

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.

Grand Final Weekend



By the time our Masses start
the winner will
have been decided!



TLC

These 3 letters not only mean 'tender loving care' but also refer to our "**Transition Leadership Community**", consisting of 15 volunteers from our two parishes, along with Fr Michael and Chris Pearson, a leadership psychologist. This group of parishioners is aiming to listen to the thoughts, dreams and suggestions of all parishioners from SFX / OLHC as we move towards one larger parish.

Pre-COVID and recently, parishioners attended Sunday afternoon meetings where the GOOD, the BAD, and our FUTURE HOPES and DREAMS were shared and discussed at length. Following a September 15 meeting of the TLC, members of our team will report back to parishioners at all Masses this weekend (24/25 Sept).

Now it's time to take our next step towards combining our two parishes. On Sunday 16th October at Eltham, and Sunday 30th October at Montmorency, parishioners are once again invited to gather to create a depth and power to our new formation as one larger community. These October gatherings are to record the preciousness of Montmorency and Eltham, to retain the treasures and gifts that have been the positives of each community since their beginnings, and we will consider the key events that have shaped our faith communities making us who we are as unique communities. The strengths of each original parish need to enrich and empower our larger parish community going forward. If you believe in Montmorency and Eltham, in our future as a united, caring, faith-filled community, come to the October meetings.



Enquiries or contributions can be made to the parish office, eltham@cam.org.au or 9435 4742, where our secretary Kate will forward your thoughts to the TLC; or to Frances Toscano, ftoscano@netspace.net.au, 0408 369 599.



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 Priest

Michael Sierakowski - Moderator

michael.sierakowski@cam.org.au

Parish Office

86 Mayona Road

9435 4742

Tue - Fri 9am-3pm

montmorency@cam.org.au

Kate Kogler:

Parish Secretary

eltham@cam.org.au

Peter Williams:

Child Safety Officer

SFX&OLHC.ChildSafety@cam.org.au

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:

eltham@cam.org.au

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: 18 September 2022

	OLHC	SFX
Thanksgiving	\$241.00	\$1,134.00
Presbytery	\$801.85	\$731.60

Stewardship Offering

Month	OLHC	SFX	Total
June	\$6,530.13	\$10,509.05	\$17,039.18
July	\$6,285.38	\$10,092.00	\$16,377.38
August	\$6,835.24	\$9,642.00	\$16,477.24

Monty & Eltham Calendar of Events

Saturday 24 - National Day for Migrants & Refugees

12:00pm Baptisms: Douglas, Nathan Montmorency

6:00pm Mass & First Eucharist Montmorency

Sunday 25 - National Day for Migrants & Refugees

8:30am Mass Montmorency

10:00am Mass & First Eucharists Eltham

Tuesday 27

9:30am Mass Montmorency

10:10am Rosary Montmorency

7:30pm Small Church Community Montmorency

Wednesday 28

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

10:30am ASRC Food Collection Montmorency

Thursday 29

9:30am Liturgy of the Word with Communion Montmorency

Friday 30

9:30am Mass Eltham

Saturday 1 October - St Vincent de Paul

12:00pm Baptisms: Ari, Alivia, Audrey, Bailey, Billie Montmorency

6:00pm Mass & First Eucharist Montmorency

Sunday 2 - St Vincent de Paul

8:30am Mass Montmorency

10:00am Mass Eltham

12:00pm Baptisms: Henry, Zara, Leo Eltham

Tuesday 4

9:30am Mass (SFX Yr 4 Class) Montmorency

10:00am Craft Group Montmorency

10:10am Rosary Montmorency

11:00am Prayer Shawl Ministry Eltham

Wednesday 5

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

10:30am ASRC Food Collection Montmorency

1:00pm Small Church Community Montmorency

7:30pm Rosary Eltham

7:30pm Small Church Community Montmorency

Thursday 6

9:30am Liturgy of the Word with Communion Montmorency

2:00pm Mass St Vincent's Care, Eltham

Friday 7

9:30am Mass Eltham

Saturday 8 - Life, Marriage & Family Sunday

12:00pm Baptisms: Angus, Coco, Cleo Montmorency

6:00pm Mass & First Eucharist Montmorency

Sunday 9 - Life, Marriage & Family Sunday

8:30am Mass Montmorency

10:00am Mass Eltham

Tuesday 11

9:30am Mass (SFX Yr 3 Class) Montmorency

10:10am Rosary Montmorency

11:00am Prayer Shawl Ministry Eltham

Support Montmorency Parish by giving with CDFpay

Simply scan the QR code with your mobile phone and in a few easy steps you can safely and securely give to your parish.



