

Risen Christ



The Ascension of the Lord - Year A

16 & 17 May 2026

The Catholic Communities of
Our Lady Help of Christians, Eltham & St Francis Xavier, Montmorency



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



Gospel: Matthew 28:16-20

The eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. When they saw him they fell down before him, though some hesitated. Jesus came up and spoke to them. He said, 'All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commandments I gave to you. And know that I am with you always; yes, to the end of time.'

Reflection - Break Open the Word 2026

Unlike Mark and Luke, Matthew does not mention the ascension of the Lord. He recounts a single encounter between the apostles and the risen Lord. It takes some of them a little time to grasp the astonishing reality of the resurrection: they hesitated.

It is on this occasion that they are given the mission to baptise and teach, to go out and make disciples of all nations. In the first reading, the Acts of the Apostles suggested that their commissioning would come with the release of the Holy Spirit.

Last week, in John's gospel, we heard Jesus tell his apostles that he would not leave them orphans; though they would no longer see him, he would be with them, in them. This is the message of the final sentence in Matthew's gospel: *I am with you always; yes, to the end of time.*

This is the essential meaning of the Ascension - not that Jesus is leaving them, but that he is present with them in a new and different way.



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

all correspondence to:
86 Mayona Road,
Montmorency Vic 3094
9435 4742

RisenChrist.Parish@cam.org.au

Kate Kogler:

Parish Secretary
Tue-Fri 9am-3pm

Peter Williams:

Safeguarding Officer

RisenChrist.ChildSafety@cam.org.au

Volunteers

Marisa Capuana: Various

Kerry Mash: Wed & Fri 10am-3pm

www.melbcatholic.org/risenchristparish

Facebook: [Risen Christ Parish](https://www.facebook.com/RisenChristParish)

Risen Christ Parish Bulletin items:

RisenChrist.Parish@cam.org.au

Schools

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: Rudy Vail: 9439 7824

school@olhceltham.catholic.edu.au

www.olhceltham.catholic.edu.au

St Francis Xavier Primary School

Principal: Jo Nolen: 9435 8474

principal@sfxmontmorency.catholic.edu.au

www.sfxmontmorency.catholic.edu.au

RECONCILIATION

available half an hour before
any weekday or weekend Parish Mass.

Collections: 26 April & 3 May 2026

Thanksgiving	Cash	\$1,801.00
	Electronic	\$7,941.00
Presbytery	Cash	\$1,429.85
	Electronic	\$185.00

Thanksgiving Offering

Month	Total
February	\$20,922.62
March	\$21,282.67
April	\$23,331.17

Risen Christ Parish Calendar of Events

Saturday 16

12:00pm Baptisms: Estelle Montmorency

6:00pm Mass Montmorency

Sunday 17 - Ascension

8:30am Mass Montmorency

10:00am Mass Eltham

12:00pm Baptisms: Hannah, Zara, Eddie, Oliver Eltham

Tuesday 19

9:30am Liturgy of the Word with Communion Montmorency

10:00am Marian Month of May - Rosary Montmorency

10:00am Craft Group Montmorency

11:00am Prayer Shawl Ministry Eltham

2:00pm Bethany Small Church Community Montmorency

Wednesday 20

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

1:00pm Kairos Small Church Community Montmorency

7:30pm Marian Month of May - Rosary Eltham

Thursday 21

9:00am Liturgy of the Word with Communion Montmorency

10:30am ASRC Food Collection Montmorency

2:30pm Meditation Eltham

Friday 22

9:30am Liturgy of the Word with Communion Eltham

Saturday 23

6:00pm Mass
& First Eucharist & Confirmation Montmorency

Sunday 24 - Pentecost

8:30am Mass Montmorency

10:00am Mass & First Eucharists Eltham

Tuesday 26

9:30am Mass & SFX Yr 2, 3 & 4 Montmorency

10:00am Marian Month of May - Rosary Montmorency

7:00pm Jordan Small Church Community Montmorency

Wednesday 27

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

7:00pm Marian Month of May - Rosary Eltham

Thursday 28

9:30am Liturgy of the Word with Communion Montmorency

10:30am ASRC Food Collection Montmorency

Thanksgiving

Dear Parishioners,

Following is a list of ways in which you can give towards the running of our Parish (left to right):

