

Risen Christ



The Most Holy Trinity - Year A

30 & 31 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: John 3:16-18

Jesus said to Nicodemus,

'God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life. For God sent his Son into the world not to condemn the world, but so that through him the world might be saved. No one who believes in him will be condemned; but whoever refuses to believe is condemned already, because he has refused to believe in the name of God's only Son.'



Reflection - Break Open the Word 2026

The most important line in this reading is the first that Jesus speaks - *God loved the world so much...* Everything else follows from this wonderful affirmation: the gift of God's Son Jesus, the promise of eternal life, the assurance of salvation and not condemnation. The first line therefore should be pronounced slowly and with emphasis. The rest is a kind of meditation on it.

The first line also takes us to the core meaning of the Trinity. God is love because of the equal mutuality of Father, Son and Spirit. And love is always outward-looking.

*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: 10 & 17 May 2026

Thanksgiving	Cash	\$1,467.00
	Electronic	\$7,993.55
Presbytery	Cash	\$1,318.25
	Electronic	\$180.00

Thanksgiving Offering

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

Risen Christ Parish Calendar of Events

Saturday 30

6:00pm Mass

Montmorency

Sunday 31

8:30am Mass

Montmorency

10:00am Mass

Eltham

Monday 1st June

9:00am Mass: Holy Trinity Feast Day

Holy Trinity

9:00am Days for Girls

Montmorency

Tuesday 2

9:30am Mass & SFX Yr 6

Montmorency

10:00am Rosary

Montmorency

10:00am Craft Group

Montmorency

11:00am Prayer Shawl Ministry

Eltham

2:00pm Bethany Small Church Community

Montmorency

Wednesday 3

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

1:00pm Kairos Small Church Community

Montmorency

Thursday 4

9:00am Liturgy of the Word with Communion

Montmorency

10:30am ASRC Food Collection

Montmorency

11:00am Funeral : Theresa Azar

Montmorency

2:30pm Meditation

Eltham

Friday 5

9:30am Mass

Eltham

Saturday 6

12:00pm Baptisms: Maeve, Joseph, Adriana

Montmorency

6:00pm Mass

Montmorency

Sunday 7

8:30am Mass

Montmorency

10:00am Mass

Eltham

12:00pm Baptisms: Alessandra, Ruby, Leonardo

Eltham

Tuesday 9

9:30am Mass & HT/OLHC/SFX Staff

Montmorency

10:00am Rosary

Montmorency

7:00pm Jordan Small Church Community

Montmorency

Wednesday 10

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

Thursday 11

9:30am Liturgy of the Word with Communion 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:

*Baby Margot Brady, 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,
Regina Roszczenko (mother of Liz Gray), Phil Rovtar, Audrey Tunks,
Nicholas Turnbull, Jeanne Vanderwert, Brian Witten*

For those who have **died** recently:

Theresa Azar, Jennie Pereira

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

Ron Pfeil (1st anniversary)

Sebastiano Cartisano, Cath Ramsdale

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



Holy Adult Mind
Follow Faith Spirit Believe
Send Prayer Christ
Heart Catholic Formation Understand
Love of God Relationship

SAVE THE DATE

**Calling all Catholic youth aged 12–25
this is your chance to connect, chill,
and be part of something bigger.**

Come for real conversation, good vibes, new friendships,
and a space to explore faith in a relaxed and welcoming way.

St Mary's Catholic Church

Gathering Space, St Mary's Church, Greensborough

Sunday 14 June

Doors open from **3.20pm** — **we kick off at 3.30pm.**

The afternoon concludes with prayer and 5.00pm Mass.

**Bring your friends, lock in the date,
and get ready for an awesome afternoon!**

CAN YOU HELP VICTIMS OF CHURCH-RELATED ABUSE?

For fourteen years, the Lifeboat Geelong Foundation has been assisting victims of church-related sexual abuse from all over Australia. Generous supporters have donated a number of motor vehicles of varied value (from \$500 to \$20,000!), including cars from deceased estates or which are no longer required. Some have been directly gifted to a victim/survivor in need, while others have been sold to generate funds required to assist victims in a multitude of ways (counselling, rent, utilities and other domestic and personal necessities).

You could help this important work simply by bringing it to the attention of people who might consider donating **an unwanted motor vehicle, such as a car from a deceased estate** or which, for whatever reason, is no longer required.

Also, since the “Lifeboat Car Project” began in 2020, one single dedicated volunteer has overseen the process, which includes working with the donor to organise a Roadworthy Certificate and assisting recipients or purchasers of the vehicle with the required documentation for Vicroads. He now needs a rest – or at least some help!