Support Eltham Parish by giving with CDFpay

Simply scan the QR code with your mobile phone and in a few easy steps you can safely and securely give to your parish.





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

Montmorency

For those whose anniversaries are at this time:
Catherine Griffiths, Tom Way

For those in need of healing, remembering especially:
Rita Bevanda, Kim Brisbane, Alana Foulds, Debbie Edgley (nee Vanderwert), Melanie Lam, Lita Lee, Frances McDonald, Andrew Pighin, Aguatha Spina, Melina Tenaglia

Eltham

For those whose anniversaries are at this time:
Hugh Kevin Landy

For those in need of healing, remembering especially:
Violetta, Elisabeth Edwards, Jade McAlear, Fiona Rogers, Rosemary Scully, Ian Sturman, James Sutton, Sarah Thompson

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



Congratulations to all who celebrate their sacraments this weekend:

Saturday 24 September

St Francis Xavier, 12:00 pm
Douglas Paul Kerkham
Nathan Vinnie Kerkham

Baptism
Baptism

St Francis Xavier, 6:00pm
Zac Matthew Douglas

First Eucharist

Sunday 25 September

Our Lady Help of Christians, 10:00am
Olivia Ava Maloney

First Eucharist

2022 Annual Fundraising Dinner



After 3 long years, we are back fundraising for our Sponsorship Families & Livelihood Projects in Cebu. We are excited to announce that our dinner will be catered for by Elena's Paella. We can't wait to have a great night, and fill our bellies with a chicken & chorizo paella, that will be made onsite on the day (with a vegetarian option available for our veg guests).

Please support this fundraiser to help many. The focus of our dinner will be raising money for the construction of septic toilets for as many families as possible - but you will have to attend on the night to see what fun we have in store for this theme.

Early Bird Ticket Sales open August 15 - \$50 per ticket. Ticket will include an entree grazing plate on each table, Elena's Paella and something small & sweet for dessert. After Sep 15, tickets will be full price - \$60 per ticket

For more information please contact **Glenys Gayfer**
0411 196 395 or email papel-imports@bigpond.com

Roster for THIS WEEKEND: 24/25 Sep 2022

Armstrong, Miranda	Reader
Capuana, Marisa	W6:00
Donnellan, Denice	E10:00
Dopheide, Marlis	Commentator
Emslie, Maureen	W6:00
Frediani, Gabriella	Altar Society
French, Jossie	W8:30
Goss, Marion	E10:00
Haines, Geoff	E10:00
Haines, Jan-Marie	E10:00
Iliffe, Yvonne	E10:00
Love, Philip	W8:30
McAlear, Peter	ASRC
Nolan, Kathleen	PRYR
Scannell Family	Pilgrim Rosary Statue
Turnbull, Pauline & Mark	Hospitality

Roster for NEXT WEEKEND: 1/2 Oct 2022

Armstrong, Miranda	E10:00
Armstrong, Miranda	Hospitality
Dopheide, Marlis	Hospitality
Heyhoe, Margaret	Commentator
Kenny, Michael	W6:00
Kotz, Sharron	E10:00
Kulkens, Mark	W6:00
McEwen, Christopher	Reader
McKinley, Michael	W8:30
Ramsdale, John	PRYR
Ramsdale, John	W8:30
Ramsdale, John & Sue	ASRC
Reardon Kathy	Altar Society
Reardon, Kathy	E10:00
Scully, Greg	E10:00
Scully, Helen	Altar Society
Scully, Helen	E10:00
Stewart Family	Pilgrim Rosary Statue

E10:00 = Eucharistic Minister @ 10am Mass
W8:30 = Minister of the Word @ 8:30am Mass
W6:00 = Minister of the Word @ 6pm Mass



A monk celebrated for communicating monastic wisdom tells **Maggie Fergusson** that his latest mission is to restore a vital ingredient to our cultural conversation

