

Risen Christ



Twelfth Sunday in Ordinary Time - Year A

20 & 21 June 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 10:26-33

Jesus instructed the Twelve as follows: 'Do not be afraid. For everything that is now covered will be uncovered, and everything now hidden will be made clear. What I say to you in the dark, tell in the daylight; what you hear in whispers, proclaim from the house-tops.

'Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell. Can you not buy two sparrows for a penny? And yet not one falls to the ground without your Father knowing. Why, every hair on your head has been counted. So there is no need to be afraid; you are worth more than hundreds of sparrows.

'So if anyone declares himself for me in the presence of men, I will declare myself for him in the presence of my Father in heaven. But the one who disowns me in the presence of men, I will disown in the presence of my Father in heaven.'



Reflection - Break Open the Word 2026

A fearless proclamation from the housetops, making clear what is hidden, whispered or secret... no wonder the disciples might be afraid to be sent on such a challenging mission!

There may be consequences, but we do not face them alone. The basis of Jesus' exhortation not to be afraid is God's abiding providence. God knows every sparrow and every hair on your head! God will stand by you, whatever happens.

This is followed by Jesus' reassuring affirmation that those who stand up for him will in turn have Christ to speak for them before God. The converse, however, which Jesus throws down as a warning at the very end of the reading, is a real challenge. It should be read more quietly than the previous sentences.

The reader should convey the positive message that there is no need to be afraid; we can be bold as we undertake our mission of living and proclaiming the gospel.

*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 20

12:00pm Baptisms: Charlie, Dane, Lorraine,
Lucille, Toby, Jake Montmorency

6:00pm Mass & First Eucharists Montmorency

Sunday 21

8:30am Mass Montmorency

10:00am Mass Eltham

12:00pm Baptism: Sebastian, Sienna, Olivia 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

Friday 26

9:30am Mass Eltham

12:00pm Funeral: Yvonne Mee Montmorency

Saturday 27

6:00pm Mass & First Eucharists Montmorency

Sunday 28

8:30am Mass Montmorency

10:00am Mass & First Eucharists Eltham

Tuesday 30

9:30am Mass Montmorency

10:00am Rosary Montmorency

Wednesday 1st July

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

1:00pm Kairos Small Church Community Montmorency

Thursday 2

9:30am Liturgy of the Word with Communion Montmorency

10:00am ASRC Food Collection Montmorency

2:30pm Meditation Eltham

Friday 3

9:30am Mass 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, 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 who have **died** recently:

Yvonne Mee

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

*Rhys Branston, Joe Carbone, Tony Lier, Margaret Mary Moylan,
Maria Antoneta Pereira, Jack Ramsdale, Andrea Skender*

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, 20th June, 2026

St Francis Xavier, Montmorency, 12:00pm

Charlie Dean Craven
Dane Foster Goodwin
Lorraine Xiu-Feng Lee
Lucille Xiu-Ying Lee
Toby Osmond Phippen
Jake Thomas Tsimklis

Baptism
Baptism
Baptism
Baptism
Baptism
Baptism

St Francis Xavier, Montmorency, 6:00pm

Ace Barber
Samuel Denton
Thomas Grant
Jay Schumann
Massimo Sette
Arlo Vaughan

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

Sunday, 21st June, 2026

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

Angus Locarnini

First Eucharist

Our Lady Help of Christians, Eltham, 12:00pm

Sienna Grace Chambers
Olivia Lucia Lewis
Sebastian Luke Wilson

Baptism
Baptism
Baptism

Scarves, Socks & Beanies

Thank You

A huge thank you for the wonderful generous handcrafted and new warm woollen items donated for those who are suffering homelessness. Particular thanks to the Eltham Prayer Shawl ministry for your time, talent, prayer and very generous contributions.

Each year our Parish has been so mindful and generous in giving love and warmth to those who live on the streets. Let us not forget them, they are our sisters and brothers, they need us.

