

Risen Christ



Eleventh Sunday in Ordinary Time - Year A

13 & 14 June 2026

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



We acknowledge the Wurrundjeri 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 9:36-10:8

When Jesus saw the crowds he felt sorry for them because they were harassed and dejected, like sheep without a shepherd. Then he said to his disciples, 'The harvest is rich but the labourers are few, so ask the Lord of the harvest to send labourers to his harvest.'

He summoned his twelve disciples, and gave them authority over unclean spirits with power to cast them out and to cure all kinds of diseases and sickness.

These are the names of the twelve apostles: first, Simon who is called Peter, and his brother Andrew; James the son of Zebedee, and his brother John; Philip and Bartholomew; Thomas, and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Zealot and Judas Iscariot, the one who was to betray him. These twelve Jesus sent out, instructing them as follows:

'Do not turn your steps to pagan territory, and do not enter any Samaritan town; go rather to the lost sheep of the House of Israel. And as you go, proclaim that the kingdom of heaven is close at hand. Cure the sick, raise the dead, cleanse the lepers, cast out the demons. You received without charge, give without charge.'

Reflection

Break Open the Word 2026

The reading opens with a beautiful and moving image. The people are harassed and dejected, lost like sheep without a shepherd. Jesus' heart goes out to them. He seems to recognise that this is more than he can handle on his own. So he enlists the disciples to help expand the reach of his ministry.

He blesses them with a ministry of power over evil, a ministry of healing that proclaims the closeness of God's kingdom. With an initial focus on their own Jewish community, they are to share the God-given mission of Christ himself.

The naming of the twelve is like an aside within the story of their commissioning but serves to identify 'the twelve' as a special group within the broader group of disciples. This unique use of the name 'apostles' in Matthew's gospel highlights their being sent on mission.

This idea of 'missionary disciples' has shaped our understanding of the contemporary Church and of the meaning of our baptism.



*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.

Risen Christ Parish Calendar of Events

Saturday 13

6:00pm Mass & First Eucharists

Montmorency

Sunday 14

8:30am Mass

Montmorency

10:00am Mass & First Eucharists

Eltham

Monday 15

2:00pm Mass

Calvary Lower Plenty Garden Views

Tuesday 16

9:30am Mass & SFX Prep & Yr 1

Montmorency

10:00am Rosary

Montmorency

10:00am Craft Group

Montmorency

11:00am Prayer Shawl Ministry

Eltham

2:00pm Bethany Small Church Community

Montmorency

Wednesday 17

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

1:00pm Kairos Small Church Community

Montmorency

Thursday 18

9:30am Liturgy of the Word with Communion

Montmorency

10:00am ASRC Food Collection

Montmorency

2:30pm Meditation

Eltham

Friday 19

9:30am Mass

Eltham

Saturday 20

12:00pm Baptisms: Jake, Toby

Montmorency

6:00pm Mass & First Eucharists

Montmorency

Sunday 21

8:30am Mass

Montmorency

10:00am Mass & First Eucharists

Eltham

Tuesday 23

9:30am Mass

Montmorency

10:00am Rosary

Montmorency

7:00pm Jordan Small Church Community

Montmorency

Wednesday 24

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

Thursday 25

9:00am Liturgy of the Word with Communion

Montmorency

10:00am Emmaus Small Church Community

Montmorency

10:30am ASRC Food Collection

Montmorency

2:30pm Meditation

Eltham

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



Collections: 24 & 31 May 2026

Thanksgiving	Cash	\$1,671.00
	Electronic	\$4,196.00
Presbytery	Cash	\$1,793.95
	Electronic	\$100.00

Thanksgiving Offering

Month	Total
March	\$21,282.67
April	\$23,331.17
May	\$18,752.55



*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, Peter, Stephen Andrew, Des Arneson, Bill Boyce,
Penny Boyce, Maria Bredle, Vincent Cipolletta, Nora Edmond, Pat Hosmer,
Siobhan Lappin, Mary Luttick, Yvonne Mee, Jarrod Mizzi,
Cindy & Ed Morrissey, Bernard Murray, Phil Rovtar,
Regina Roszczenko (mother of Liz Gray), Beth Scott, Audrey Tunks,
Nicholas Turnbull, Jeanne Vanderwert, Noel Vincent, Brian Witten*