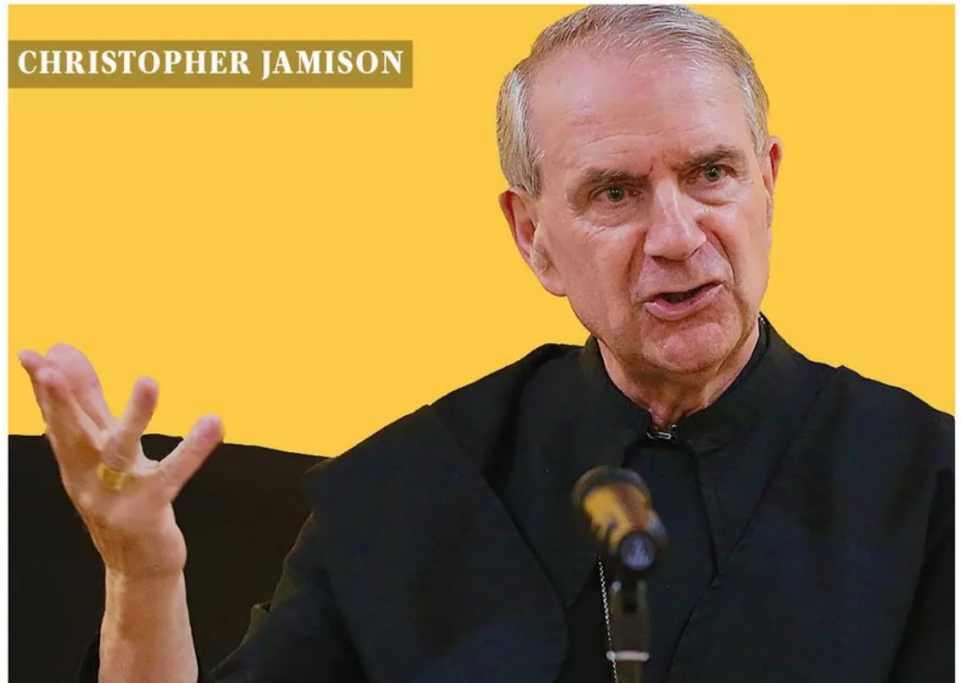
Amazing grace

PHOTO: ADAM SIMON

NEAR THE start of his new book, *Finding the Language of Grace*, Christopher Jamison quotes arrestingly from Seamus Heaney: “The biggest change in my lifetime has been the evaporation of the transcendent from all our discourse.” Jamison came across Heaney’s words when he was already deep into writing, and they precisely nailed what he was trying to say: that we have become so engulfed in “transactional language” that many of us have trouble speaking about “the ultimate but mysterious dimensions of life”. We need to recognise grace, “the action of God in the world”, to rediscover the transcendent – “the dimension beyond the physical, the dimension so many of us now struggle to name”. But, for most of us these days, our only contact with the language of grace is through Bible readings, often poorly rendered, at weddings and funerals.

Now 70, but looking considerably younger, Jamison entered Worth Abbey when he was 21. He became headmaster of Worth School and was then elected abbot in 2002 and served one term. He has just been elected for a second term as abbot president of the English Benedictine Congregation. Not all monks would welcome the constant travel and heavy load of deskwork this will involve. But Jamison has developed a particular vocation over the decades to be “both contemplative and creative; to make stuff accessible”. He shuttles between a life of prayer, deeply informed by the Rule of St Benedict, and projects that help slake the thirst of the wider world for meaning and faith.

Jamison has been involved in two popular and influential TV series, *The Monastery* (2005) and *The Big Silence* (2010), inviting groups of young people to live out aspects of monastic life. During the pandemic, he worked with the youth charity “Million Minutes” to produce “Alone Together”, a web-based resource for people struggling through lockdown. And he has written two highly successful books – *Finding Sanctuary: Monastic Steps for Everyday Life* (2006) and *Finding*



Happiness: Monastic Steps for a Fulfilling Life (2008).

But whereas these flowed naturally, one to the next, Jamison has been tussling for years with the concept of a popular book about grace. “I really felt people deserved something in this area: it’s so central to Christian faith, and there’s so little on it. But the subject of grace is so huge, and so freighted with controversy in the history of the Catholic Church, I just couldn’t do it.” Then he had a second impulse, “to write a book about language. I’m a linguist by training, and I’d noticed a decline in public discourse in all sorts of ways, the most extreme example being the ease with which social media conveys insult and injury.” And then came a eureka moment when he realised that he might write a book “focusing on the way language can be a vehicle for grace, or for disgrace”. In eight chapters he draws on writers religious and secular, from the Japanese novelist Shusaku Endo to St John of the Cross, from Thomas More to Stormzy. All of them write about grace not just as a broad concept but as something at work in their own lives.