A) EFTPOS terminals

B) scan the QR code (<https://bit.ly/45ifhRp>) & donate to any Parish finance campaign including Thanksgiving, Presbytery Offerings, baptisms etc

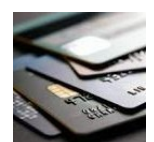
C) cash/coins in the collection baskets at each church

D) thanksgiving envelopes

E) set up payments from credit/debit cards/bank account

Thank you for your generous support,

Michael





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

For those in need of **healing**, remembering especially:

*Darby (13 years old), Lizzie, Peter, Stephen Andrew, Des Arneson, Bill Boyce,
Penny Boyce, Vincent Cipolletta, Nora Edmond, Pat Hosmer,
Siobhan Lappin, Mary Luttick, Yvonne Mee, Jarrod Mizzi,
Cindy & Ed Morrissey, Bernard Murray, Phil Rovtar, Audrey Tunks,
Regina Roszczenko (mother of Liz Gray), Jeanne Vanderwert*

For those who have **died** recently:

Theresa Buchan, Christina & George Zuzarte

For those whose **anniversaries** are at this time:

Patricia Longton, Wayne Maloney, Melville Perera, Angelina Spiller

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



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

Saturday, 16th May, 2026

St Francis Xavier, Montmorency, 12:00pm
Estelle Roberts

Baptism

Sunday, 17th May, 2026

Our Lady Help of Christians, Eltham, 12:00pm
Oliver James Menegassi Flannery
Zara Joiner
Hannah Rose Neely
Eddie Thomas Psaila

Baptism
Baptism
Baptism
Baptism

SPAIN / Vatican publishes itinerary for seven-day apostolic journey

Pope to address Spanish parliament in June visit

BESS TWISTON DAVIES

Pope Leo will become the first pope to address Las Cortes Generales, Spain's bicameral legislature, during his visit in June.

The Holy See published the schedule for the seven-day apostolic journey last week. On his arrival at Adolfo Suárez Madrid-Barajas airport on 6 June, the Pope will be met by King Felipe VI of Spain and his wife Queen Letizia.

On 7 June, the Pope will say Mass in Madrid's Plaza de Cibeles and lead a Corpus Christi procession. He will also attend a youth prayer vigil in Plaza de Lima, an event at the Berabéu Stadium, meet homeless people in a Caritas centre and pray before the statue of Our Lady of Almudena.

Pope Leo will celebrate Mass at the Basilica de la Sagrada Familia in Barcelona, where he will inaugurate the newly completed tower of Jesus Christ on 10 June. The Archbishop of Barcelona, Cardinal Juan José Omella, said that a miracle attributed to Antoni Gaudí, the basilica's architect, is now undergoing "the final phase" of scrutiny in Rome.

The Pope is expected to pray at the Cathedral of the Holy Cross and Saint

Eulalia and at a vigil at the Lluís Companys Olympic Stadium. He will also pray the Rosary at the Benedictine Abbey of Our Lady of Montserrat and visit a prison. The bishops' conference invited members of Holy Week fraternities to make €5 donations to purchase bibles for prisoners during the visit.

The apostolic journey will conclude with a two-day visit to the Canary Islands, where the Pope's itinerary includes celebrating a Mass in the port of Santa Cruz in Tenerife and meeting migrants.

After praying the Regina Caeli in St Peter's Square on Sunday, Leo said: "I would like to express my gratitude to the people of the Canary Islands for their [spirit of] welcome, for letting the cruise ship MV Hondius, carrying people ill with Hantavirus, to dock there." He continued: "I will be happy to meet you next month during my visit to the islands."

Archbishop Luis Argüello of Valladolid, the president of the bishops' conference, stressed the importance of the Pope's address to Las Cortes Generales because of his role as a "spiritual and ethical" reference point for the world.

