

Risen Christ



Thirteenth Sunday in Ordinary Time - Year A

27 & 28 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 10:37-42

Jesus instructed the Twelve as follows: 'Anyone who prefers father or mother to me is not worthy of me. Anyone who prefers son or daughter to me is not worthy of me. Anyone who does not take his cross and follow in my footsteps is not worthy of me. Anyone who finds his life will lose it; anyone who loses his life for my sake will find it.

'Anyone who welcomes you welcomes me; and those who welcome me welcome the one who sent me.

'Anyone who welcomes a prophet because he is a prophet will have a prophet's reward; and anyone who welcomes a holy man because he is a holy man will have a holy mans reward.

'If anyone gives so much as a cup of cold water to one of these little ones because he is a disciple, then I tell you solemnly, he will most certainly not lose his reward.'

Reflection - Break Open the Word 2026

There are two parts to this passage. The first presents quite firmly the cost of discipleship. The second is about welcome, presumably the hospitality to be extended to those who are sent on mission.

The first part establishes that the mission to continue the work of Christ must take priority, even over family relationships. Following Christ means taking up the cross. In union with Christ on the cross, the disciple will also share in the new life of the resurrection.

The second part about welcome echoes the parable of the sheep and goats: 'In so far as *you did this to one of the least of these brothers and sisters of mine, you did it to me*' (see Matthew 25:31-46). It can be as simple as a drink of cold water!

The disciples' mission is to expand the reach of Christ's proclamation of God's kingdom. So, says Jesus, whoever welcomes you and the Good News is also welcoming me. This awesome responsibility should be conveyed to the listeners at Sunday Mass.

The opening words '*anyone who...*' recur eight times in this reading. Don't let them become a distraction by emphasising them.

Thank You!

The email below was sent to us by a couple after last weekend's Masses...

Sometimes it is nice to get an outsiders perspective of our communities...

To the parish community of Our Lady Help of Christians Church,

We would like to acknowledge and thank you for the welcome we received when we attended our grandson, Angus's First Communion on Sunday, June 21st.

We travelled from Shepparton that morning and had never been to your church before. We were amazed at the welcome we received on arrival. Several parishioners approached us.

Fr Michael was wonderful in his attention to Angus and made the day a special and memorable experience for him.

After Mass, a young girl approached Angus with a candle which was very kind. The hospitality after the Mass was unexpected and really nice; especially the coffee. Thank you Fr Michael and to all involved.

We belong to an old traditional church with a separate parish centre and kitchen which does not lend itself to such activities as the layout of your church does. Congratulations. We know these things don't just happen without a lot of effort behind the scenes. Thank you, Don and Marie Colbert

*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: 7 & 14 June 2026

Thanksgiving	Cash	\$2,044.50
	Electronic	\$8,131.67
Presbytery	Cash	\$1,612.40
	Electronic	\$325.00

Thanksgiving Offering

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

Risen Christ Parish Calendar of Events

Saturday 27

6:00pm Mass & First Eucharists

Montmorency

Sunday 28

8:30am Mass

Montmorency

10:00am Mass & Baptism

Eltham

Tuesday 30

9:30am Liturgy of the Word with Communion

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 Liturgy of the Word with Communion

Eltham

Saturday 4

6:00pm Mass & First Eucharists

Montmorency

Sunday 5

8:30am Mass

Montmorency

10:00am Mass & First Eucharists

Eltham

Tuesday 7

9:30am Liturgy of the Word with Communion

Montmorency

10:00am Rosary

Montmorency

10:00am Craft Group

Montmorency

11:00am Prayer Shawl Ministry

Eltham

2:00pm Bethany Small Church Community

Montmorency

Wednesday 8

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

Thursday 9

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 10

9:30am Liturgy of the Word with Communion

Eltham

Saturday 11

6:00pm Mass

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, 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, Regina Roszczenko (mother of Liz Gray), Phil Rovtar,
Beth Scott, Audrey Tunks, Nicholas Turnbull, Jeanne Vanderwert,
Noel Vincent, Brian Witten*

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

*John Amato, Marie Boyd, Louie & Maria Dall'Armi,
Charles Doroszlay, Laura & Paddy Farrell, Ron Gregson,
Kevin Mannix, Joan Posar, Margaret Tyrrell*

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

Roster for week ending 28 Jun 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