IT WAS as an undergraduate at Oxford, studying modern languages, deeply involved in the chaplaincy and

feeling his way towards monastic life, that Jamison first encountered the language of grace outside a strictly religious context. “It was through the Catholic novel, especially the novels of François Mauriac and Georges Bernanos.” Bernanos’ *Journal d’un curé de campagne* is “all about a priest who is just hopeless and vilified by everybody – but you know this is where the grace is, in his life. He finally expires in the arms of his disgraced fellow seminarian who is living out of wedlock and has an illegitimate child. And the last line is ‘All is grace’.”

Mauriac and Bernanos led Jamison on to Graham Greene and Evelyn Waugh. It was like gathering jewels. Today he reads widely among contemporary novels, and when we meet he is loving Elif Shafak’s *The Island of Missing Trees*. “I try to look for grace,” he says, “without going for predictably pious authors.”

He himself is not by nature pious. He writes with sympathy of Teresa of Avila who used to shake the hourglass to make her 30 minutes of prayer pass more quickly.

So who does he hope will read *Finding the Language of Grace*? Like his previous books, he says, it’s aimed at those who consider themselves “spiritual but not

religious”: “I want people who say they are not religious to re-examine religious traditions, and see whether there might be things of value they are missing out on.” Why are people so wary of being thought ‘religious’, I wonder? Is it because it suggests judgement, rules, moral tripwires? Jamison surprises me by looking back to the Industrial Revolution, when many people moved with the demands of work, and ceased to live in communities and hold beliefs and practices in common.

“And then if you go back to the Sixties, you see a refusal to accept what is inherited: the insistence that ‘I have to work it all out for myself. I’m not going to be told what to believe.’” So what do people mean when they say ‘I’m spiritual’? “They mean, ‘I believe in the transcendent’, but they haven’t got a formal language to describe it.”

Grace is at work in everybody’s life, Jamison insists, “but when people say they’re spiritual but not religious, they’re looking for their own language to express their experience of grace. And I say, when the common language of grace goes, we end up with dialects of grace, which can’t communicate with each other.”

Where does prayer fit into all this, I wonder. My daughters and their friends might say, “We don’t need to pray, we do mindfulness: it’s the same thing.” Is it? “No! It is not! Mindfulness is not sufficient. It’s a very introverted activity to keep yourself steady and calm. It’s like going for a run: necessary for well-being. But Christians believe that the real trick is to take mindfulness and turn it into love – or what Peter Tyler calls ‘heartfulness’. Christian prayer is an act of love. It’s not just about mental health, important though that is.”

And unlike mindfulness, Jamison urges, Christian prayer necessarily involves gratitude. He suggests to his readers that they begin each day by saying “Thank you”, not least because “to keep giving thanks in the midst of life’s trials is to be on the way to overcoming them”. He has recently read Mark Dowd’s *My Tsunami Journey: The Quest for God in a Broken World*, and is inspired by some of those worst affected by the 2004 tsunami who have actually found their faith in God deepened by it. But I am thinking of some of the men I know in HMP Wandsworth, serving long sentences in grim, cramped conditions, often very frightened of one another. I wouldn’t dare suggest to them that they wake up in the morning and make an effort to feel grateful. “Yes. Well, fear is

really hard to deal with. It’s paralysing. I have no easy answer to that.”

DOES A LIFE of grace equate to a happy life, I wonder? One of the writers Jamison focuses on is Gerard Manley Hopkins whose poetry was, in Victorian England, an attempt to put song back into a language grown thin and washed out. No poet has ever more thoroughly embraced the language of grace, and yet Hopkins lived much of his life on the edge of despair. How can that be? “I hesitate to say it, but was being a Jesuit the right context for Hopkins? I think sometimes people are out of their time. It happens in every era, and sometimes I used to see it when I was teaching at Worth. I’d think, ‘This kid is just not made for school.’”

Jamison quotes Shusaku Endo as saying this about Catholicism, into which he was baptised at the age of 12: “If I have trust in Catholicism it is because I find in it much more possibility than in any other religion for presenting the full symphony of humanity. The other religions have almost no fullness; they have but solo parts.”