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

*Moirra Anderson, Frances Dooley, Terry Hollyoak, Edna Mary McCudden,
Fr James Murtagh, Giuseppina Pace*

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, 13th June, 2026

St Francis Xavier, Montmorency, 6:00pm

Audrey Rose
Grace Rose
Eden Sartori
Ignatius Sonny
Alfie Swindon
Gus Webster

First Eucharist
First Eucharist
First Eucharist
First Eucharist
First Eucharist
First Eucharist

Sunday, 14th June, 2026

Our Lady Help of Christians, Eltham, 10:00am

Charlotte Aitken
Matilda Aitken

First Eucharist
First Eucharist



St Vincent de Paul Society
VICTORIA
good works



WINTER APPEAL 2026

Thank you to all from the Montmorency Community who have donated to the Winter Appeal so far. Just a reminder to those who haven't as yet but would like to, that there are many ways to do so. Of course, the box in the church foyer will be there for the rest of June for anyone who wishes to fill out an envelope there but the other ways are listed below.

Also, **many thanks to the parents and children** of Holy Trinity Primary School, whose generous donations we collected last week for our food store. All of these gifts will be distributed to local people in need over the next winter months.

How to donate:

Envelopes in church foyer:

- * 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.

Roster for week ending 14 June 2026

Bacani, Brian	W6:00
Capuana, Marisa	W6:00
Cotter, Anne	CLNR
Cseh, Ferenc	E10:00
Cseh, Ferenc	H10:00
Cseh, Nika	H10:00
Davidson, John	PRYR
Dunell, Linda	ASE
Dunell, Linda	E10:00
Hannon, Genni	ASRC
Hannon, Kevin	ASRC
Iliffe, Yvonne	E10:00
McKinley, Michael	W8:30
Northrop, Greg	E10:00
Perera, Brian	H10:00
Perera, Sharmaine	H10:00
Ramsdale, John	W8:30
Roy, Yvonne	E10:00
Scully, Greg	C10:00
Stewart Family	PRSE
Wood, Gerard	CLNR
Wood, Marie	LoW-01 Thu
Zylstra, Diane	R10:00

Roster for week ending 21 June 2026

Capuana, Marisa	CLNR
Connor, Anne	W6:00
Cotter, Anne	W8:30
Davidson, John	W8:30
Dhanasen Family	PRSE
Donnellan, Denice	E10:00
Haines, Geoff	R10:00
Haines, Jan-Marie	E10:00
Hall, Vali	ASE
Heyhoe, Margaret	C10:00
Mallia, Anthony	E10:00
Maynes, Phil	W6:00
McKenna, John	CLNR
Northrop, Greg	E10:00
Reardon, Kathy	E10:00
Roy, Yvonne	H10:00
Volunteer please	H10:00
Volunteer please	H10:00
Volunteer please	H10:00
Williams, Anne	PRYR
Williams, Peter	PRYR

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

With an intervention that avoids both Silicon Valley euphoria and reactionary panic, Pope Leo has placed the Church at the heart of the debate over how the international community can ensure that artificial intelligence serves human flourishing / By Nona Mamulashvili

How do we make the disarmament of AI work?

In the first encyclical of his pontificate, Pope Leo XIV reaches twice for the verb closest to his heart: “To disarm”. A few paragraphs later, he takes the idea further: to disarm artificial intelligence, he writes, means to free it “from the mentality of armed competition” not only in its military forms but in its economic and cognitive ones. The call to disarm AI is the most audacious and original gesture Leo makes in *Magnifica Humanitas*, and the one that opens the widest horizon for the conversation that will follow.