Enquiries:

Mary O'Connor, Eltham

Patsy Kipper, Montmorency 0429 439 675



Roster for week ending 21 June 2026

Armstrong, Miranda	E10:00
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
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

Roster for week ending 28 June 2026

Armstrong, Miranda	R10:00
Bowyer, Darrell	ASRC
Bowyer, Rosemary	ASRC
Castellanos, Rodrigo	E10:00
Donnellan, Denice	E10:00
Drljo, Frank	CLNR
Dunell, Linda	ASE
Dunell, Linda	H10:00
Dunell, Rick	H10:00
French, Jossie	W8:30
Furtado, Lorraine	C10:00
Leahy Family	PRSE
Love, Philip	W8:30
Maloney, Jo	W6:00
McCarthy, Bernie	W6:00
Roy, Yvonne	E10:00
Scully, Greg	E10:00
Smith, Neil	E10:00
Stone, Nan	CLNR
Taylor, Trish	PRYR
Turnbull, Mark	H10:00
Turnbull, Pauline	H10:00
Zerjal, Frida	CLNR

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



ENCYCLICAL LETTER
MAGNIFICA HUMANITAS

OF HIS HOLINESS

POPE LEO XIV

ON SAFEGUARDING THE HUMAN PERSON
IN THE TIME OF ARTIFICIAL INTELLIGENCE



INTRODUCTION

1. Humanity, created by God in all its grandeur, is today facing a pivotal choice: either to construct a new Tower of Babel or to build the city in which God and humanity dwell together. Each generation inherits the task of shaping its own era, of guiding history to become a place where the dignity of every person is safeguarded, justice is promoted and fraternity is made possible. Yet every era also runs the risk of creating an inhumane and more unjust world. Whenever humanity is in danger of marring its true identity, we Christians lift our eyes to the Incarnate God, knowing that it is “only in the mystery of the Word made flesh that the mystery of humanity truly becomes clear.” [1] In Jesus Christ, this humanity in its grandeur becomes the Way, the Truth and the Life, opening the path for each of us to grow toward fullness.

2. Founded on Christ, the living stone, we experience the powerful and mysterious action of the Holy Spirit, and we believe that every authentic human effort to cooperate with him for the good will be blessed by our heavenly Father, in whom we place our hope. For this reason, we can diligently contribute to every initiative that builds a more just world, and we can call others to collaborate in promoting the integral development of every human being. We wish to engage in dialogue with all men and women of our time, with whom we share in the events, questions and aspirations of humanity. [2] Together with them, we seek to identify new paths for the common good and for promoting a dignified life for all. Indeed, openness to dialogue is an integral part of the Church’s vocation because, constituted in Christ as “a sacrament... of communion with God and of the unity of the entire human race,” [3] she recognizes history as the place where the Gospel challenges and directs human experience.

3. In this spirit, [Pope Leo XIII](#) published his Encyclical [Rerum Novarum](#) in 1891, the 135th anniversary of which we celebrate with deep gratitude this year. With that document, my beloved predecessor gave impetus to the reflection on society, the economy and politics, which is now known as the “Social Doctrine of the Church.” When some objected that the Church should not waste energy on worldly matters, but instead focus on communicating the message of eternal life, [Leo XIII](#) responded with realism and wisdom, saying that the proclamation of the Gospel cannot overlook the concrete lives of people. [4] Many decades have passed since then, and the Magisterium, pastors, theologians and faithful have continued to reflect on social issues in the light of the Gospel. Today, the Social Doctrine of the Church is a legacy of wisdom, where we find principles for thought, criteria for discernment and judgment, and concrete guidelines for action. Founded on Sacred Scripture and Tradition, and in engagement with the sciences, it helps us clearly interpret the challenges of the present and identify appropriate ways for living out a clear Christian witness, with joy and in service to the world. It is not an inert set of concepts, but a living *corpus* of truth that safeguards and interprets humanity’s vocation to a full and just life. I therefore wish to add my own voice to this living tradition, invoking the help of the Spirit of wisdom, who has dwelt in the world since its beginning (cf. *Prov* 8:22-31).

