reaching beyond ourselves into our wider society.

Let us pray to the Lord. **Lord, hear our prayer.**

For politicians, that they listen to the science of climate change, enact meaningful and life changing processing to ensure the safety of the planet for future generations.

Let us pray to the Lord. **Lord, hear our prayer.**

For those who have been severely impacted by the Covid-29 lockdowns that they find the support and strength needed to re-establish their lives again.

Let us pray to the Lord. **Lord, hear our prayer.**

For Australia's first nations people that the Yoo-rrook Justice commission in Victoria will bring healing and develop meaningful steps towards treaty.

Let us pray to the Lord. **Lord, hear our prayer.**

For people blind to the spiritual nature of life - that through kindness and love, they might awaken to the light of Christ who dwells deep within the heart of every person.

Let us pray to the Lord. **Lord, hear our prayer.**

For the recently deceased *Margaret (Peggy) Liddy*, and for those whose anniversary of death occurs around this time, *Salvatore Cantone, Anne Haslam, Petronella (Nelly) Kandelaars, Frank Salmic Snr & Ivan Skender*, that they will be born anew into the life of God.

Let us pray to the Lord. **Lord, hear our prayer.**

Leader: We pray to you God, conscious of the need for your grace to be active and alive in our world. May we be true disciples and bring your reign closer each day. We ask this in the name of Jesus your Son.

All: **Amen**



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

To include an anniversary in the bulletin, please contact Parish Office: 9435 4742 or eltham@cam.org.au

Montmorency

For the recently deceased:

For those whose anniversaries are at this time:

*Salvatore Cantone, Anne Haslam,
Petronella (Nelly) Kandelaars, Frank Salmic Snr,
Ivan Skender*

For those in need of healing, remembering especially:

*Damian Brasier
Debbie Edgley (nee Vanderwert),
Terry Flannery (father of Elisha O'Dowd)
Kate Lagerewskij*

Eltham

For the recently deceased:

*Margaret (Peggy) Liddy (SA)
(sister of Patsy Cullinan)*

For those whose anniversaries are at this time:

For those in need of healing, remembering especially:

*Violetta, Ryan Bennett, Lucy Bibby,
Denice Donnellan, Tom Nolan, Paul O'Dell,
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