Roster for week ending 5 Jul 2026

Cseh, Ferenc	E10:00
Dunell, Linda	E10:00
Hannon, Genni	ASRC
Hannon, Kevin	ASRC
Iliffe, Yvonne	E10:00
Lucas, Maree	CLNR
Mallia, Anthony	E10:00
Maloney, Nigel	W6:00
McKinley, Michael	W8:30
Nolan, Kathleen	PRYR
Ramsdale, John	W8:30
Reardon, Kathy	ASE
Reardon, Kathy	E10:00
Rigg Family	PRSE
Stephens, Patricia	CLNR
Stone, Nan	W6:00
Taylor, Trish	C10:00
Volunteer please	H10:00
Volunteer please	H10:00
Volunteer please	H10:00
Volunteer please	H10:00
Williams, Peter	R10:00

ASE = Altar Society @ Eltham;
C = Commentator;
CLKR = PowerPoint Clicker @ SFX;
CLNR = Cleaner @ SFX; **R** = Reader;
E = Eucharistic Minister; **H** = Hospitality;
LoW-01 = Liturgy of the Word with
Communion @ SFX;
PRSE = Pilgrim Rosary Statue @ Eltham;
M = Music; **W** = Minister of the Word



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

Saturday, 27th June, 2026

St Francis Xavier, Montmorency, 6:00pm

Georgia Ellis
William Ellis
James Toomey

First Eucharist
First Eucharist
First Eucharist

Sunday, 28th June, 2026

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

Edith Abigail Goddard

Baptism



Last Chance before the end of this financial year for any parishioners to donate to our Winter Appeal. Below are the ways to be able to do this and the easiest by far for the certainty of getting to the Montmorency account is the Direct Deposit. However, follow the instructions below and we can keep track of any donation. Many, many thanks to those generous parishioners who have already donated.

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 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.

A box in the foyer of the church is labelled for completed envelopes &/or donations.

Many thanks to all once again for your wonderful support.



ENCYCLICAL LETTER
MAGNIFICA HUMANITAS

OF HIS HOLINESS

POPE LEO XIV

ON SAFEGUARDING THE HUMAN PERSON
IN THE TIME OF ARTIFICIAL INTELLIGENCE

CONCLUSION



229. “Let each builder choose with care how to build” (1 Cor 3:10). With these words, Saint Paul encouraged the Christians of Corinth to preserve unity. Dear brothers and sisters, we have reflected on the world we are building, and we asked ourselves what it means to safeguard the human person in the era of artificial intelligence. At the end of this reflection, I would like to propose a sober yet demanding program of Christian life with which we can navigate this epochal change in the light of the Gospel. This avenue emerges through contemplating God’s plan, living ecclesial unity by partaking of the Eucharist, building a world centered on the common good and praying in union with the Blessed Virgin Mary.

The Word became flesh

230. Our world is filled with attempts to seize control of markets and spheres of influence, often shrouded in reassuring rhetoric and seductive ideologies. Yet our hearts yearn for an approach that is wise and benevolent, akin to that which Mary praises in her *Magnificat*, when she proclaims that God’s mercy extends in every generation to those who fear him. [205] This plan of mercy continues to unfold throughout history today, even amid the rapid and unsettling changes brought by algorithms and global networks, and it becomes a compass in the digital era for living our lives according to the Gospel.

231. At the heart of everything is the mystery of the Incarnation, the Word who became flesh and dwelt among us. The flesh of the Son, poor and vulnerable, evokes the flesh of so many brothers and sisters stripped of their dignity and reduced to silence. [206] Through the Lord’s closeness, the gift of peace enters into the world in a paradoxical way. It does so through the power to become children of God, and is awakened when we allow ourselves to be moved by the tears of the little ones, the fragility of the elderly, the silence of victims and the struggle of those who fight against the evil they do not wish to commit. [207] In this wounded yet beloved flesh, the Father shows us the true humanity of a life fulfilled through openness and communion, which leads us to desire that his will be done on earth as it is in heaven. [208]

232. In the promises of transhumanism and some posthumanist currents of thought, which seek an enhanced and almost disembodied humanity, we recognize a yearning that is of concern to us, namely the need for a fuller life, less exposed to limitations and suffering. Yet the Incarnation opens a different pathway. On the one hand, old and new ideologies alike urge humanity to overcome limitations through technology, and to rise above others by asserting dominance. Contrary to this, the mystery of the Son of God entering into our human condition promises something quite different. The living God descends into our history in order to free us from all forms of slavery. [209] He takes upon himself our weakness and transforms it into a setting for salvation. There is no moment or human situation that is not worthy of God. “According to the teaching of our faith, we have and adore, in our mysteries, a God who is born in a manger, a God who lives and travels in Judea, a God who dies on the cross, a dead God who lies in the tomb.” [210] The future of humanity, therefore, finds its standard in the ability to welcome this divine way of drawing near, of sharing the burden of the world, of transforming relationships from within. “O wonder... man is God and this God-Man passes through all those stages, endures all those states and ennobles them, sanctifies them, deifies them in himself!” [211] What saves humanity is the divine love that descends into the most fragile point of our history and renews it from within.