Roster for week ending 17 May 2026

Beckford, Peter	PRYR
Donnellan, Denice	E10:00
Dunell, Linda	ASE
Furtado, Lorraine	C10:00
Haines, Geoff	E10:00
Haines, Jan-Marie	E10:00
Kenny, Michael	W6:00
Kulkens, Mark	W6:00
Lucas, Maree	CLNR
Rough Family	PRSE
Roy, Yvonne	E10:00
Rygala, Ella	H10:00
Said, Marie	ASRC
Said, Mike	ASRC
Scully, Greg	R10:00
Skipper, Patsy	LoW-01 Thu
Smith, Neil	E10:00
Stephens, Patricia	CLNR
Sullivan, Frances	W8:30
Volunteer please	H10:00
Volunteer please	H10:00
Volunteer please	H10:00
Wood, Marie	W8:30

Roster for week ending 24 May 2026

Armstrong, Miranda	E10:00
Cotter, Anne	W8:30
Davidson, John	W8:30
Donnellan, Denice	E10:00
Donnellan, Denice	H10:00
Dunell, Linda	E10:00
Grande, Silvana	H10:00
Heyhoe, Margaret	C10:00
John, Audry	H10:00
John, Des	H10:00
Maloney, Jo	W6:00
Maynes, Phil	W6:00
Nolan, Mike	PRYR
Reardon, Kathy	ASE
Ryan Family	PRSE
Scully, Greg	E10:00
Watson, Denis	CLNR
Williams, Peter	E10:00
Williams, Peter	R10:00

ASE = Altar Society @ Eltham;

C = Commentator;

CLKR = PowerPoint Clicker @ SFX;

CLNR = Cleaner @ SFX; **R** = Reader;

E = Eucharistic Minister; **H** = Hospitality;

LoW-01 = Liturgy of the Word with
Communion @ SFX;

PRSE = Pilgrim Rosary Statue @ Eltham;

M = Music; **W** = Minister of the Word



DO NOT BE AFRAID

Calming Our Fears

Father Richard responds to the question, “Why was Jesus not afraid?”:

Jesus seemed to know from an early age that we cannot build on fear. We can build only on life; only life leads to life. Jesus went to the deepest source of life. He gazed long and hard into God’s eyes; there, somehow, but most assuredly, he overcame fear. He did not find assurance that he would “win”, because humanly speaking, he didn’t. And I don’t believe that he found assurance that he was right, either, although we tend to think he knew it all.

His only assurance was knowing he spoke only what he had first heard (see John 8:28). He handed over the vision that he had seen in God’s eyes: a love that overcomes fear, and offers a terrible, wonderful courage, allowing us to release our life, to let it fall and go where it might. Jesus’s trust was not in himself but in who he knew he was before God.

When Jesus preaches, he tells others what he first heard: “Do not be afraid”. He learned that well from his own tradition. Those words were communicated again and again, through God, other people, and in prayer: To Abraham and Sarah, God said, “Do not be afraid”. To Moses, “Do not be afraid”. To Joshua and Gideon, “Do not be afraid”. To Samuel and Hannah, “Do not be afraid”. To Judith, “Do not be afraid”. To David, in the prayers of his heart, “Do not be afraid”.

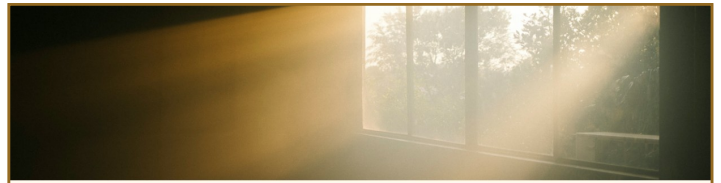
To the people of Israel, throughout the prophets again and again, and in every type of cataclysmic situation: “Do not be afraid”. Through Isaiah, “Do not be afraid”. To Joseph, the father of Jesus and husband of Mary, “Do not be afraid”. And, of course, to Mary who said yes, the angel said, “Do not be afraid, Mary”.

Why this word over and over again? Because we’re afraid! We’re wrapped and sometimes even trapped in our fear. We want to go beyond it and yet somehow it controls us. We fear what we do not know and do not understand. We fear that what we are afraid of will control us, while we long to control our own lives.