Leo XIV signed the encyclical on 15 May, the 135th anniversary of Leo XIII’s *Rerum Novarum*. Where that gave the Church a vocabulary and a route map to navigate the industrial age, *Magnifica Humanitas* seeks to do the same for the algorithmic one. Leo XIII’s intervention preceded the great advances in labour and workplace legislation of the early twentieth century by decades, doing the conceptual work that lawmakers would later consolidate. *Magnifica Humanitas* appears to be playing a comparable role for the regulation and governance of AI. Leo’s diagnosis is precise. He refuses the comforting fiction that artificial intelligence is morally neutral. Every system, he writes, “embodies choices and priorities through what it measures, ignores and optimises”. He names the asymmetry that defines the moment: control over platforms, infrastructure, data and computing power no longer rests with states but with “major economic and technological actors” whose resources have outgrown those of many governments. The developers of AI possess “only a limited understanding” of what they have made; current systems, Leo observes, are “more cultivated than built”. And he sets aside the fashionable language of “alignment” as insufficient on its own. A more moral AI, he writes, “is not enough if that morality is determined by a few”.



Pope Leo signs his first encyclical

Antiqua et Nova, the January 2025 note from the Dicastery for the Doctrine of the Faith, addressed the ethical implications of artificial general intelligence directly. The scope of *Magnifica Humanitas* is narrower. It is chiefly concerned with the governance of the technologies, how they should be regulated by the state so that they serve the common good. It puts its finger on the central problem of AI: not the behaviour of machines and models but the concentration of power around them. In focusing on this issue, Leo XIV is impressively ahead of much of the current debate around AI.

There is a tension in the encyclical. Leo calls for “robust legal frameworks, independent oversight, informed users and a political system that does not abdicate its responsibility”, but this presupposes a governance system strong enough to enforce the regulation of transnational private actors whose power, as the encyclical acknowledges, has outgrown the state. The lineage from *Rerum Novarum* suggests this tension can be worked through: Leo XIII’s prescriptions for creating just working conditions also presupposed institutional capacities that did not yet exist, and the labour legislation that followed was in part a response to pressure from the Church to build them.

A related question concerns the geographic reach of the new encyclical’s framework. *Magnifica Humanitas* seems to presuppose a single technocratic paradigm spread across a single world. The reality is more complex. In some jurisdictions, AI arrives as a private intrusion on public institutions that retain their independence, and the regulatory question is how to discipline the platforms in the public interest. In others, AI arrives as a public instrument fused with private capacity: the platform serves the state, the state procures from the platform, the citizen is profiled by both. The first describes Brussels, London, Washington; the second describes Moscow, Minsk, Beijing, Tehran.

In neglecting this distinction between jurisdictions where the state is the platform’s partner rather than its regulator, the encyclical underestimates the political dimension of AI governance. One of the sharpest sentences in *Magnifica Humanitas* is in paragraph 171, a description of social control exercised “not only through explicit prohibitions, but also through the architecture of visibility: what is amplified or rendered invisible, what is rewarded or penalised, ultimately shapes opinions and choices, fostering conformity and self-censorship”. Anyone who has observed wartime mobilisation through a Russian regional governor’s Telegram feed will recognise the description. The post-Soviet world is a horizon the encyclical gestures toward without occupying.

The disarmament passage in paragraph 110 points, without naming it, to the historical analogy that may be most useful for the work ahead. The closest precedent for governing a transformative dual-use technology with high stakes for the future of civilisation is not industrial labour reform; it is the nuclear non-proliferation regime, a patiently constructed multi-layered international framework of treaties and verification agencies. The church has been an influential voice in the creation of the framework. Drawing from the just war tradition, the Holy See helped in the drafting of the Treaty on the Prohibition of Nuclear Weapons, and was one of the first states to sign it. *Magnifica Humanitas*’ conceptual groundwork makes the sketching of the architecture of the disarmament of AI possible.

The encyclical does not speak into a vacuum. In March 2026, a broad coalition of business, religious, government and academic leaders issued the Pro-Human AI Declaration, signed by figures as different as AI pioneer Yoshua Benjio, Virgin group founder Richard Branson, consumer advocate Ralph

Nader, former Trump adviser Steve Bannon and former Biden adviser Susan Rice, the AFL-CIO Tech Institute and the G20 Interfaith Forum. Its five sections, on keeping humans in charge, avoiding concentration of power, protecting the human experience, human agency and liberty, and the accountability of AI developers, map closely on to the argument of *Magnifica Humanitas*. The encyclical arrives at the moment when previously unconnected constituencies are converging, and Pope Leo has the standing to become the senior moral voice in this emerging alliance.