233. For this reason, as a believer among believers, I invite everyone to contemplate, in the face of the Son of God, the *grandeur of humanity* that shines a light also on the era of AI. In Christ, we are called to cooperate in the work of creation, rather than be disinterested observers of technological processes that limit our freedom and responsibility. [212] The dignity inscribed in each of us by the Holy Spirit can also be seen in our capacity to reflect critically, choose and love freely, and form authentic relationships. No computational system, however sophisticated, can create a heart that gives itself, or a conscience that discerns good from evil. Even when machines excel in efficiency, a human face that asks to be gazed upon remains the center of our history. This human face is the fullness toward which history is moving. It is the mystery of “recapitulation”: the certainty that the Father has decreed to bring all things, those in heaven and those on earth, back to Christ, the one Head (cf. Eph 1:10). In this plan, nothing will be lost that is authentically human. Indeed, everything will be purified and reunited in the One, who gathers every fragment of life, every tear and every authentically human achievement, rescuing them from nothingness and delivering them, redeemed, to the Father.

One body in Christ

234. The spirituality that we need is a Eucharistic spirituality, that is, a spirituality of ecclesial unity in love. The Incarnation and the Paschal Mystery reveal God entering into our human condition and transforming it through the gift of himself. This gift remains present and active in the Eucharist, in which the Lord gives himself and gathers the Church together, so that his offering becomes the principle of unity and source of new life. It is from this communion that Christian solidarity also arises, since “union with Christ is also union with all those to whom he gives himself.” [213]

As Saint Augustine explained to the new Christians of his local Church, the bread and wine on the altar are the sacrament of the unity of the faithful in Christ: “What is seen is a mere physical likeness; what is grasped bears spiritual fruit. So now, if you want to understand the body of Christ, listen to the Apostle Paul speaking to the faithful: *together you are the body of Christ* (1 Cor 12:27). If you are the body and members of Christ, then it is your sacrament that is placed on the table of the Lord; it is your sacrament that you receive. You respond ‘Amen,’ and by responding in this way you assent to it. For you hear the words, ‘the Body of Christ’ and respond ‘Amen.’ Be then a member of the Body of Christ that your Amen may be true!” [214]

235. The “Amen” that we say in the liturgy, the Body we eat and the Blood we drink shape our entire lives. The Eucharist “is an extremely personal encounter with the Lord and yet never simply an act of individual piety.” [215] In the Eucharist we find a visible manifestation of the reality that we “are the Church of Christ, his members, his body. We are brothers and sisters in him. And in Christ, though many and diverse, we are one: *In Illo uno unum.*” [216] The Eucharist opens us to justice and sharing, with a preferential concern for those who are burdened by poverty or marginalization. And while new economic and technological networks can generate exclusion, isolation and dependencies, the Church — nourished by the Eucharist — is called to make visible a different paradigm, one that preserves human connections, gives a voice to the invisible and ensures that processes are aimed at respecting people’s dignity.

The construction site of our time

236. The spirituality I wish to commend is that of the “wise architect” who, driven by hope for the Kingdom of God, is committed to building the world for the common good (cf. 1 Cor 3:10). As I mentioned at the beginning of this reflection, [217] the task of building in our time must place our relationship with God at its center. Our rule must be the acceptance of human limitations as a natural and positive reality, and should be characterized by shared responsibility and a language characterized by the Gospel. At the end of this reflection, the plan for a civilization of love can be seen more clearly, and the construction site appears to be already up and running, thanks especially to the many living stones solidly united to Christ the cornerstone (cf. 1 Pet 2:4-6). In this task, we are called to assume an active role, without taking refuge in spiritual sentimentality or retreating into our own little worlds. We must be faithful to the truth, invest in education, cultivate relationships and love justice and peace.

