

Risen



Christ

Twenty-Sixth Sunday in Ordinary Time - Year A

26 & 27 September 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.



**AFL
Grand
Final
2026**



Gospel: Matthew 21:28-32

Jesus said to the chief priests and the elders of the people, 'What is your opinion? A man had two sons. He went and said to the first, "My boy, you go and work in the vineyard today." He answered, "I will not go," but afterwards thought better of it and went. The man then went and said the same thing to the second who answered, "Certainly, sir," but did not go. Which of the two did the father's will?' The first' they said. Jesus said to them, 'I tell you solemnly, tax collectors and prostitutes are making their way into the kingdom of God before you. For John came to you, a pattern of true righteousness, but you did not believe him, and yet the tax collectors and prostitutes did. Even after seeing that, you refused to think better of it and believe in him.'

Reflection - Break Open the Word 2026

This is a simple story of saying Yes or No, followed by inaction or action. It presumes that actions speak louder than words. It is the son who said No but actually did go to work who is commended.

This is the first of three parables with which Jesus challenges the religious leaders. The lesson of the parable is shocking. The leaders will find themselves on the outer while the despised but faithful outcasts - tax collectors and prostitutes - will lead the way into God's kingdom. This is because the leaders give lip-service to God's call, but do not act on it. The evidence Jesus gives is the preaching of John the Baptist - who in fact responded to his call to a baptism of repentance?

At this point in the gospel, Jesus has entered Jerusalem on a donkey to the 'hosannahs' of the crowd. Now we see the tension mounting between Jesus and the religious leaders, conflict that ultimately leads to the cross.

R.C.I.A.

Rite of Christian Initiation of Adults



Just a reminder that RCIA has started up and we have a lovely group. You are most welcome to join if you are considering becoming Catholic or participating in the sacraments fully.

(RisenChrist.Parish@cam.org.au).

Bishop Terry Curtin

10am Mass of Thanksgiving

**Today, Sunday, 27th September 2026
At Our Lady Help of Christians, Eltham**

All Welcome!

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: 13 & 20 Sep2026

Thanksgiving	Cash	\$1,637.00
	Electronic	\$8,209.17
Presbytery	Cash	\$1,510.05
	Electronic	\$150.00

Thanksgiving Offering

Month	Total
June	\$22,507.82
July	\$19,824.17
August	\$21,312.57

Risen Christ Parish Calendar of Events

Saturday 26

6:00pm Mass & First Eucharist

Montmorency

Sunday 27

8:30am Mass & First Eucharists

Montmorency

10:00am Mass

Eltham

Monday 28

7:00pm RCIA Class

Eltham

Tuesday 29

9:30am Mass

Montmorency

10:00am Rosary

Montmorency

Wednesday 30

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

Thursday 1st October

9:30am Liturgy of the Word with Communion

Montmorency

10:00am ASRC Food Collection

Montmorency

2:30pm Meditation

Eltham

Friday 2

9:30am Mass

Eltham

Saturday 3

12:00pm Baptisms: Audrey, Ted, Charlotte,
Elsie, Luca, Lorena

Montmorency

6:00pm Mass & First Eucharists

Montmorency

Sunday 4

8:30am Mass

Montmorency

10:00am Mass & First Eucharists

Eltham

12:00pm Baptisms: Xavier, Skylah, Florence, Ted

Eltham

Monday 5

9:00am Days for Girls

Montmorency

2:00pm Mass

Calvary Lower Plenty Garden Views

7:00pm RCIA Class

Eltham

Tuesday 6

9:30am Mass

Montmorency

10:00am Rosary

Montmorency

10:00am Craft Group

Montmorency

11:00am Prayer Shawl Ministry

Eltham

2:00pm Bethany Small Church Community

Montmorency

Wednesday 7

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

1:00pm Kairos Small Church Community

Montmorency

Thursday 8

9:30am Liturgy of the Word with Communion

Montmorency

10:30am ASRC Food Collection

Montmorency

Thanksgiving

Dear Parishioners,

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

A) EFTPOS terminals

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

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

D) thanksgiving envelopes

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

Thank you for your generous support,

Michael





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

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

*Baby Liam & Natalia Park, Baby Margot Brady,
Chiara Sansonsetti (7 years old), Kiera Taylor (9 years old),
Peter, Stephen Andrew, Des Arneson, Bill Boyce, Penny Boyce, Maria Bredle,
Vincent Cipolletta, Nora Edmond, Monivic Fanlo, Michelle Hogan,
Pat Hosmer, Siobhan Lappin, Georgina Lynch, Mary Luttick,
Cindy & Ed Morrissey, Bernard Murray, Regina Roszczenko, Beth Scott,
Audrey Tunks, Nicholas Turnbull, Jeanne Vanderwert, Noel Vincent*