Deep down, we long for freedom, but if we want to be free from fear, we must be willing to gaze into God’s eyes as Jesus did. We must be willing to ask the same questions Jesus was asking. It’s not important that we get answers. I don’t think Jesus got that many answers, but we need to be asking the right questions: What is it that we desire? What is it that we’re trying to protect? What is it that we’re afraid is going to overtake us and control us?

We can’t attack fear head on. We can’t simply say to ourselves, “Don’t be afraid” because it doesn’t work. It isn’t that simple. We have to go deeper, be curious about where the fear is coming from, and trust God with it.

<https://cac.org/daily-meditations/calming-our-fears/>



JULIAN OF NORWICH: A UNIVERSAL MYSTIC

An Anchor-Hold of Love

Father Richard recounts the circumstances of Julian’s mystical experience:

Ever since I discovered Julian of Norwich so many decades ago, I have considered her one of my favourite mystics. Each time I return to her writings, I always find something new. Julian experienced her sixteen visions, or “showings” as she called them, all on one May night in 1373 when she was very sick and near death. As a priest held a crucifix in front of her, Julian saw Jesus suffering on the cross and heard him speaking to her for several hours. Like all mystics, she realised that what Jesus was saying about himself, he was simultaneously saying about all of reality. That is what unitive consciousness allows us to see.

Afterwards, Julian felt the need to go apart and reflect on her profound experience. She asked the bishop to enclose her in an anchor-hold, built against the side of St. Julian’s Church in Norwich, England. Julian was later named after that church. We do not know her real name, since she never signed her writing. (Talk about loss of ego!) The anchor-hold had a window into the church that allowed Julian to attend Mass and another window so she could counsel and pray over people who came to visit her. Such anchor-holds were found all over 13th- and 14th-century Europe.

Julian first wrote a short text about the showings, but then she patiently spent twenty years in contemplation and prayer, trusting God to help her discern the deeper meanings to be found in the visions. Finally, she wrote a longer text, titled *Revelations of Divine Love*. Julian’s interpretation of her God-experience is unlike the religious views common for most of history up to her time. It is not based in sin, shame, guilt, fear of God or hell. Instead, it is full of delight, freedom, intimacy, and cosmic hope. How did she retain such freedom? Maybe because she was not a priest, ordained to speak the party line?

As I read her words lately, what strikes me is the similarity between Julian’s time and our own. Here is how Episcopal priest and scholar Mary Earle describes Julian’s fourteenth-century context:

Julian lived at a time of vast social, [religious,] and political upheaval, incessant wars, and sweeping epidemics. Norwich, with a population of around 25,000 by 1330 ... was struck viciously by the plague known as the Black Death. At its peak in the late 1340s in England, it killed approximately three-fourths of the population of Norwich. A young girl at this time, Julian was certainly affected in untold ways by this devastation. When the plague returned, she was about nineteen.

In her anchor-hold, Julian certainly would have recognised the spiritual benefits of contemplation, such as the awakened ability through solitude to be personally present to divine love. Yet we must remember that she also let God’s love flow right through her to those on the street requesting her counsel, and to us through her writings.

<https://cac.org/daily-meditations/an-anchor-hold-of-love/>



DO NOT BE AFRAID

A River of Safety

Father Richard teaches that a practice of contemplation carries us into the “Big River” of God’s love, enabling us to release our fears.

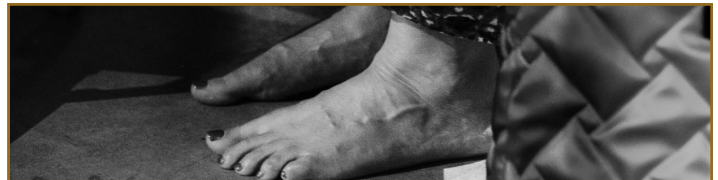
Grace and mercy teach us that we are all much larger than the good or bad stories we tell about ourselves or one another. Our small, fear-based stories are usually less than half true, and therefore not really “true” at all. They’re usually based on hurts and unconscious agendas that persuade us to see and judge things in a very selective way. They’re not the whole You, not the Great You. It’s not the great river and therefore not where Life can really happen. No wonder the Spirit is described as “flowing water” and as “a spring inside you” (John 4:10-14) or as a “river of life” (Revelation 22:1-2).