The *res novae* of our time

4. While [Leo XIII](#) spoke in his time of “new things” (*rerum novarum*), today we cannot limit ourselves simply to repeating his insightful teachings. Instead, we must ask God for the wisdom to interpret the great trends of our time, particularly technological advances. In recent years, it has become increasingly evident how rapidly and profoundly digitalization, artificial intelligence (AI) and robotics are transforming our world. Technology should not be considered, in itself, as a force antagonistic to humanity. On the contrary, it has formed part of our history since the beginning as “a profoundly human reality, linked to the autonomy and freedom of man.” [5] Over the centuries, technological development has significantly improved the living conditions of humanity. At the same time, each phase of progress has also revealed the ambiguity of tools that can cause harm when not oriented toward the good. Today, however, we find ourselves facing a new situation. The power and prevalence of emerging technologies are interwoven into the fabric of daily life, shaping decision-making processes and deeply affecting the collective imagination: “Never has humanity had such power over itself.” [6] New technologies open up a horizon extending in directions that are imaginable but not yet fully predictable. This complicates the assessment of their potential impact and the long-term effects they may have on both the dignity of individuals and the common good.

5. It now falls to us to face the challenges of our time with clarity of thought and responsibility. It is necessary to establish adequate regulatory tools capable of upholding justice and curbing the distorting

effects of technological power. Nevertheless, the issue is not limited to regulation. As [Pope Francis](#) warned, we must realistically ask ourselves who holds this power today and how they use it: “It must also be recognized that nuclear energy, biotechnology, information technology, knowledge of our own DNA, and many other abilities which we have acquired... have given those with the knowledge, and especially the economic resources to use them, an impressive dominance over the whole of humanity and the entire world.” [7] In the past, it was largely up to the State to guide and direct innovation. Today, however, the main drivers of development are private, often transnational, parties that are endowed with resources and the capacity to intervene that surpass those of many Governments. Technological power thus takes on an unprecedented, predominantly “private” aspect, which makes it even more challenging to discern, govern and direct such power toward the common good.

6. For this reason it is necessary to begin a shared discernment process for identifying the spiritual and cultural roots of ongoing transformations. If we focus only on contingencies, we risk letting the succession of emergencies dictate the direction of our path. We are living through a rapid phase of transition, a “change of era,” in which — while some are vying for the future of new technologies and others dedicate themselves to reflecting on the matter — most people are watching and waiting, observing from afar and merely hoping for the best. For this very reason, crucial questions impose themselves on our conscience and can no longer be avoided: Where are we going? Toward what goal do we wish to orient ourselves? What direction should we choose as a people and as a human community?

Two biblical images

7. In order to answer these questions and discern how to navigate responsibly the era of AI, I would like to bring to mind two scenes from the Bible: the construction of the Tower of Babel (cf. *Gen* 11:1-9) and the rebuilding of the walls of Jerusalem (cf. *Neh* 2–6). The story of Babel appears in the Book of Genesis, at the origins of humanity, immediately after the genealogies of Noah’s sons. After settling in a plain in the land of Shinar, the people decided to build a city and a tower “with its top in the heavens” (*Gen* 11:4). Fearing being scattered across the earth, they sought to guarantee stability and power for themselves, and above all to “make a name” for themselves. It was an impressive feat: a single language, a single technology, a single direction. However, the project concealed a profound danger. It was a project conceived without reference to God, supported by a uniformity that eliminated diversity and that chose homogenization over communion. When a city is built on pride and the claim to self-sufficiency, communication breaks down, languages are confused and people no longer understand each other. The result is not unity, but dispersion. Babel thus reveals the limits of any effort that, however grandiose, arises from self-affirmation, sacrifices human dignity for efficiency and aspires to reach heaven without God’s blessing.