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

Peter Brewer, Peter Dwyer, Ken Ritchie, Derek Rollins, Tom Way

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

Roster for week ending 27 Sep 2026

Armstrong, Miranda	C10:00
Bowyer, Darrell	ASRC
Bowyer, Rosemary	ASRC
Capuana, Marisa	CLNR
Connor, Anne	W6:00
Cseh, Ferenc	E10:00
Cseh, Ferenc	H10:00
Cseh, Nika	H10:00
Donnellan, Denice	E10:00
Dunell, Linda	E10:00
Kenny, Michael	W6:00
McKenna, John	CLNR
McKinley, Michael	W8:30
Nolan, Kathleen	H10:00
Nolan, Mike	H10:00
Ramsdale, John	W8:30
Reardon, Kathy	ASE
Roy, Yvonne	E10:00
Smith, Neil	E10:00
Stewart Family	PRSE
Taylor, Trish	R10:00
Williams, Anne	PRYR
Williams, Peter	PRYR

Roster for week ending 4 Oct 2026

Armstrong, Miranda	E10:00
Armstrong, Miranda	R10:00
Castellanos, Rodrigo	E10:00
Cseh, Ferenc	E10:00
Drljo, Frank	CLNR
Dunell, Linda	E10:00
Hall, Vali	ASE
Hannon, Genni	ASRC
Hannon, Kevin	ASRC
Heyhoe, Margaret	C10:00
Kulkens, Mark	W6:00
Maynes, Phil	W6:00
Reardon, Kathy	E10:00
Stone, Nan	CLNR
Sullivan, Frances	W8:30
Taylor, Trish	PRYR
Volunteer please	H10:00
Volunteer please	H10:00
Volunteer please	H10:00
Volunteer please	H10:00
Wood, Marie	W8:30
Zavadil Family	PRSE
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



Congratulations to all who celebrate their sacraments this weekend:

Saturday, 26th September, 2026

St Francis Xavier, Montmorency, 6:00pm
Milla Lee

First Eucharist

Sunday, 21st September, 2026

St Francis Xavier, Montmorency, 8:30am
Davis George
Marc Tesa
Charlie Williams

First Eucharist

First Eucharist

First Eucharist

KADASIG FUNDRAISING DINNER

SATURDAY 10 OCTOBER

6.00 PM

MANEY'S DUMPLING - 7/12-16

MCLEANS ROAD, BUNDOORA



...so come and join us

Set Menu

\$40.00 per person

\$28 (under 12)

BYO: wine - \$3 corkage

Range of drinks available to
purchase

(Advise Glenys if you have any dietary requirements)

Great Raffle Prizes Available

For Bookings Contact **Glenys Gayfer**

M: 0411 196 395 E: papel-imports@bigpond.com

This is a pre paid function

Name: **Kadasig Aid & Development**

BSB: 083 276

A/c No: 822 436 380

Ref: Dinner and your name

Leo's French lesson

This weekend the Pope will be in Paris and Lourdes, learning about a local Church marked by scandal and decline yet showing signs of resilience and growth / by Tom Heneghan

"Prevost" is a French name. Growing up in multicultural Chicago, the boy who became Pope Leo XIV would have been linked to this country, even if he also has Italian, Spanish and Louisiana Creole ancestors ("both slaves and slave owners", as he has said). But he is not coming to France for sentimental reasons. He has tough questions for its already hard-pressed bishops.

The four-day visit that began yesterday, his first as Pope to the country once known as "the eldest daughter of the Church", comes at a trying time for France. The Church has lost much of the influence it once had. Politics is in flux. The main question is whether far-right leader Marien Le Pen will win next year's presidential election. Society is sullen, as pressure for serious belt-tightening mounts but few seem ready to actually do it.

Still, the Church has unexpected good news to share - a boom of adolescents and adults coming forward for baptism. After decades of decline and years of the sexual abuse crisis, this steady upward trend has made headlines every Easter for several years. The bishops of Île-de-France, the greater Paris region, have launched a process of consultation to study what is happening and how to welcome these new Catholics. It will culminate in a provincial council next year.