I believe that faith might be precisely that ability to trust the Big River of God’s providential love, which is to trust its visible embodiment (the Christ), the flow (the Holy Spirit), and the source itself (the Creator). This is a divine process that we don’t have to change, coerce, or improve. We just need to allow it and enjoy it. That takes immense confidence in God, especially when we’re hurting. Often, we feel ourselves get panicky and quickly want to make things right. We lose our ability to be present and go up into our heads and start obsessing. At that point we’re not really feeling or experiencing things in our hearts and bodies. We’re oriented toward making things happen, trying to push or even create our own river. Yet the Big River is already flowing through us and each of us is only one small part of it.

Faith does not need to push the river precisely because it is able to trust that *there is a river*. The river is flowing; we are already in it. This is probably the deepest meaning of “divine providence”. So do not be afraid. We have been proactively given the Spirit by a very proactive God.

Ask yourself regularly, “What am I afraid of? Does it matter? Will it matter in the great scheme of things? Is it worth holding on to?” We have to ask whether it is fear that keeps us from loving. Grace will lead us into such fears and emptiness, and grace alone can fill them, *if we are willing to stay in the void*. We mustn’t engineer an answer too quickly. We mustn’t get settled too fast. We all want to manufacture an answer to take away our anxiety and settle the dust. To stay in God’s hands, to trust, means that we usually have to let go of our attachments to feelings - which are going to pass away anyway. People of deep faith develop a high tolerance for ambiguity and come to recognise that it is only the small self that needs certitude or perfect order all the time. The true self is perfectly at home in the River of Mystery.

<https://cac.org/daily-meditations/a-river-of-safety/>



CONTEMPLATION, LIBERATION, AND ACTION

Liberation from the Ego’s Agenda

Father Richard considers how Jesus calls us to be liberated from the agendas of our inflated egos:

What was Jesus liberating us from? This probably won’t seem too different from what we would now call the ego or the false self. As Jesus put it, “Those who find their life will lose it, and those who lose their life for my sake will find it” (Matthew 10:39). Buddhists tend to describe this process with much greater clarity, but Jesus didn’t have access to psychological language. He just spoke in a straightforward way that his contemporaries could understand.

Scholarship today is discovering a much more radical and demanding Jesus than either Catholicism or Protestantism was ever ready for. We distorted the message so it wasn’t primarily about a transformation of the ego but freedom from the body self. We largely transferred everybody’s guilt concerns toward the body. We concentrated on repressing and punishing the body, not giving the body too much pleasure, freedom, or delight. It’s not that there aren’t issues there, but the ego, in my opinion, has gotten away scot-free in the Western church. We allowed egos to get out of control while being quite anxious to appear chaste, self-disciplined, and not too greedy.

Christianity has largely paid little attention to the real things Jesus talked about. Instead, we tend to be preoccupied with things that Jesus never talked about. But who can reform Christianity except Jesus?

Understanding Jesus’s teachings on power is the key to reforming Christianity and other power structures:

Jesus tells his followers that they should never have what we would call dominative power. He calls it “lording it over others”: “You know that the rulers of the gentiles lord it over them ... but not so with you” (Matthew 20:25-26). How did so many Christians come to believe that exercising power over others is what religion is all about? There’s no indication that Jesus ever intended there to be a head church office somewhere, with upper, middle, and lower management. As a priest, I’m lower management - and even we expected the laity, the people in the pew, to be passive followers. This is so contrary to what Jesus taught and expected. He clearly gives power to people by giving them an *inner authority*.

Liberation from the ego self is liberation from the world of forms and images. Jesus’s word for that was *mammon*: “You cannot serve God and mammon” (Matthew 6:24). If we’re playing the game of appearance and power, prestige, and possessions, Jesus says we cannot know God. That’s pretty absolute! There’s a correlation between our preoccupation with image and how much - or how little - we’ve experienced the inner life.