The encyclical's section on war declares the just war tradition "outdated" and identifies "opposing imperialisms" engaged in a "multiplicity of local conflicts", language that maps on to present geopolitics with a precision much English-language commentary has been slow to engage with. Paragraph 64 declares that "any attempt or plan to eliminate or subjugate a nation is gravely immoral and therefore unacceptable". Read east of Vienna, where AI is already an instrument of state coercion and where the line between governance and warfare has dissolved, this sentence is consequential.

The slavery passages in paragraphs 174 to 178 are similarly tantalising. Leo's apology for the Church's historical

complicity in slavery and his extension of the "new colonialism" to data extraction introduces a moral grammar the conversation over the future of AI will need. Up to now, the framing has been primarily economic. The data colonialism actually in operation is also political: we are seeing a disturbing export of governance models, surveillance architectures and content-moderation regimes from authoritarian platforms into democracies still working out their own digital rules. After raising the alarm over how, if left unregulated, health records, demographic information and genetic data gathered from poorer or politically weaker nations risk becoming the "rare earths" of the digital age - used to shape markets, guide investments and determine political influence - paragraph 178 closes with what may prove among the document's most prophetic and consequential lines: "Otherwise, the digital age will not be post-colonial, but colonial in another form."

What Pope Leo has achieved is considerable. He has placed the Catholic Church at the heart of the central governance question facing the international community in the next decade, in language that resists both Silicon Valley euphoria and reactionary panic. *Antiqua et Nova* opened a serious theological conversation about AI;

Magnifica Humanitas takes it into the domain of governance with confidence and literary force.

The question now is how can the encyclical's vision be translated into a sustainable global legislative architecture. The instruments Leo's prescriptions presuppose do not yet exist in the form he envisages. But the constituencies that could build them are already organising, and the Pope has given them a moral grammar to guide their work. The closing chapters of *Magnifica Humanitas* return to the image of Nehemiah with which it began. Instead of the Tower of Babel, an earthly city built out of love of self, he led the work to rebuild Jerusalem piece by piece, collaboratively, with prayer and patience. It is the right image for the work ahead. Leo XIV's encyclical will be measured by what is built in its wake, and the construction site - to use his own image - is already open.

Nona Mamulashvili is a Technology and Human Rights Fellow at the Carr-Ryan Center for Human Rights Policy, Harvard Kennedy School. She is a former Member of the Georgian Parliament, with more than two decades of experience spanning government, international business and global policy advocacy.

FEATURES / Magnifica Humanitas

Leo's Augustinian vision

In his encyclical on protecting the dignity of the human person in the era of artificial intelligence, Pope Leo knits the insights of Augustine's City of God into Catholic Social Teaching / **By Terence Sweeney**

The question, in the Augustinian tradition, has always been: Which city are you going to live in? We can be citizens of God's city - made up of two neighbourhoods, the heavenly and the pilgrim - or of the earthly city, which itself features its own neighbourhoods of those still in this terrestrial realm and those consigned to the un-city of the damned. The complication is that citizens of the pilgrim city, those who put the things of God first, must also always be denizens of earthly cities, mixed in amid those who put themselves before God and others. In *The City of God*, written at the beginning of the fifth century, St Augustine never lets his readers escape complexity; we are never fully certain of our urban setting. We must live according to the ethos of the pilgrim city while building up the earthly cities we cannot separate ourselves from.