So “Lifeboat” also needs a few people who are reasonably familiar with the usual car transfer regulations to assist donors of vehicles (and potential buyers) to negotiate the formal processes. If you or someone you know could help (maximum involvement with four cars per year), please contact Fr. Kevin Dillon (0421 777 360 or frkdillon@outlook.com.au) for more information.

Roster for week ending 31 May 2026

Bowyer, Darrell	ASRC
Bowyer, Rosemary	ASRC
Boyd, Mary	PRYR
Castellanos, Rodrigo	E10:00
Cricco, Melanie	H10:00
Donnellan, Denise	E10:00
Drljo, Frank	CLNR
French, Jossie	W8:30
Haines, Geoff	C10:00
Hall, Vali	ASE
Iliffe, Yvonne	E10:00
Love, Philip	W8:30
Lyons, Maria	H10:00
Maloney, Nigel	W6:00
Roy, Yvonne	E10:00
Scannell Family	PRSE
Skipper, Patsy	CLNR
Smith, Neil	E10:00
Stone, Nan	W6:00
Taylor, Trish	R10:00
Volunteer please	H10:00
Volunteer please	H10:00

Roster for week ending 7 June 2026

Armstrong, Miranda	H10:00
Bacani, Brian	W6:00
Beckford, Peter	C10:00
Capuana, Marisa	W6:00
Cotter, Anne	CLNR
Cseh, Nika	R10:00
Dopheide, Marlis	H10:00
Dunell, Linda	ASE
Haines, Geoff	E10:00
Haines, Jan-Marie	E10:00
Hannon, Genni	ASRC
Hannon, Kevin	ASRC
Mallia, Anthony	E10:00
McKinley, Michael	W8:30
Nolan, Kathleen	PRYR
Northrop, Greg	E10:00
Ramsdale, John	W8:30
Reischel, Marita	H10:00
Stewart Family	PRSE
Williams, Peter	E10:00
Wood, Gerard	CLNR
Wood, Marie	LoW-01 Thu

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

The Scriptures make clear what artists picturing the scene tend to overlook: many women were at the heart of the group of disciples in the Upper Room waiting for the coming of the Spirit / **By Margaret Hebblethwaite**

Women of Pentecost

There is something surprising about the painting on the cover of this week's issue. Clearly it represents Pentecost, but instead of the traditional portrayal of Jesus' mother surrounded by 12 men, there are four women in the picture. Who are they and why are they there?

We do not know the name of the artist, only that s/he lived in sixteenth-century Portugal. (We have been reminded that painters can be women as well as men by the current exhibition of Michaelina Wautier's work in London's Royal Academy, though their female identity was sometimes hidden.) The work has been dated to 1540-1550 and it comes from the chapel of the old Casa do Senado in the town of Guimarães. But the artist has done what other painters of Pentecost have failed to do: s/he has actually bothered to read the New Testament text.

The group of disciples that spent the days after the Ascension in "the Upper Room", praying and waiting for the Spirit, is described in Acts 1, the chapter before the account of Pentecost itself. The Twelve (the number of the tribes of Israel, soon to be restored by the election of Matthias to replace Judas) were together with "some women, Mariam, the mother of Jesus, and his brothers and sisters". We should not forget that he had at least two sisters as well as four brothers (Matthew 13:55-56; Mark 6:3). (The masculine plural in Greek includes the feminine, so it should not be translated simply as "brothers", particularly not in a context such as this here the presence of women is explicit. "Siblings" would leave open the question whether any sisters were present, but using an uncommon word can sound artificial.)

In other words, Jesus' mother was one of a group of women in the Upper Room. While we are crunching numbers, there are 13 men in the Portuguese painting because the man in the right foreground wearing the habit of a knight of the Order of Christ, is the donor who commissioned the work.

It is not difficult to find more information about the other women in the Upper Room, for we are told about them at the Crucifixion and at the

empty tomb, and they are in all four gospels, which gives them a high level of importance. The one who comes first is Maria of Magdala, who plays the most prominent role at this time in all the gospels. She is the articulate one, the "apostle to the apostles", the one who witnesses that Jesus is now alive. She fulfils Jesus' mandate in bearing this news, and is dismissed as a gullible female for doing so. Perhaps the apostle Maria of Magdala, rather than Mariam of Nazareth, should be given the central place in paintings of Pentecost, but no artist to my knowledge has yet dared to do that.