237. Let us remain faithful to the truth! Living amid incessant flows of information, opinions and images, we know how easy it can be to influence decisions and preferences through increasingly sophisticated algorithms. [218] In this context, it is imperative to cultivate hearts that love the truth, prefer what is right despite the most appealing content and pursue wisdom rather than immediate results. We must always keep before us the truth about God and humanity, just as Christ has revealed them to us. We must lay aside an individualistic and technical view of humanity, as if reality were mere matter to be shaped according to selfish interests, whether individual or collective. [219] Instead, let us cultivate what Pope Francis called a “situated anthropocentrism,” [220] which recognizes the human being as a creature embedded in a network of relationships with other living beings and with all of creation. Fidelity to the truth requires integrating the possibilities offered by technology within a framework marked by wisdom, which is capable of safeguarding both the dignity of each person and the future of our common home.

238. Let us invest in education, beginning with ourselves! We all need to learn how to engage with the digital world in a human way, as an integral part of our education in the faith and in a life lived according to the Gospel. Indeed, we must consider the digital world as a new continent to be evangelized, one that requires generous missionaries who are mature in the faith. In a particular way, we need adults to rediscover their vocation as artisans of education, prepared to work patiently each day, with the support of extensive and shared educational partnerships. Today, accompanying children and young people in using technology for developing responsible relationships, helping them to recognize the risks and choose what fosters inner freedom, is a concrete form of charity and will safeguard their dignity. Teaching new generations that technological evolution does not follow a predetermined path, but can be guided by personal and collective responsibility, constitutes one of the most valuable services to the common good.

239. Let us cultivate relationships! In an era that favors speed and fragmentation, the human person still yearns to receive care and recognition from attentive minds, kind words and hands capable of tenderness. The digital culture multiplies connections and offers new opportunities for interaction; yet, the human heart retains an irrevocable need for genuine closeness. I invite everyone to cherish places and times where physical presence remains crucial, such as shared meals, Christian community gatherings, time spent with the lonely and serving the poor. These are signs of a humanity that continues to believe that every person’s body is a dwelling place of God and a temple of the Holy Spirit. It is precisely this covenant between glory and fragility that becomes the criterion for evaluating the anthropological models offered by contemporary culture.

240. Let us love justice and peace! The same technologies that facilitate communication and access to resources can also support models that exploit the most vulnerable, create new forms of slavery and derive profit from conflict. Every technical or economic decision should include spiritual discernment and be an opportunity for assessing whether the advances in AI are promoting justice and participation or concentrating wealth and power in the hands of a select few. I would encourage a careful examination of the supply chains of digital production, the working conditions hidden behind our devices and the mechanisms that profit from manipulation and war. At the same time, practical ways of fostering fairness, participation and care for creation must be found. We proclaim a hope rooted in the One who came down from heaven to “create a new story here below.” For this reason, those who believe are committed to ensuring that a greater justice will take the place of inequality, and that the industry of war will be replaced by the craft of peace. [221]

241. As we look to the future, I would like to recall the image of Nehemiah whom we chose as our companion and guide at the outset. Nehemiah heard the cry of a devastated city, brought that pain to prayer, discerned before God, asked for help, received permission to return, organized the work, confronted internal and external resistance and rebuilt the walls of Jerusalem with the assistance of the people, brick by brick. In this era of digital transformation, I see in him a striking parable of our own vocation, which is not to be passive spectators of social and cultural fractures, nor mere commentators on what is crumbling, but men and women prepared to enter the construction sites of history — research laboratories, technology companies, schools, the media, institutions and local communities — in order to rebuild what

has collapsed and protect what is threatened. Like Nehemiah, we too are called to unite listening and courage, prayer and responsibility, so that, even when a technocratic mentality or partisan interests seem to prevail, the human city may become a more fitting place to live.

242. The image of rebuilding Jerusalem evokes the New Testament promise of the holy city, which is given to us first and foremost as a gift. In the Book of Revelation, the new Jerusalem descends as a gift for all God's people, "prepared as a bride adorned for her husband" (Rev 21:2). The walls of Jerusalem are no longer defensive fortifications, but the precious adornments of the Bride of the Lamb. Its gates, which Nehemiah guarded so diligently, remain permanently open to all nations. God's presence offers light and life to all. The city is a new Eden, with its living water offered to the thirsty, and its tree of life whose leaves "are for the healing of the nations" (Rev 22:2). As we await its fulfillment, this vision is set before us as an encouragement — a call to overcome our divisions and to work together — for this is the way of Jesus Christ, yesterday, today and forever.