Jesus also liberates us from the ego self by his constant warnings against negativity and oppositional thinking. In general, his word for that liberation is *forgiveness*. Two thirds of Jesus’s teaching is directly or indirectly about forgiveness. To live oppositionally is to be holding some degree of resentment or unhealed negative energy that we have not brought to the divine presence for transformation.

<https://cac.org/daily-meditations/liberation-from-the->

Can the Church discuss same-sex relationships honestly? The final report of Study Group 9 of the Synod on Synodality, released last week, offers a distinctive and hopeful way of addressing a contested issue that has split apart every other Christian denomination / **By James Alison**

Learning to be Catholic

On his way back to Rome from Aparecida in 2013, Pope Francis deliberately signalled a change in Catholic discourse by saying: "If someone is gay, seeks the Lord, and has good will, who am I to judge?" This was immediately picked up with oohs by many, and with consternation by some. My question at the time, having been, ahem, a "humble labourer in the vineyard of the Lord" on this issue for many years, was "How's he going to do it?". Every Christian denomination which has allowed this into discussion at all has effectively splintered over it. So, how do we Catholics get through the Petrine office enabling this shift into non-vehement, reasoned discourse while simultaneously avoiding schism? Francis, inevitably, faced much violence: in an earlier synod of his pontificate he learned in real time that that gathered bishops were not capable of adult discussion of this matter by themselves. Thereafter, he tended to take direct discussion of the issue "off the floor", as it were, while continuing to make little signs that nudged attitudes in one direction. By the time we reached the second session of the Synod on Synodality in October 2024, he had appointed a group of theologians to take what had been said and flesh out a *method* for coping with "controversial doctrinal, pastoral and ethical issues". "Matters gay" were the obvious item on the their plate. Their document was to be available, in interim form, along with those of the other study groups, in September of last year. Francis' death, the subsequent conclave, and the customary Roman "what does he want of us?" for the first weeks of a new pontificate delayed this until November.

What I read between the lines of the interim report encouraged me. Later, I got a preview of the working document and was very curious to see what would make "the final cut". Now it's out, and I'm even more impressed. The document is publicly available, and while the English translation has some awkwardnesses, its first 22 pages are worth a read even if you have no interest in "matters gay".

I think it the best theological explanation of the thinking behind synodality that I have seen to date. If anyone can give any answer to the "How's the Pope going to do it?" question I asked in 2013, concerning unity and avoiding schism, then this document is the most hopeful road plan I know. It must have been enormously



Fr Alison: 'A basis for todos, todos, todos'

taxing for the group members, and they have, by any standards, been faithful to the trust that was placed in them. The document is long, so I'll highlight merely some of its achievements. While "matters gay" are a barometer issue in the life of the Church, what the authors offer here will be valued far beyond the immediate occasion of its writing. It fleshes out the shift from an *aprioristic* manner of solving "problems", which is invariably reactive, to the *inductive* method which Francis, and many others, have called for. The method takes one of the hardest cases in current Church disputes, and uses it to construct a paradigm for how we can move from one set of attitudes to another as part of our attending to the *Kerygma* and the life in the Spirit without loss of faithfulness to the Gospel. And it does so without invoking any kind of abusive authority, running away from difficulties, or offering something that is too glib in a very violent field.

The first creative move is to refuse the notion of a "controversial issue", preferring instead to talk of an "emergent reality". By wrestling with such a reality together, we learn to be human, and thus to be Church. This is faithful to Francis' constant reminders that reality is greater than ideas. Then the authors set out a well-hewn theological anthropology of the sort necessary for a dynamic view of living in and as the Church. This ties into a reading of Acts 10-15, the understanding of which is normative for any approach to the catholicity of the Church - the very basis for *todos, todos, todos*.

Furthermore, the document sets out clearly that catholicity lies in the "how" much more than the "what" - the dynamic by which we move from being "people who create insiders and outsiders by our definitions" to a people which is learning to overcome that tendency in our listening to the marginalised other. Thus we become who we are called to be in our grateful discovery of one another before God. Finally, the authors flesh out the principle of pastorality. To their enormous credit they do so without running away from the difficult truth questions which arise, and which can't be brushed over by just being "kind". You can't genuinely be loving to people without helping them to live in the truth. So learning and pastorality invariably go together. The whole document might be described as "a theological anthropology of ecclesial learning".