Augustine's account of the two cities, so essential to the Catholic tradition,



St Augustine, as depicted by Philippe de Champaigne in the seventeenth century

has oddly been recessed in Catholic Social Thought. A gift of the first Augustinian Pope's encyclical, *Magnifica Humanitas*, is his recovery and development of the two cities discourse. Neither Leo nor Augustine are referring to geographic entities on a map like London or Philadelphia. Rather, for Augustine, a city is a community of humans "united by common agreement regarding the shared objects of their love". What we love, the ways we love and the ways we love each other are the determining reality of any community, but most especially differentiate the fallen earthly city of man and the redeemed City of God. Physical boundaries do not demarcate the cities, but as Leo, the son of Augustine, puts it, their different "ways of inhabiting the world and living together". The pilgrim city lives out "the love of God and neighbour" whereas the earthly city is marked by "the exclusive love of self".

The Second Vatican Council shapes Leo's recovery. The Council reasserted the sacramental reality of the Church as the Body of Christ and the Pilgrim People of God in *Lumen Gentium*, while also asserting in *Gaudium et Spes* that the pilgrim people are called to renew our earthly cities without coercing their fellow citizens or imposing their standards on them. To be Christian is to reject the ethos of the world and its self-enclosed love, so that we can serve the world in charity and truth and thus witness to earthly citizens that a better citizenship is on offer.

The Church's understanding of the two cities faded during the era of Christendom, when earthly cities seemed to be, at least in name, Christian cities. In the modern era, Catholics no longer get to dictate the structure of the political world. We can neither interdict Anthropocentric nor call for a crusade against Silicon Valley. In the older model, the state was dominated by a Church itself very often infected by the ethos of the earthly city, as evidenced by the need for Leo to apologise for the Church's failure to denounce slavery. Though Christians are always at risk of succumbing to what Leo calls the "Babel Syndrome", we are increasingly free of the prospect of committing political coercion. This has created a space where we can more easily live out a Christian political vision of service and witness. No longer do we "carry two swords",

as the medieval misunderstanding of Augustine had it. Instead we offer ourselves as leaven and salt for a world deeply in need of renewal.

What is needed for such a renewal and rebuilding is discernment. For Augustine, judgement - and the actions that flow from our judgements - require that we have a rule and measure for our decisions. We need standards if our judgements are not to be arbitrary and our loves disordered. This is what *Magnifica Humanitas* offers. Leo writes: "Let us establish standards for discernment - the dignity of the human person, the universal destination of goods, the preferential option for the poor, care for our common home, and peace - and let us translate these standards into practices." Our work - clergy, laity and people of good will - is to develop and enact these standards and practices. *Magnifica Humanitas* is not an algorithm determining our actions but a vision, and, as Proverbs 29:18 (KJV) has it, "Where there is no vision, the people perish." And in the era of artificial intelligence real people - the poor, the migrant, the unborn, the child mining rare-earth minerals, and the no-longer employable - are perishing.

Our understanding of what it means to be *human* is also at risk of perishing. For Leo, the prospect of AI requires that we clearly state the "humanity - in all its grandeur and woundedness - must never be replaced or surpassed". The "very essence of our humanity" is under threat. This is clearly the case with posthumanism and transhumanism, which propose we leave behind our humanity in a way that inevitably will leave behind humans deemed unworthy of a technocratic paradise.

The more pressing threat is of our being sucked into our phones and devices. People who do not attend religious services or head to the pub with friends or get married and have children because they are too busy chatting with AI are becoming less human. AI and social media and tech devices - intentionally addictive and exploitive - are doing this to us. We need the kind of structural reforms at local, national, and international levels Leo is envisioning to resist this, but we will also need the concrete realities of human community - meals with each other, walks in the woods, and social spaces instead of cyber spaces. Most importantly, we will need to serve those who are cast out by an earthly city dominated by "the

technocratic paradigm". Such works of mercy will be human in a way no AI can ever be.

The two cities are older than Google or TikTok. They go back to the Fall. In rejecting God, the earthly city has always rejected what it means to be human. It substitutes an idol in the place of the human. Rejecting the gift of its being in the image of God, sinful man seeks to be an image of itself without God. AI is just a new way of doing an old thing.