The song of hope: the Magnificat

243. After having considered faith, which contemplates the Father's loving plan; love, which unites us in one ecclesial body; and hope, which sustains our actions in the world, the fourth pillar of this program for Christian life is prayer. Mary's song accompanies our commitment. Before Elizabeth who announces to her that she has become the mother of the Lord, Mary bursts into a hymn of praise and joy. Her soul magnifies the Lord, and her spirit rejoices in God her Savior, for he chose a young, poor and humble girl for his plan of salvation. Mary suddenly sees all of history through the lens of this revelation. Nothing has changed around her; the socio-political situation of her time remains the same. The Romans continue to control her land, and her people are still subjugated and humiliated. Yet, everything has changed within her, and this allows her to see what is invisible. God has *already* shown the strength of his arm; he has *already* scattered the proud, cast down the mighty, lifted up the lowly, filled the hungry with good things and sent the rich away empty-handed. He has *already* helped Israel, his servant. God "takes the part of the lowly. His plan is one that is often hidden beneath the opaque context of human events that see 'the proud, the mighty and the rich' triumph. Yet his secret strength is destined in the end to be revealed." [222]

244. The Blessed Virgin Mary not only teaches us to recognize God's invisible work, but also directs our gaze to "the points at which humanity is broken and the world becomes distorted: the contrast between the humble and the powerful, the poor and the rich, the satiated and the hungry," teaching us "to look at the world from a lower position: through the eyes of those who suffer rather than the mighty; to view history through the eyes of the little ones, rather than through the perspective of the powerful; to interpret the events of history from the viewpoint of the widow, the orphan, the stranger, the wounded child, the exile and the fugitive." [223] The Blessed Virgin thus becomes "poet and prophetess of Redemption," because on her lips is proclaimed "the strongest and most innovative hymn ever articulated, the *Magnificat*; it is she who reveals the transformative vision of the Christian economy, the historical and social result that still draws its origin and strength from Christianity." [224]

245. With the same faith as Mary, let us become "weavers of hope" in our world, sharing who we are and what we have, so that the presence of Jesus may grow among us and his Kingdom take shape. In the humble fidelity of daily life, even the era of AI can become a time in which the Holy Spirit brings about the civilization of love in our lives. Indeed, the Lord continues to make all things new and offers every era the possibility of becoming part of salvation history in the light of the Incarnation. I entrust our desire to the Mother of Christ, to the Woman of the *Magnificat*, that she may guide our steps through this time of change and preserve in each of us true faith in the Gospel, so that we may bear witness to the grandeur of humanity, in which God has made his dwelling.

Given in Rome, at Saint Peter's, on 15 May, in the year 2026, the second of my Pontificate.

LEO PP. XIV

Full Encyclical :

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

Children's Liturgy ~ Volunteers Needed

We are excited to be launching **Children's Liturgy of the Word** in our parish during Term 3 and are seeking a few more volunteers to join the team.

This ministry helps our younger parishioners hear and reflect on the Sunday Gospel in an engaging and age-appropriate way, helping them grow in faith and feel connected to our parish community.

Whether you can assist regularly or occasionally, we would love to hear from you. For more information or to express your interest, please contact risenchrist.parish@cam.org.au.

"Let the little children come to me..." (Mark 10:14)



PROJECT KENYA - Newsletter Number 2, 2026

News from Edmund Rice School, Embulbul ... June, 2026

In each Newsletter, an article on one of the beneficiaries of 'Project Kenya' is written to highlight the impact of donors' contributions on the very poor of Embulbul, Nairobi. Below is one such article.

Dahlia and Jayden:

Dahlia (4) and Jayden (6) live in Embulbul in a small single room shared with six other family members. Their mother is a single parent who is currently unemployed and depends on casual labour, which is rarely available.

The children's grandmother is the main breadwinner through washing for people in the community (clothes and other domestic items) but due to her advanced age, providing for this extended family has become increasingly difficult.

The mother has expressed her deep gratitude for the support extended to her through the 'Project Kenya', which has enabled her to have her two youngest children at school. She says she has witnessed significant improvement in their learning journey since joining Edmund Rice Catholic Education Centre. Her greatest hope is that they can continue on there with the help of Project Kenya to secure a brighter future and ultimately help them break free from the vicious cycle of poverty.



ERCEC Opens Its Doors to the Community During Open Day 2026



On 11th April 2026, the Edmund Rice Catholic Education Centre successfully held its Open Day celebration, welcoming members of the community, parents, partners, and stakeholders to experience and appreciate the institution's diverse programs and achievements.

The event provided an opportunity for visitors to interact with learners, teachers, and staff while exploring the various educational, co-curricular, and vocational opportunities offered at the Centre. Guests were taken through exhibitions and demonstrations that highlighted why Edmund Rice Catholic Education Centre remains unique in its commitment to holistic and inclusive education.