Beautiful words, but I’m struck that for some of my friends – especially those divorced, remarried and forbidden Communion – Catholicism seems the opposite of “full”: more narrow and life-denying.

“The Church’s sexual ethics are both prophetic and deeply problematic,” says Jamison. “And sexual ethics dominates our perception of the Catholic Church at the moment. Pope Francis has rightly refused to major on this, concentrating instead on social teaching and mysticism. But when he does deal with sexual ethics, he’s brilliant.” He cites a brief meeting between the Pope and the gay comedian Stephen K. Amos. Amos told the Pope that, as a gay man, he didn’t feel accepted by the Church. The Pope responded: “To emphasise the adjective over the noun is not good. Each of us is a person and has dignity. If this person is like this, or has a tendency like that, it does not change their dignity. Those who want to choose or discard people because of the adjective do not have a human heart.” The meeting ended in a tearful embrace. Amos confessed that the Pope’s words were “what I’d been searching for, for a long time”.

DISCUSSION OF sexual ethics nudges us, unavoidably, towards discussion of the child-abuse scandals, and the grave transgressions, over decades, of

Catholic priests and Religious, including many Benedictine monks. What went wrong? “The simple answer is a catastrophic moral failure on the part of the monks, and incompetent management by their superiors. That is a lethal combo.” To what extent was celibacy to blame? “You have to remember that the IICSA trials dealt with 13 institutions, of which the Catholic Church was just one. So no, it seems to me it’s not celibacy that’s the problem, it’s a lack of formation in the understanding of sexuality, your own and other people’s. That formation, and continuing support in it, needs to be in place, and superiors need to be managing it properly. And superiors must have access to professionals who will manage risky behaviour.

“When I was a young monk, there was no formation in celibacy. Now there is. John Mark Falkenhain, an American Benedictine and psychologist, majors in teaching celibacy to monks. He’s devised our whole programme.” Meantime, there is now a rigorous selection process for those applying to join monasteries, “even though in an era of few vocations this is very hard”.

“Listen with the ear of the heart,” counsels St Benedict. For Jamison, “listening to the searing pain of those who survived sexual abuse by clergy” has taken up much of the last few years. But what about the abusers? Is anyone listening to them? “Pastoral care of offenders is a double-edged sword. Some are in prison, some have effectively left the Church and want no contact with it. And if you do go to visit offenders, the victims can say, ‘Why didn’t you come and visit me?’ So listening to offenders is perhaps best left to the professionals.”

When he completes this second term as abbot president, Jamison will be 75. Will he ever fully re-enter monastic life? Worth has recently started a new community in Brighton, he says, “a fantastic project: three priests and a brother, who will be taking over a parish. I can see myself eventually being part of that and loving it.” Meantime, whatever the stresses and strains of presidential life, he will strive not to grumble. “Just occasionally, St Benedict gets strict, as when he says, ‘You must not murmur’ – ‘You must not complain’. So prayer, yes. Hospitality, yes. But no complaining.”

For more features, news, analysis and comment, visit www.thetablet.co.uk

JOIN US TO CELEBRATE

SFX
90TH
GALA

Saturday 15 October

Veneto Club • 191 Bulleen Rd, Bulleen

7pm till late - Dress: Cocktail - Three course dinner & drinks
Auction to raise funds to upgrade computers at SFX School
Featuring popular Melbourne live cover band - Redline

Tickets: \$135 per head - trybooking.com/cbwml
Tickets sales strictly limited.
From 5 September to 11 September exclusive current SFX family sales only.
After this date open sales to all.



 **St Francis Xavier**
Catholic Primary School
Montmorency

Celebrating 90 years of Catholic Education in Montmorency

SFX School Celebrates 90 years.

It was so good to see more than 1,000 people at our **Fiesta Noventa** celebration from both the school and Parish.

Our next & final celebration is our **90th Gala Dinner Dance** at the Veneto Club Bulleen on Saturday 15th October.

We have planned a three course dinner and drinks, live Melbourne cover band Redline as entertainment, live auctions and lots of fun planned as we raise money to upgrade the computer equipment at SFX School. It has been many years since we have gathered as a school and Parish community, catching up with old friends and celebrating with new ones in a dinner dance atmosphere. Bookings are made by using the QR code in the advertisement. This will be such a memorable evening for all our parish to be a part of.