Then there are the other named women who followed Jesus from Galilee to be present at the climax of his ministry. They participated in his Last Supper (see my article "Always at the table", 23 March 2024), and unlike the men they did not run away but endure the horrific sight of the Crucifixion. Some of these made a point of going to the tomb at the first glimmer of dawn after the sabbath. These Galilean women included Maria of Jacob and Joses (also called "the other Maria" for short; these boys names are those of Jesus' brothers, so this could also have been another way of referring to Jesus' mother), Salome, Joanna (the wife of Herod's steward Chuza), Maria of Clopas, and the mother of the sons of Zebedee (there is no need to conflate her with Salome). This does not exhaust the list, for there were "other women" from Galilee, in fact "*many* other women" (Matthew 27:55; Mark 15:41). Far from the women being so insignificant at Pentecost that we have forgotten they were there at all, they were numerous and were at the heart of the group of disciples in Jerusalem.

The Ascension happened after Jesus had been appearing to his disciples for 40 days, and Pentecost was the fiftieth day after the Passover, so the intervening time of praying and waiting was just 10 days. But there is a puzzle about the number of disciples who received the fire of the Spirit at Pentecost. We are told that Peter had addressed "around 120" believers when he proposed electing a replacement to Judas (Acts 1:15). It would require an extremely large room to hold 120

people, and this would be even more difficult to envisage if it was not on the ground floor - although we know Jesus had some rich friends (Joseph of Arimathea for example). So perhaps the selection of Matthias was in a different venue where there was more room. Then, on the day of Pentecost, "they were all gathered together in one place". What is meant by "all" and by "together in one place"? Clearly it was not just the Twelve plus Jesus' mother. Was it the Twelve plus around (say) a dozen women, plus more men to include Justus and Matthias (say another dozen), so around 30-40 people? Or was it all the 120, as fourth-century John Chrysostom thought, along with most modern scholars? Or was it even the 120 *plus* the women, as the Norwegian Turid Karlsen Seim suggested? Note that there is no mention of them being in the Upper Room on the day of Pentecost, although they were in a "house" (verse 2). They could have been in the venue where Peter had addressed them in the previous chapter. From the crowd reaction it appears to be a public place - such as, for example, a mansion that has been unearthed in the Jewish Quarter of Jerusalem with a meeting hall of 11 by 6.5 metres.

There are different ways of interpreting the mention of Mariam, Jesus' mother - the only woman to be named. On the one hand we can note that she is not named explicitly at Pentecost (despite all artists making her the central figure there). She is only named as being in the group praying in the Upper Room (Acts 1:14), which puts the emphasis on her being a disciple, a faithful believer, rather than an apostle - someone who was fired up to go out to preach and prophesy. But it is clear that many women as well as the Twelve were fired up to go out and preach, for Peter quotes the prophecy of Joel which explicitly emphasises that women are included: "Your sons and your daughters shall prophesy ... Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy". Given Mariam's age at that point, as well as her sex, she may not have done a great deal in the way of preaching and

TABLET



missionary work, but if she shared the infancy stories the Holy Spirit did indeed enable her to become a witness “to the ends of the earth” (Acts 1:8).

Another way of analysing the text has suggested a more active role for Mariam, if we place in parallel the descent of the Spirit at the Annunciation, at the beginning of Luke, with the descent of the Spirit at Pentecost, at the beginning of Acts. (Luke and Acts are Book 1 and Book 2 by the same writer, as the opening verse of Acts make clear: “In my first book, Theophilus ...”) There is also an interesting parallel in the word for a female slave of God, *doulē*. The masculine form, *doulos*, is common in both Testaments: Abraham, Moses, David and others are called God’s slaves, and Paul is described as “a slave of Jesus” in three of his letters, as are Peter and Jude. To have an earthly slave master is demeaning, but to be God’s slave is an honour: it means you are free of human control and have committed yourself to God alone, so all your work is for God. But although the

term God’s “slave” is often used of important male prophets and apostles, Mariam is the only woman in the New Testament to call herself the “slave” of the Lord.

And she does so twice in Luke - at the Annunciation and in the Magnificat - although translators customarily replace the word with “servant” or even the twee “hand-maiden”. When Joel’s pointed and explicit reference to “women slaves” is quoted at Pentecost, is the writer of Luke-Acts deliberately reawakening the memory of how Mariam declared herself God’s “slave” some 30 years ago, when “the Holy Spirit will come upon you” (Luke 1:35)? Are we being reminded of her prophetic words of joy that God had looked upon “his slave” (Luke 1:48)? Or does the omission of Mariam’s name in the Pentecost chapter suggest this is just co-incidence? I do not know.