8. The Book of Nehemiah, in turn, opens at a time of great vulnerability in the history of ancient Israel. After the Babylonian exile, a portion of the people returned to Jerusalem, but the city was still in ruins, the walls collapsed and the gates burned (cf. *Neh* 1–2). Nehemiah, a Jew in the service of the Persian King Artaxerxes, received news of the disastrous state of his ancestral city. Before taking action, he fasted, prayed and interceded for the people. He then asked the king for permission to return to Jerusalem and, upon arriving, examined the destroyed areas in silence. He did not impose solutions from above. He convened the families, assigned each of them a section of the wall to rebuild, listened to their concerns, coordinated their efforts and addressed any opposition. The narrative shows how the city is reborn, not through the initiative of one man, but through the shared responsibility of all: men, women, priests, artisans, heads of households and young people all play a part. It is an undertaking with God at the center, which rebuilds relationships before rebuilding with stones. Thus, ancient Jerusalem rediscovers a common language — not one of uniformity, but one of communion, namely the harmony that arises when all persons assume their own role and recognize that their strength comes from the Lord.

9. In light of these two images, the Holy Spirit challenges us today regarding our relationship with technology and the ongoing digital revolution. Scientific discoveries are talents entrusted to humanity so that they may bear fruit (cf. *Mt* 25:14-30). Technology has the power to heal, connect, educate and protect our common home; but it can also divide, exclude and generate new forms of injustice. In the abstract, technology in and of itself is not a solution to humanity’s problems, just as it is not inherently evil. In practice, however, technology is never neutral, because it takes on the characteristics of those who devise, finance, regulate and use it. Therefore, the primary choice is not between a “yes” or “no” to technology, but rather between constructing Babel or rebuilding Jerusalem; between a power that claims to dominate the heavens and a people who work together in the presence of God to rebuild the walls of fraternal coexistence.

10. We must, then, avoid the “Babel syndrome,” namely the idolatry of profit that sacrifices the weak, a uniformity that neutralizes differences, and the pretense that a single language — even a digital one — can translate everything, including the mystery of the person, into data and performance. The risk of dehumanization — of building a future that excludes God and reduces the other to a means — is an ancient and ever-new temptation that today takes on a technical guise. Instead, let us choose the “way of Nehemiah,” which highlights the importance of working together to make the City of God a safe place for returning exiles. Rebuilding today means recognizing that, precisely from the plurality of voices and visions which, even though they sometimes remind us of the confusion caused by the diversity of spoken languages, a bright possibility emerges. Indeed, this is the possibility of building together, of transforming diversity into a

resource and of making listening and dialogue the common ground upon which to cultivate justice and fraternity. Within this shared task, Christians discover their unique role of guiding actions toward God so that, in his light, pluralism does not dissipate into disorder, but instead, through the practice of synodality, it becomes the space in which humanity rediscovers its solid foundations and its final end. In the Book of Revelation, John sees the New Jerusalem “coming down out of heaven from God” (*Rev* 21:2) as a gift for all humanity. And this vision of grace is an invitation for us Christians to work together in order to foster a peaceful, just and dignified life in community within today’s “cities.”

Building for the common good

11. Building a city founded on the common good implies, first and foremost, building on a firm relationship with God. It means recognizing that the truth of his love calls us to life “in all its fullness” (*Jn* 10:10) and communion with him. Like Saint Augustine, we too can say, “You have made us for yourself, O Lord, and our heart is restless until it rests in you.” [8] Indeed, God has inscribed in our hearts a desire for happiness that embraces all the dimensions of life. The Church, in dialogue with the men and women of our time, recognizes the urgent need to safeguard and guide this aspiration toward its deepest truth.

12. Secondly, building for the common good means accepting the limits and weakness of humanity without considering them an error to be corrected. Today, the human desire for fullness of life is at risk of being misled by deceitful goals, such as the prospect of a technology that promises to free us from all weakness, and models of wellbeing that leave behind entire populations. All too often, we place our hope in unlimited “upgrades,” in forms of progress that exacerbate inequalities, and in immediate solutions incapable of healing people’s wounds. As a result, while some pursue the illusion of unlimited self-assertion, many are deprived of basic necessities. The Church reminds us, with a firm yet humble voice, that true fulfilment is not achieved by eliminating weakness but through harmonious growth. It is found where freedom and responsibility are intertwined with mutual care and true solidarity, and where progress is measured by the dignity of each person and the good of all peoples.