The Marion Month of October

At **Our Lady Help of Christians, Eltham**, we will be praying the Rosary for October on Wednesday evenings from 7:30pm, starting this coming Wednesday 5th. All welcome.

At **St Francis Xavier, Montmorency**, each Tuesday in the church, a group of us gather to say the Rosary after the 9:30am Mass, starting at approximately 10:10am. If you have 20 minutes to spare once a week, and feel like joining us, you are most welcome. In reciting the Rosary we keep in mind to honour, and be filled with gratitude for the gifts Our Lady spreads throughout the world. Through the month of October, we will be praying for peace in the world.

Accept, O Mother of Christ, this cry laden with the sufferings of all individual human beings, laden with the sufferings of whole societies. Let there be revealed, once more, in the history of the world your infinite power of merciful Love.



May it put a stop to evil. May it transform consciences. May your Immaculate Heart reveal for all the Light of Hope.

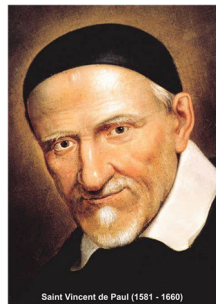
St Vincent de Paul Society Feast Days

September is always a significant month to the St Vincent de Paul Society as we celebrate the feast days of our founder Blessed Frederic Ozanam on 9th September, and of our patron St Vincent de Paul next Tuesday on 27th September.



Frederic was a young student at a university in Paris. On his way to the university, Frederic had to walk through the poorer Parisian suburbs each day. He became deeply moved at the hopeless state of families who had been left without support during the cholera epidemic sweeping through Paris in 1832. Frederic gathered a few friends around him and in April 1833

started collecting food, firewood and other material to assist the less fortunate in their community.



This group adopted the name of St Vincent De Paul after the Patron Saint of Christian charity. Vincent had been born in April 1581, 232 years prior to Frederic.

Within 12 months, over 100 people had joined Frederic in his work. Conferences are now established throughout the world. The love of those in extreme need, of those with no one to care for them, became the centre of Frédéric Ozanam's life and concerns.

The first conference in Australia was established in 1854 and our Montmorency conference was established 3 years after the opening of the Church in 1965. The St Vincent de Paul Society is more than just a welfare organisation as it provides assistance and support to people who are disadvantaged and marginalised in our community.

Prayers of the Faithful for 25 September 2022 Twenty-Sixth Sunday in Ordinary Time

Leader: Let us offer our prayers of petition to our loving Father who listens to our pleas.

For all who belong to the Catholic faith: may we listen to Christ's teaching and always place the needs of the poor and vulnerable above our own. Let us pray to the Lord. **Lord, hear our prayer.**

It is the feast of St. Vincent de Paul on Tuesday: many people work in the service of our suffering humanity, especially those who belong to the St. Vincent de Paul Society. May they be given the strength to continue to look after the poor and neglected. Let us pray to the Lord. **Lord, hear our prayer.**

Like Lazarus, too many of our citizens are left behind in our society. May our politicians respond to the Gospel teaching and fight tooth and nail for social justice. Let us pray to the Lord. **Lord, hear our prayer.**

Among us there are those who suffer from loneliness and feel abandoned. We ask for Christ's help in alleviating their distress. Let us pray to the Lord. **Lord, hear our prayer.**

For the people of Pakistan, and others who are experiencing natural disasters, and for the people of Ukraine: may we pray for them and do all we can to assist them in their need. Let us pray to the Lord. **Lord, hear our prayer.**

For those receiving the Eucharist for the first time and those who are being Baptised this week: may they be welcomed into our community and may they grow in the knowledge of God's love and care for them throughout their lives. Let us pray to the Lord. **Lord, hear our prayer.**

For all the sick and especially those mentioned in our bulletin: may they find strength in the knowledge that Jesus is with them during their difficult time. Let us pray to the Lord. **Lord, hear our prayer.**

We pray for those who have died recently, and those whose anniversaries occur at this time: *Catherine Griffiths, Hugh Kevin Landy & Tom Way*. May they rest in the peace and eternal love of Jesus. Let us pray to the Lord. **Lord, hear our prayer.**

Leader: Gracious God, you who hold us in the palm of your hand, hear these prayers that we humbly offer to you and show us your bountiful mercy. We ask this in the name of Jesus Christ our Lord.