Here it is worth pointing to one of the most important and most Augustinian parts of *Magnifica Humanitas*. The pilgrim city, for Augustine, is not the city of the perfect or the self-perfecting. It is not a meritocracy. Only hell is. Rather, the pilgrim city is the home of those who know their limitations, their dependence on God and others, their sinfulness and their need for mercy. This shapes their work of offering mercy. Augustine faced many forms of transhumanist perfectionism: Stoicism, Donatism and Pelagianism among them. He rejects them all for a community of the broken that would also be a community of the merciful. Graced, we are called to grace; forgiven, we are called to forgive. That is a city worth living in.

Leo reminds us that we need communities that "acknowledge our fundamental finitude", that know we "experience limits - vulnerability, suffering and failure" and because of this can "recognise the inviolable dignity of every person". We need to know that "humanity flourishes not *despite* limitations, but often *through* them". The only real humanism is one open to being "elevated by the grace of God" rather than the striving for perfection of a merciless elite.

"Throughout history," Leo, like Augustine, writes, "two loves continue to contend for dominance in our hearts." Let's plant our loves in the pilgrim city in this age of AI and commit not "to the construction of Babel" but to "the rebuilding of Jerusalem which begins within each one of us". Leo offers us a vision of a humanity built not on artificiality but on "a spirituality of ecclesial unity in love". In building a civilisation of love we can help make our earthly cities a little bit more human as we travel to that heavenly city above.

Terence Sweeney is a philosopher grounded in the Augustinian tradition and professor in the humanities department and honours programme at Villanova University.

Prayers of the Faithful for 14 June 2026 - Eleventh Sunday in Ordinary Time

Leader: God has made us his own and calls each of us by name. With confidence we pray.

For the Church: that we, the Church, be sowers of seed; seeds of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

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

We pray for Pope Leo and the bishops of the Church: that they faithfully exercise their God-given authority to shepherd the People of God into the fullness of truth.

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

For national and local leaders: that they adopt an approach which strives for long term and permanent change, when seeking to solve the problems their communities face.

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

For people facing permanent or terminal illness: that they find comfort in the loving, patient and understanding support of family and friends.

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

For our young people and those receiving the sacraments: that through Christ, they may grow in strength and tenderness, courage and wisdom, generosity and faithfulness.

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

For people whose lives are torn apart by violence, war and natural disasters: that we not grow numb to people who survive tragedy and loss. May our work on earth bring peace and security.

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

For those who have died recently, and for those whose anniversaries occur around this time, including *Moirra Anderson, Frances Dooley, Terry Hollyoak, Edna Mary McCudden, Fr James Murtagh and Giuseppina Pace*: that they rest in eternal peace.

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

Leader: Lord, though we are sinners, you have taken away our guilt. Shelter us and all people in answer to our prayers, so that we may rejoice in you, both now and for ever.

All: Amen

Did You Know? One in Seven Christians Worldwide Experiences Persecution

An estimated one in seven Christians worldwide experiences persecution or discrimination because of their faith.

In countries including Nigeria, Burkina Faso, Pakistan and China, Christians can face imprisonment, violence, or pressure to abandon their faith simply because they follow Christ.

Yet despite persecution, countless Christians continue to gather for Mass and practise their faith with remarkable courage - even when doing so may place their freedom or lives at risk.

These Christians are not strangers to us. They are our brothers and sisters in Christ, and we are called to stand with them in prayer and solidarity.

Through Aid to the Church in Need (CAN), discover their stories and be inspired by the courage of Mathieu and Pauline, catechists from Burkina Faso who were kidnapped for their faith.

Read their remarkable story by scanning the QR code, or visit aidtochurch.org/bulletin



Aid to the
Church in Need

ACN AUSTRALIA NEW ZEALAND



Freecall: 1800 257 296
catholicmission.org.au/united



Thank you for your generous support of the Church in Malawi and the communities it serves.

Because of your kindness, children like Yamikani* will have greater access to education, nourishment, and the opportunity to build a hopeful future.

And if you chose to become a Mission Partner with a monthly gift - thank you so much for your ongoing commitment.

To learn more about the work of Catholic Mission in Malawi and around the world, please visit catholicmission.org.au/our-work.

Thank you again for your compassion, and please keep this impactful work in your prayers.