The Open Day also celebrated the school's achievements in science and innovation, particularly the impressive performances recorded during the Kenya Science and Engineering Fair (KSEF) National competitions. Learners proudly showcased projects and innovations that demonstrated excellence in research, scientific inquiry, and teamwork.

Throughout the event, members of the school community emphasised the distinctive identity of Edmund Rice Catholic Education Centre as an institution grounded in the values of inclusion, dignity, compassion, and transformative education

inspired by the Edmund Rice charism. The Open Day celebration served as a platform to strengthen community engagement while reaffirming the Centre's commitment to providing quality and impactful education to all.

Catholic Ladies College, Eltham

Recently, I attended a meeting of the 'Social Justice and Environment' group of students at Catholic Ladies College in Eltham and spoke to the girls present about the impact their fundraising for Project Kenya has had in the past. I was presented with a cheque for \$4,700 which was the result of their fundraising efforts in 2025 and noted that this represented a full education and daily meal for 12 months for some 25 students at Embulbul, the number being the equivalent of a class of girls at CLC. I also pointed out to the girls present that the existence of 'CLC house' within the grounds of the school precinct of ERCEC (which caters for girls at school who are at risk in their home situations) was funded entirely by the contributions of the CLC community in the past. The school has an extraordinary record of support for 'Project Kenya'.





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 Our people are our riches, says Sherry Weddell

Mysterious ways

The old saying goes that God works in mysterious ways. Certainly he often uses the circumstances of our lives to lead us in directions we hadn't expected, blessing us and those around us along the way.



That was certainly the case for Sherry Weddell, who will be a keynote speaker this week at the Proclaim26 gathering. Sherry speaks with us about how God brought her into the Catholic faith from a place that was deeply antagonistic to it, and about how he can use each of us in surprising ways to serve others and build up the Church.

<https://melbournecatholic.org/news/our-people-are-our-riches-sherry-weddell-on-the-churchs-untapped-wealth>



The Australian Children's Choir were surprised and delighted when an opportunity opened up for them to sing at a Mass at the Vatican on 30 June. As they prepare for their upcoming Italian tour, we hear from the choir's general manager, music director and a few of the choristers about the challenges of singing sacred music in Italian, and about the joy, confidence and personal development that come with being part of a choir.

<https://melbournecatholic.org/news/australian-childrens-choir-to-sing-at-vatican>



Last Thursday night, around 300 Victorian business leaders camped out in the Melbourne CBD as part of the annual Vinnies CEO Sleepout. As St Vincent de Paul Society Victoria state president Brendan Podbury told the participants, 'Whatever brought you here, the call to serve is recognizable ... We all have different strengths, but a shared mission - the mission of standing with people, recognizing their dignity and helping create opportunities for hope.'

<https://melbournecatholic.org/news/business-people-brave-cold-on-2026-vinnies-ceo-sleepout>

<https://melbournecatholic.org/events>

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

Prayers of the Faithful for 28 June 2026 - Thirteenth Sunday in Ordinary Time

Leader: We are grateful for our Risen Christ parish, which offers us a sense of belonging, the warmth of companionship and a community who works together with our parish priest to help grow our spiritual journey.

Lord, we, as the Body of Christ, ask that we keep our doors and hearts open to the movement of the Spirit.

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

Praise is an essential component of prayer. Let us forever sing the goodness of the Lord and praise His Holy name.

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

May we take to heart that in Baptism and in partaking of the Eucharist we unite ourselves to Christ and share in the mystery of His death and resurrection.

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

Let us keep foremost in our minds that Christ died for ALL so that sin would no longer and have power over us, as we now live in God and God lives in us.

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

As disciples, our mission is to proclaim the Good News of the Gospel - "Whoever welcomes you, welcomes me," said Jesus.

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

We pray for Pope Leo that he continues with courage and conviction to call on world leaders to work for peace, in silence and stillness we hold victims of violence in our hearts. [pause]

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

We pray for those who have died recently, and for those whose anniversaries occur at this time, including John Amato, Marie Boyd, Louie & Maria Dall'Armi, Charles Doroszlay, Laura & Paddy Farrell, Ron Gregson, Kevin Mannix, Joan Posar & Margaret Tyrrell. May they rest forever in the arms of the Lord.

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

Leader: God our Father, listen to our prayers offered to you in faith and trust. We ask this through Jesus Christ your Son our Lord.

All: Amen