That's not the only question that will be on the Pope's mind. He will want to hear what the French bishops have to say about migrants. And as a pontiff trying to balance a Church going forward with believers looking to the past, he will also be interested in their views on traditionalist Catholics, both members of the renegade Society of Saint Pius X (SSPX) and the *tradis* who accept the Pope's authority. Their experience of trying to make their voices heard in a secularised society, especially one with such a sharp Church-State separation as France's *laïcité*, will also be closely listened to.

The visit starts in Paris, where Pope Leo is due to meet President Emmanuel Macron and deliver a speech at the headquarters of Unesco, but he is skipping much of the usual protocol. A "minimal" military guard, no Legion of

Honour medal, no formal dinner -- Paris wants a state visit, Leo wants the emphasis to be pastoral. The Vatican might also want to show its disapproval of the recent law legalising assisted suicide, which the president promised. Macron won't attend the vespers that afternoon in Notre-Dame de Paris either. The trip is an apostolic voyage for the Pope, and the president's presence - even if just to show his visitor the cathedral he worked so hard to restore - would have made it a state visit. It would give Macron the photo op he so desperately wants. The Vatican wasn't interested.

The Pope is also holding a prayer vigil for young people at the Stade de France in Saint-Denis, meeting with catechumens and newly-baptised Catholics, spending some time with migrants and celebrating an open-air Mass at Place de la Concorde and the Champs Élysées, for which 600,000 were expected. Today, he arrives in Lourdes and will visit the Grotto of Massabielle for evening prayer; tomorrow he is due to meet the bishops of the French episcopal conference and celebrate Mass, and in the evening join the traditional torchlight Rosary procession at the Shrine. He is due to meet survivors of sexual abuse, as he did during his visit to Madrid in June. On his final day he will be in Metz, the Lorraine city that was the birthplace of Robert Schuman; Europe and peace will be the focus there.

The recent boom in adolescent and adult baptisms, in a country where Mass attendance is still on a downhill slide, is clearly a topic Pope Leo wants to hear more about. "In two years, the number of adult baptisms in France has almost doubled, and the number of adolescent baptisms has multiplied by five in three years," according to Fr Maximilien de la Martinière, secretary general of the provincial council. Although Easter baptisms are also up elsewhere in Europe, many have been surprised to see it in secularised France. The consultation process has found that many of the new converts had little or no link to Catholic culture. Their profiles are varied, but there is often a very strong quest for meaning and a search for community. The initial study of 1,450 catechumens from 60 dioceses has found that 40 per cent were prompted by "trials that lead to

life's existential questions". Social media did not appear to have played much of a role.

"The challenge lies in what happens after Baptism," Fr de la Martinière said. Many new Catholics find their parishes have few courses for further study. "We can no longer remain in a system where only one or two parishioners accompany catechumens. The system must be rethought, and this mission must be shared by the entire community," he said. One proposal is for groups of the newly baptised to continue meeting for a year, to deepen their relationship with the Church.

That might be a tall order. Recent reports say only 10 per cent of France's 93 dioceses have seriously engaged with the synodal process begun by the late Pope Francis and which Leo wants to see embedded everywhere.

The French experience with migrants is bound to come up. As he showed with his comments about treatment of migrants under the Trump administration, the American Pope is firm about the dignity of every person and the need to welcome the stranger. Cardinal Jean-Marc Aveline, head of the bishops' conference, speaks positively of the diversity in his multicultural Marseille archdiocese. But many priests are less forthcoming. The rise of the far right, led by Le Pen's National Rally party, has been accompanied by growing silence from priests on the issue. To many parishioners would complain after a pro-migrant or anti-RN sermon, some priests say, worried that collections could drop. The Church in France is relatively poor, receiving no contribution to its costs from the state, unlike the wealthy Church in neighbouring Germany. Here, there has not been a full-throated denunciation of the far right like the German bishops' 2024 position paper "Ethnic Nationalism and Christianity are Incompatible".

France is one of the strongholds of traditionalist Catholicism. Though known as a unifier, Leo has been disinclined to make compromises with the SSPX, which represents about 5 per cent of French Catholics. Benedict XVI was indulgent, but Francis brought back the restrictions on the old rite imposed by Paul VI and John Paul II. Leo XIV excommunicated the six bishops involved in the recent illicit episcopal consecrations, and priests and lay faithful who adhere to the SSPX's schism were warned that they would also suffer excommunication.