13. Thirdly, building a world in which everyone can flourish requires shared responsibility and courage. No one can single-handedly bear the weight of the challenges the world is facing, just as no one is so weak that they cannot play their part, for “power is made perfect in weakness” (*2 Cor* 12:9). All are given their own section of the wall: scientists and researchers, entrepreneurs and workers, educators and legislators, civil society, popular movements and faith communities. This is the logic of subsidiarity, which values the cooperation between generations, peoples, disciplines and cultures as the best way for fostering stability, prosperity and peace. We should not be intimidated by tensions or differences because they can become creative forces when guided by shared responsibility.

14. Finally, building for the common good requires an evangelical language. We must avoid humiliating or antagonistic words, opting rather for a clarity that sheds light and a frankness that unlocks new possibilities. We cannot condone naïve enthusiasms, nor fuel unfounded fears. Instead, 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 such as responsible planning, the assessment of human and social impact, the inclusion of the most vulnerable, the promotion of digital literacy and guiding research and industry toward justice and peace.

Remaining human

15. [In the recent Ordinary Jubilee Year of 2025](#), we walked as pilgrims of hope and were blessed with many graces. Strengthened by these gifts, we can move forward with confidence to face the arduous tasks and demanding challenges that lie ahead. In the era of artificial intelligence, when human dignity is threatened by new forms of dehumanization, ours is the pressing duty to remain profoundly human. We must lovingly safeguard the grandeur of humanity bestowed upon us and revealed in its fullness in Christ, the splendor of which no machine can ever replace. True progress always stems from a heart open to others, an intelligence willing to listen and a will that seeks what unites rather than what separates.

16. I address this heartfelt appeal to all the Catholic faithful, to all Christians and to all men and women of goodwill. Let us not be afraid to get our hands dirty on the “construction site” of our time. Like Nehemiah, let us pray, plan wisely and work perseveringly, placing God at the forefront of our actions and the human person at the center of our choices. Thus, the “rejected stones” — the poor, the sick, the migrants and the least among us — will become the cornerstone, and a solid, welcoming common home will emerge on the earth, where love and faithfulness will finally meet, and righteousness and peace will embrace (cf. *Ps* 85:10). This is the blessing we implore from God; and the task that stands before us is that of being builders of communion, rather than architects of Babel. We are to be servants of the coming Kingdom, instead of lords of towers destined for ruin. With the heart of a shepherd and a father, I ask everyone to abandon the construction of yet another Tower of Babel and to join forces in building up the common good, so that humanity will never lose its beauty, and the world once again will come to recognize the human heart as the place where God desires to dwell.

Full Encyclical :

https://www.vatican.va/content/leo-xiv/en/encyclicals/documents/20260515-magnifica-humanitas.html#_ftn1

Prayers of the Faithful for 21 June 2026 - Twelfth Sunday in Ordinary Time

Leader: Brothers and sisters, the Lord tells us: "Do not be afraid". Trusting in the Father's loving care for His children, let us bring our prayers before Him.

That the Church may be a beacon of Christ's peace and humility in the world, proclaiming the good news with courage and compassion. *Let us pray to the Lord. Lord, hear our prayer.*

For those burdened by anxiety, fear, or uncertainty about the future: that they may place their trust in the Lord who knows and loves each one of His children.

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

For the nations of the earth and those who govern them: that the storms of violence, poverty and hunger may be stilled, and that all will find a safe harbour in Christ.

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

For our own community of Risen Christ Parish: that we will remain secure in God's love for us and share that love with others; that our parish will be a place of welcome for all, especially the lonely and marginalised.

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

For all whose faith has been battered by tragedy, persecution or abuse: that Christ, who calmed the wind and the rain, will bring them peace.

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

Lord embrace and support all who are experiencing illness and those who care for them, especially those in our parish communities. We ask that you bring them your healing, comfort and peace.

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

For those who have died recently, especially *Yvonne Mee* and for those whose anniversaries occur at this time, including *Rhys Branston, Joe Carbone, Tony Lier, Margaret Mary Moylan, Maria Antoneta Periera, Jack Ramsdale and Andrea Skender*. Also, for those who have no one else to pray for them, that they may be welcomed into God's eternal home.