*Name changed for privacy



Melbourne Synod 2026

<https://melbournecatholic.org/synod2026>

Archbishop Peter A Comensoli has formally convoked a Synod for the Archdiocese of Melbourne. A synod is a gathering of God's people - bishops, priests and representatives - who come and discern together about matters regarding faith, governance, and pastoral care. This process involves prayer, dialogue, and consultation, aiming to foster a deeper understanding of the Church's mission in the contemporary world.



CATHOLIC ARCHDIOCESE
OF MELBOURNE

Melbourne Catholic Digest More than 5,000 join Melbourne Corpus Christi Procession

Stepping out boldly

Being a disciple of Christ is not a sedate or timid undertaking. Jesus calls us to follow him boldly, carrying the Good News of his love and mercy out into the world and trusting him to guide and sustain us, even when we feel ill equipped.



On Sunday, as we marked the solemnity of the Most Holy Body and Blood of Christ, more than 5,000 people stepped boldly into the streets of Melbourne as part of the 2026 Melbourne Corpus Christi Procession. In a powerful and peaceful act of public witness, they carried Christ into places in our city marked by struggle and need.

<https://melbournecatholic.org/news/joy-fills-the-hearts-of-thousands-at-corpus-christi-procession>



As more young adults around the world are finding their way back to Christ, we speak with four university students here in Melbourne who were received into the Catholic Church at Easter. Searching for a greater sense of meaning and purpose, each of them stepped out boldly, discovering friendship, kindness and a deep sense of joy as they have grown in their relationship with Christ.

<https://melbournecatholic.org/news/how-university-students-are-finding-their-place-in-the-church>



Guided by Jesus' clear command to love one another, the Australian Catholic bishops, in their recent submission to the Royal Commission into Antisemitism and Social Cohesion, strongly condemned antisemitism 'in all its forms', renewing the Church's commitment to walk closely with our Jewish brothers and sisters, and to 'uphold the dignity and common humanity of every person'.

<https://melbournecatholic.org/news/australian-bishops-condemn-antisemitism-in-all-its-forms-in-submission-to-royal-commission>



Pope draws huge crowds in Madrid as he delivers 'a message for everyone' - Pope Leo XIV drew massive crowds during his visit to Madrid, urging young people and society to embrace authentic faith while addressing major cultural and political issues, including human dignity, migration and the defence of life. He addressed the Spanish parliament and met privately with clergy abuse survivors. The Pope is now in Barcelona, where he will bless the newly completed Basilica of the Sagrada Familia.

<https://melbournecatholic.org/news/pope-draws-huge-crowds-in-madrid-as-he-delivers-a-message-for-everyone>



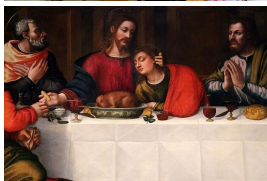
Formation program sparks global renewal of evangelization in Catholic schools - Spiritus, Australian Catholic University's preeminent formation program for Catholic educators and education leaders, is inspiring an evangelization renewal in schools around the world. The program, which was recently presented to more than 200 educators in East Africa, is training educators and leaders to rethink Catholic schools as 'centres of evangelization'.

<https://melbournecatholic.org/news/formation-program-sparks-global-renewal-of-evangelisation-in-catholic-schools>



Ukrainian students sit exams amid deadly bombardment - Caritas Australia is urging Australians not to look away as Ukrainian families endure another devastating wave of attacks, with young people forced to sit critical exams in the aftermath of mass bombardment..

<https://melbournecatholic.org/news/ukrainian-students-sit-exams-amid-deadly-bombardment>



Drawing close to feel the beating of the Sacred Heart - Devotion to the Sacred Heart is about drawing close to Christ - like St John at the Last Supper - and discovering, through that nearness the truth that we are already loved, writes Prof Leonard J DeLorenzo in the lead-up to the feast of the Sacred Heart this Sunday. By placing ourselves near his heart again and again, we gradually come to share in both the love and the cost of that love, learning to let it shape our lives.

<https://melbournecatholic.org/news/drawing-close-to-feel-the-beating-of-the-sacred-heart>

<https://melbournecatholic.org/events>

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