Arriving at the (relatively short) section dealing directly with matters LGBT (though indirectly these have structured the method which is offered throughout), the authors begin where we all have to begin: with witness. For ultimately it is witness to what is true, and of lives lived in truth, that will allow ecclesia, and eventually magisterial, discernment of what is of God.

The final section of the document deals with no-violent activity and association in time of war, and I was delighted to find this issue being taken up. The example given comes from a group in Serbia, who had written in to the Synod. So many friends of mine have been involved in just such association and activity, whether in Colombia, Northern Ireland, East Timor, or, very recently, in Minneapolis. If "just war" discourse made sense while the issues mostly concerned armed combatants, modern forms of warfare have escaped such convenient boundaries, and the need for us to learn to associate non-violently so as to face down militarised provocations from over-armed co-citizens is becoming a day-to-day reality for more and more of us.

The challenge given us is to engage in the adventure of receiving the method we are offered and to live it out.

James Alison is a Catholic theologian, priest, and author. Having lived with the Dominican Order between 1981 and 1995, he now travels the world as an itinerant preacher, lecturer, and retreat giver. His books include *Faith Beyond resentment* (Darton, Longman and Todd) and *You Can, If You Want To: Navigating Christian Faith, Conscience, and matters LGBTQ+* (Bloomsbury).

Prayers of the Faithful for 17 May 2026 The Ascension of the Lord

Leader: From Heaven, Christ continues to pray to the Father for each of us. With confidence we turn to Him and trust in Him to respond to our intentions.

For the Church: we pray together in gratitude for the Lord's gift of His Church on Earth. We pray Pope Leo will enjoy health and strength as he develops his vision and plans for a Church to meet the challenges of the times. The Lord has put all things under the authority of His Son. We pray for His blessing of the Church as His body, doing His work and waiting for the day of His coming in glory. For as He departed, He will return to us.

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

For our parish community: we give thanks for the blessing of God on our active, prayerful and loving parish. We know He is with us in the midst of the tumult of the world. We pray that while kingdoms and nations may totter and be overcome, a community resting in Him will not be moved. In giving thanks, we recall in solidarity those Christian communities around the world faced with persecution and we pray they will gain strength to endure in faithful love.

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

For the world: we pray your message of repentance and forgiveness will reach into the hearts of all people. We pray nations, tribes, families and each of us will set differences aside and work together to seek peace and justice and to repair and preserve the natural world we depend upon. We pray the great material and scientific achievements of our times may be put in the humble service of all.

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

For the faithful: we pray for fortitude, prudence, justice and temperance. Let your servants be free of the fear of others and desire for human praise. We pray we will not be impatient if kept in darkness or perplexity, or complain about misfortunes or anxiety.

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

For the sick: we pray for all those named in our bulletin who are unwell. Bless especially those confined in hospital or at home and those whose lives are narrowed by immobility or anxiety. Send your Spirit to give them comfort and reassurance in times of pain and frustration. Give them the grace to accept the kindness, fellowship and skill of those responsible for looking after them.

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

We recall in love all those who have died recently, especially *Theresa Buchan and Christina & George Zuzarte* and those whose anniversaries we remember today, including *Patricia Longton, Wayne Maloney, Melville Perera and Angelina Spiller*. May they dwell forever in the house of the Lord.

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

Leader: Lord, Jesus, you who never ceases from interceding for us, we pray to you, knowing that you will listen to our prayers and grant us our petitions, you who live and reign for ever and ever.

All: Amen

The **Hospitality Group** are pleased to invite you to the inaugural 2026 Monty Community Event, to be held after Mass on Sunday 31 May 2025 at Café 3094 in Montmorency for coffee and a catch-up. Please RSVP to Robyn De Remer (0409 254 611), Paul Brady (0421 818 061) or Kathleen Cantwell (0417 617 044). We understand many of you meet up in Montmorency Village on a Sunday already, so thought we could make it official!! Looking forward to increasing our community connections. Robyn



A Charismatic Mass will be celebrated on *Thursday, 21st May* at St Thomas the Apostle Church, 251 Diamond Creek Road, Greensborough North.