One surprising advocate of a more active role for Mariam after Pentecost - not just disciple but church-builder - is the Mexican Baptist theologian Nora

O. Lozana-Díaz. Writing in the collection of essays *Blessed One: Protestant Perspectives on Mary* (2002), she reacts against the dominant Catholic presentation of Jesus’ mother as “an example of perfection, purity and submission”, and “devoted and selfless motherhood”. These characteristics, she says, “are not very liberating for women” and “When they are abused they become oppressive”.

But Lozano has found it empowering to reread the accounts with new eyes. Building on Mariam’s independence in the Annunciation - when “she did not consult anybody about becoming a mother, not even her future husband” - and on her Magnificat proclamation of reversing the social order in favour of the poor, Lozano sees her at the beginning of Acts as “a committed and active disciple of the Jesus movement, involved in the original group of disciples who started the Church”. The picture that emerges is of “a woman who was active, assertive and involved with functions other than motherhood”. It is “a new biblical model of how to be a woman”.

Meanwhile, Catholic Elizabeth A. Johnson, author of *Truly Our Sister* (2003), wants to recover the role of the other women in the Upper Room: people like Maria of Magdala, Joanna and the other women of initiative from Galilee, who have been forgotten, but “who were all filled with the Spirit at Pentecost and were moved to invaluable and authoritative ministerial commitments. Reducing them to only glancing significance while focusing on the glories of Mary has robbed the whole Church of the full story of its founding, and deprived women of their heritage of female leadership in the Spirit.”

Joanna, as we have seen, would have been one of these women filled with the Spirit at Pentecost. Richard Bauckham, in *Gospel Women* (2002), has made a convincing case that she was the woman Paul knows as Junia (a Latin equivalent for the Hebrew name), who was ‘prominent among the apostles’ in Rome (Romans 16:7).

Johnson invites Mariam “to come down from the pedestal where she has been honoured for centuries and rejoin us in the community of grace and struggle in history”. Allowing her to take her place among the significant be sometimes forgotten communion of saints is not to dishonour her, but to give her a more powerful appeal for the world of today.

Margaret Hebblethwaite is a writer, journalist and theologian.

Last week's bulletin highlighted how our monies raised last year were spent for the needy in our area. This weekend is our **Annual Montmorency St Vincent de Paul Conference Winter Appeal**. State-wide, the SVDP theme of this year's appeal is the precarity of homelessness, focussing on how so many people are only one crisis away from becoming homeless. With cost of living pressures and housing costs leaving people with less and less money to get by from week to week, many people are unable to manage in the event of a sudden unexpected crisis. It could be a rent increase, losing a job or a medical emergency. The most recent Census data for **Victoria shows that 30,660 people are experiencing homelessness now**. The Society works to prevent homelessness before it happens and offer a helping hand to those without a home. We're able to do this because of the support generated through the Vinnies Winter Appeal.

How to donate:

Envelopes in seats:

- Credit Card: we accept Visa/MasterCard/Amex
- Cheque made payable to St Vincent de Paul Society, Victoria

Direct Deposit:

- Acc Name: St Vincent de Paul Society Victoria Inc. Conferences and Councils Gift Fund
- BSB: 063 003
- Acc No.: 1008 1787
- Reference: Donor name & Montmorency 916
- For tax receipt: Send your name, address, deposit date, amount and contact number to John McKenna via email to johnandmarg@live.com

Online Donations:

- www.vinnies.org.au/vic Receipts will be automatically sent to donors
- Don't forget to assign to Montmorency conference 916

Phone Donations

- Donate over the phone by calling 13 18 12
- To obtain a tax-deductible receipt, give full name, email and postal address, contact number and assign to Montmorency 916.

Baskets in the foyer of the church are labelled for completed envelopes and/or donations. Many thanks to all once again for your wonderful support.



St Vincent de Paul Society
VICTORIA
good works



Certificate of Appreciation from St Vincent de Paul Society, Vic.

A Certificate of Appreciation has been awarded to parishioners of St Francis Xavier, in recognition of their contribution to the work of the St Vincent de Paul Society.

It will be placed on the Notice Board in the foyer of SFX church.



**catholic
mission**

Free call: 1800 257 296
catholicmission.org.au/united



For Yamikani*, getting to school means walking long distances in pain, often without enough food or strength to make the journey. For many families in vulnerable and remote areas like rural Malawi, education has become an impossible choice.

But there is hope. Led by Fr Matthew Semba, a new primary school is being built, offering children a safe place to learn, grow, and look ahead with renewed possibility.

This World Mission Month, you are invited to share in this mission, standing with families as they rebuild their lives and create a brighter future for their children.