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

Leader: Lord God, you know our needs before we ask. Grant our prayers, we pray, through Christ our Lord.

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



On behalf of the Church in Malawi, thank you once again for your generosity.

Your support is helping create spaces where children like Yamikani* can learn, families can rebuild, and communities can move forward together.

If you have not yet had the opportunity to donate, please visit catholicmission.org.au/united to lend your support today.

To learn more about the impact you can make through Catholic Mission, visit catholicmission.org.au/our-work to see other examples of life-giving programs around the world.

*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 The long path of discipleship

Every step of the way

The path of discipleship is not always smooth. It can require stamina and persistence, as we negotiate obstacles, travel great distances and struggle with challenging terrain. But it's never a path we walk alone, and when we put our trust in God, breathtaking vistas can suddenly open up before us.



Last week, at the most recent Melbourne Catholic Professionals Luncheon, La Trobe Financial CEO Chris Andrews shared his story of a life shaped by faith, family and finance, reflecting on the unanticipated opportunities that can open up when you persist on the long path of discipleship, putting all your trust in the God who accompanies us every step of the way.

<https://melbournecatholic.org/news/giving-glory-where-its-due-chris-andrews-reflects-on-faith-family-and-finance>



In our most recent 'Better Together' story, we hear from committed bushwalkers and married couple Peter and Shirley Wilson about how their shared Catholic faith and love of the outdoors brought them together more than 50 years ago, and how their marriage continues to launch them on new adventures.

<https://melbournecatholic.org/news/peter-and-shirley-wilson>



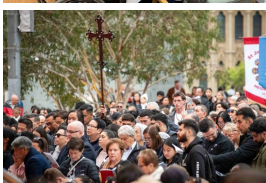
And as we count down to the Proclaim26 gathering on 26-27 June, we hear about some of the inspiring and practical workshops that will be on offer, equipping and encouraging individuals and communities on the path to renewal.

<https://melbournecatholic.org/news/workshops-to-make-renewal-real-at-proclaim26>



Newly refurbished residence for retired priests blessed by Archbishop - Three words adorn the wall of the chapel at the VMCH Justin Villa home for retired priests: 'A Priest Forever'. These words echoed loudly as the residents and their families recently gathered for Mass with Archbishop Peter A Comensoli to celebrate the facility's refurbishment.

<https://melbournecatholic.org/news/newly-refurbished-residence-for-retired-priests-blessed-by-archbishop>



Catholics encouraged to identify themselves in the Census - Australia's next national Census will be held on 11 August 2026, with Catholics encouraged to identify their religious affiliation to ensure accurate representation. The ACBC says Census data informs government and Church planning, helping parishes, schools and Catholic services understand community needs and allocate resources effectively.

<https://melbournecatholic.org/news/catholics-encouraged-to-identify-themselves-in-the-census>



Celebrating resilience and advocating for dignity in Refugee Week - Refugee Week 2026 highlights the granting of more than one million permanent protection visas in Australia, while recognizing ongoing global displacement challenges. Advocacy groups and service providers such as the Catholic Alliance for People Seeking Asylum continue to call for stronger policy settings and support systems for refugees and asylum seekers.

<https://melbournecatholic.org/news/celebrating-resilience-and-advocating-for-dignity-in-refugee-week>



Pope recognizes 'inestimable worth' of trafficking victims, urging traffickers to repent, during Canary Islands visit - During his visit on 11 and 12 June to Spain's Canary Islands, one of Europe's closest points of entry from the African coast, Pope Leo delivered powerful messages to human trafficking survivors, and to the traffickers themselves, affirming the 'inestimable worth' of the victims of trafficking, and warning those who exploit the desperation of people seeking a better life to stop and repent, or face divine justice.

<https://melbournecatholic.org/news/pope-recognises-inestimable-worth-of-trafficking-victims-urging-traffickers-to-repent-during-canary-islands-visit>

<https://melbournecatholic.org/events>

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