The evening will commence at 7:30pm with Praise & Worship, followed by Mass including the Sacrament of Anointing. Supper provided.

For further details, please contact Emilia 0418 120 902.

Dear Parishioners,

The family of Darby (13 year old in need of healing) would like to express their gratitude for all the prayers offered by the Parishioners of Risen Christ Parish.

The long surgery was successful and recovery is progressing very well.

God is good! The family feels truly blessed. Thank you.

Marion Month of May

Rosary for
Our Lady's Month of May
will be at:

Our Lady Help
of Christians
at 7:30pm
every Wednesday evening

and

St Francis Xavier
at 10am
every Tuesday after Mass
in May



Since the world
is very much in need
of prayers for peace,
we would like
to encourage you to join us.

For further information,
please contact
Parish Office 9435 4742



36. Synodality is a long journey

A Synod is not a one-time event. Synodality is a way of life that unfolds over time.

37. Synodality and renewal

Renewal does not come from programs alone but from transformed relationships. Synodality nurtures those relationships.

38. Synodality and mercy

Listening with compassion reflects the mercy of Christ, who always began with encounter.

39. Synodality invites responsibility

Being heard also means being responsible for the Church's mission.

40. Synodality and prayer

Without prayer, synodality loses its soul. Every step must be rooted in prayer.



CATHOLIC ARCHDIOCESE
OF MELBOURNE

Melbourne Catholic Digest Preparing for the Melbourne Corpus Christi Procession

Share the light

Easter reminds us that we are all called to share the healing light of the crucified and risen Christ with a wounded world - a world in which conflict, isolation, fear and grief all take their toll but do not have the last word.



Next month, on 7 June, the Church in Melbourne will once again have an opportunity to share this light in a particularly powerful and public way as the annual Corpus Christi Procession draws thousands to the streets of Melbourne's CBD. We speak with some of those who are preparing to join the eucharistic procession about what the Eucharist means to them.

<https://melbournecatholic.org/news/share-the-light-preparing-for-the-melbourne-corpus-christi-procession>



Cardinals Charles Maung Bo and Mykola Bychok CSsR are well qualified to speak about the enduring call to share Christ's light, especially in times of war. They were brought together recently in Melbourne by Jesuit Mission for a powerful dialogue on what it means to bring true peace to a wounded world.

<https://melbournecatholic.org/news/catholic-missions-dialogue-for-peace-in-a-wounded-world>



And as we mark Palliative Care Week (10-16 May), we hear the moving story of palliative care patient Kristy Robinson, and how a Cabrini art therapy program has been a ray of light for her and her husband, helping them rediscover a sense of hope and peace during a time of deep grief.

<https://melbournecatholic.org/news/art-therapy-as-palliative-care-the-power-of-paper-and-paint>

ACU investigates impact of youth social media ban on reading habits: Literacy researchers at ACU are calling parents of 10-15-year-olds to take a survey that will help researchers determine if the recent social media ban for under-16s is having any impact on reading. They're asking whether the time previously spent on social media has been freed up to pursue other interests like reading.

<https://melbournecatholic.org/news/acu-investigates-impact-of-youth-social-media-ban-on-reading-habits>

Frank and fearless: a review of Pope Francis' *The Disruptive Pilgrim's Guide*: Reviewing the 16th book from Frank Brennan SJ, *Pope Francis: The Disruptive Pilgrim's Guide*, Michael McGirr describes it as 'the most heartfelt book of Brennan's I have read'. Paying tribute to Brennan's fair-mindedness and unwavering commitment to the cause of justice, he writes, 'It is easy to barrack from the safety of the sidelines. Both Frank Brennan and Pope Francis have been risk-takers. They get involved.'

<https://melbournecatholic.org/news/frank-and-fearless-a-review-of-pope-francis-the-disruptive-pilgrims-guide>

<https://melbournecatholic.org/events>

For more information: www.melbournecatholic.org or www.facebook.com/CatholicArchdioceseofMelbourne