*Name changed for privacy

Pray for Persecuted Christians in Nigeria

Christians in Nigeria continue to suffer greatly for their faith, yet many persevere with deep trust in Christ and devotion to Our Lady. *Aid to the Church in Need* invites you to join with John, a Catholic farmer in Nigeria, in praying a decade of the Rosary this week for persecuted Christians and all who suffer for their faith.

Watch John's moving testimony and download a free Red Rosary Prayer Card to unite your prayers with the suffering Church throughout the world.

Scan the QR code or visit www.rebrand.ly/RedRosary26



Aid to the
Church in Need

ACN AUSTRALIA NEW ZEALAND

Prayers of the Faithful for 31 May 2026 - The Most Holy Trinity

Leader: In the presence of the Most Holy Trinity, we gather in prayer.

We pray for a spirit of respect and peace in our families, our communities, our political arenas. We pray for negotiators, and both national and world leaders. May they work together with integrity and respect, to reach peaceful, viable solutions for world conflict.

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

"Glory to the Father, the Son and the Holy Spirit. The God who is, who was, and who is to come." May we be conscious of our past, and the loved ones who have helped form our present story. May we feel God present with us on our daily journey. May we treasure the gifts of our world and work to preserve and develop them for future generations.

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

We remember those who have lost family, security and homes, whose future is precarious and unclear. May they feel God's faithful presence in their lives. We support, give thanks and prayers for all agencies who bring welcome and practical assistance.

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

"God did not send his Son into the world to condemn." We pray for the grace to be non-judgmental, to listen, to be open, and to be always ready to understand and forgive.

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

We pray for those who are sick, their families and carers. May they feel the healing touch of God's presence.

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

We remember those who have died recently, especially *Theresa Azar and Jennie Pereira* and those whose anniversaries occur around this time, including *Sebastiano Cartisano, Ron Pfeil and Cath Ramsdale*. May they rest gently in the peace and love of the Lord.

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

Leader: We journey with you Lord, confident of your loving, watchful presence. Through Christ our Lord.

All: Amen



Our parish will once again be joining the Melbourne Corpus Christi Procession this year, and I'd love to invite fellow parishioners to come along for this faith-filled public witness as we honour the Real Presence of Jesus in the Eucharist alongside Catholics from across Melbourne.

If you're interested in joining us, please register your interest by emailing risenchrist.parish@cam.org.au.

We hope many of our parish family can come along for this wonderful day of faith and fellowship.

Peace and All Good!

Fez (Parish Leadership Member)



www.cathevents.org.au - Your one-stop destination for Catholic Events in Australia and New Zealand

Scarves, Socks & Beanies

As the cooler temperatures begin to bite, our hearts and minds turn again to those in our city who are homeless. With the increasing cost of living, there are now even more people who are living in cars, in shelters, under bridges and on the streets. The need is great. We cannot do everything, but we can each do something. Your donations of warm items will be distributed to those who visit the Vinnies Soup Vans in the city. God has no hands on earth but ours! No heart but ours! So as you have done in previous years let us be gracious and generous in our giving. There are collection baskets in the gathering space in each of our Churches.

Bless you all and thank you!



Catholic Theological College
Online Information Session
Explore Philosophy, Theology,
and Ministry-related courses
Monday 15 June at 7pm (AEST)

Register via our website: ctc.edu.au/information-session



For more information contact
[Dr Maureen Saclot, Registrar](mailto:Dr.Maureen.Saclot@ctc.edu.au)



46. Synodality and patience

God's timing is often slower than ours, but always wiser.

47. Synodality calls us forward

We are invited not to cling to the past, but to move forward in faith.

48. Synodality strengthens communion

Communion grows when voices are respected and discernment is shared.

49. Synodality and trust in God

Ultimately, synodality is an act of trust that God is still guiding His Church.

50. Walking together with Christ

We walk together because Christ walks with us. That is the deepest meaning of synodality.



National Reconciliation Week

National Reconciliation Week (NRW) is a time for all Australians to learn about our shared histories, cultures, and achievements, and to explore how each of us can contribute to achieving reconciliation in Australia.

All In for National Reconciliation Week 2026

The theme for National Reconciliation Week 2026 is *All In*, a call for all Australians to commit wholeheartedly to reconciliation every single day.

All In makes clear that reconciliation is not a spectator sport and that all of us must step away from the sidelines and take action to make change.

The theme also reminds us that reconciliation and advancing Aboriginal and Torres Strait Islander peoples' rights isn't a passive activity, and is not solely the responsibility of First Nations people, who have carried the weight of championing, explain and acting for far too long.

Reconciliation will not happen by itself, and it will not happen without all of us.