All: Amen

"THE 500 CAMPAIGN"

Appearing on page 2 of the latest Brigidines Asylum Seeker Project Newsletter, there is a short article entitled "Finding a Real and Lasting Solution for People Still Stuck in Australia's Offshore Processing System".

The article reads: *"More than 9 years after offshore processing re-started, 1,384 people remain in limbo as at 1 April 2022. A significant number of these have refugee status. 216 people remain offshore in PNG or Nauru. Even when the 450 people from Nauru are re-settled in NZ; 275 in USA, and 159 in Canada (with private sponsorship); it leaves more than 500 people affected by the offshore processing policy with nowhere to go."*

When she read this Marlis said: "Surely Australia wide there are 500 people who would sponsor a family/person to get them out of 'prison'".

She posited "The 500 Campaign". Appealing to the nation for 500 sponsors to give these people new hope and a new life.

But how do we go about such a campaign?

How do we find out what sponsorship means?

How do we get access to sympathetic lawyers, politicians etc?

How do we contact philanthropists for funding the project?

Publicity, publicity, publicity???

This could work.

We could do this.

Just need a bit of advice as to how. So please, if you have ideas/avenues/contacts please contact: Marlis (0407940528) or Miranda (thomasinemiranda52@gmail.com).

God Bless

M (Miranda) and M (Marlis)

Gospel: Luke 19-31

Jesus said to the Pharisees: ‘There was a rich man who used to dress in purple and fine linen and feast magnificently every day. And at his gate there lay a poor man called Lazarus, covered with sores, who longed to fill himself with the scraps that fell from the rich man’s table. Dogs even came and licked his sores. Now the poor man died and was carried away by angels to the bosom of Abraham. The rich man also died and was buried.

‘In his torment in Hades he looked up and saw Abraham a long way off with Lazarus in his bosom. So he cried out, ‘Father Abraham, pity me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames.’ ‘My son,’ Abraham replied ‘remember that during your life good things come your way, just as bad things came the way of Lazarus. Now he is being comforted here while you are in agony. But that is not all: between us and you a great gulf has been fixed, to stop anyone, if he wanted to, crossing from our side to yours, and to stop any crossing from your side to ours.’

‘The rich man replied, ‘Father, I beg you then to send Lazarus to my father’s house, since I have five brothers, to give them warning, so that they do not come to this place of torment too.’ ‘They have Moses and the prophets,’ said Abraham ‘let them listen to them.’ ‘Ah no, father Abraham,’ said the rich man ‘but if someone comes to them from the dead, they will repent.’ Then Abraham said to him, ‘If they will not listen either to Moses or to the prophets, they will not be convinced even if someone should rise from the dead.’”



Reflection:

Luke wasted no time establishing the theme of reversal in his gospel. It’s embedded in Mary’s great canticle, the *Magnificat* (1:46-55). The proud, the powerful and the rich will be cast down and the lowly and the hungry raised up. The theme of reversal continues with the blessings and woes (6:20-26) and is maintained through to the end. Facing his last days, Jesus tells the parable of the vineyard tenants (20:9-19). The vineyard will be taken from them and given to others.

The story of Lazarus and the rich man displays the same dynamic. The reversal to come is heralded by the fact that it’s the nobody, Lazarus, who is given a name, while the privileged one is nameless. There’s more to come. Lazarus, the poor, diseased and hungry outsider is made at home in “the bosom of Abraham”. The well-dressed, fine-feasting insider is relegated to the domain of the dead where he suffers pain and thirst. But the gulf between them is as unbridgeable as ever.

The parable is addressed to the Pharisees. They are the ones who prided themselves on being sons of Abraham and Moses. In the first place, therefore, Jesus is calling these self-satisfied insiders to account. But the added reference to one who might “rise from the dead” may reflect Luke’s concern that successful Christians are prone to the same blindness and deafness as their Jewish counterparts. It’s a perennial issue.

Break Open the Word 2022

In view of our coming meeting in Eltham to consider our past history...



Chrissie Foster’s Book **Hell on the Way to Heaven** is on the top shelf of OLHC library.

Unfortunately, someone has borrowed Bishop Geoffrey Robinson’s book: **Confronting Power and Sex in the Catholic Church**, and has not entered a name in the borrowing book. The bishop has drawn on his life experience of being a victim of abuse.

The Universal Christ is still missing. Please return to the library ASAP. Thank you, Trish