When Leo meets the bishops in Lourdes, they will discuss how they should deal with the traditionalist Catholics who attend old rite Masses but accept his authority, the so-called *Ecclesia Dei* groups. These groups, smaller in France than the SSPX, are generally kept outside mainstream Church work, but they are respected as a source of vocations and



attract some Catholics, especially younger ones with large families. Currently, approaches vary from diocese to diocese. Leo has urged French bishops to find “concrete solutions” to better integrate these faithful and heal the “painful wound” of liturgical division.

What should come across to Leo, though, is the true state of the mainstream Church. Mass attendance, vocations, church weddings and child baptisms continue to shrink. The recent boom in adult baptisms and receptions cannot take up the slack.

The crisis of sexual abuse by priests, which the Church tried to deny before it finally honestly tackled it, has dominated the news over the past decade. Even supposed exemplars of faith, such as homeless advocate Abbé Pierre and L’Arche founder Jean Vanier, have been exposed since their deaths as sexual predators. Reputed vocation specialists such as former Toulon Bishop Dominique Rey were removed from office after their seminaries were found to have admitted candidates rejected elsewhere. Church leadership has markedly improved in recent years, but the harm has been done.

Laïcité, the strict separation of Church and state dating back to 1905, has turned out to be a double-edged sword. It began

the modern secularising trend several decades before neighbouring countries in Europe, and is still appealed to today - by both left-wing and far-right groups - to bar symbols of religion such as headscarves for Muslim women teaching in state schools or working in public service. Two pro-*laïcité* watch groups unsuccessfully brought a legal suit against the city of Metz for spending €250,000 of public money to install giant screens to follow Pope Leo XIV’s visit there. Overzealous bids to laicise not only the state but French society regularly become political *faits divers*.

By contrast, the confiscation of churches built before 1905 has saved money for the French Church because public funds pay for their upkeep. After the fire at Notre-Dame in April 2019, President Macron said the building belonged to France’s national heritage and raised almost all the funds required for its restoration from private donors. The flip side of this is that many small towns have limited budgets, which can delay essential maintenance, leaving churches sometimes with leaky roofs or without electronic surveillance to discourage art thieves.

Pope Leo is said to be a good listener. He’ll have plenty to hear if the French Church wants to talk.

Tom Heneghan writes for the Tablet from Paris.

Prayers of the Faithful for 27th Sep 2026 - Twenty-Sixth Sunday in Ordinary Time

Leader: Dear brothers and sisters in Christ, God is aware of our inner lives and our deepest needs. Trust in the One who wills good things for us, we offer our needs as we pray:

For Pope Leo and all leaders of the Church: that they faithfully lead the Church in both word and example and empower the Body of Christ to be a place of integrity in the world.

Let us pray to the Lord.

Lord, hear our prayer.

For Bishop Terry Curtin: we thank God for his many years of service, pastoral care, and leadership. Grant him strength, comfort, and healing. Pour out your abundant blessings upon him, renew his spirit, and continue to guide him in your steadfast love.

Let us pray to the Lord.

Lord, hear our prayer.

For national and world leaders: that they recognise their responsibility to create just societies, especially where communities are faced with the needs of migrants and refugees. May our Australian leaders, in particular, foster hospitality and justice rather than fear and conflict.

Let us pray to the Lord.

Lord, hear our prayer.

For those receiving their First Eucharist this weekend: bless them and fill their hearts with your peace. Guide their steps as they grow in faith and help them feel your presence with them every day of their lives.

Let us pray to the Lord.

Lord, hear our prayer.

For our Parish Community: that we may not only profess our faith with our lips but also live it through loving service. May we be a community that continues to welcome the stranger who finds themselves estranged from their homelands.

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 community. 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, and those whose anniversaries occur at this time, including *Peter Brewer, Peter Dwyer, Ken Ritchie, Derek Rollins and Tom Way*, 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: God of mercy and truth, you call us to follow Jesus with sincere hearts and faithful lives. Hear the prayers we offer today and strengthen us to do your will in all things, through the power of the Holy Spirit and in the name of Christ our Lord.

All: Amen

Why not women deacons?

The Vatican has not offered an adequate explanation for its continued unwillingness to ordain women as permanent deacons. Whether or not one accepts them, none of the arguments typically used to debar women from the priesthood applies to the diaconate. The priest's acting *in persona Christi* during the Mass is not relevant, as deacons do not consecrate the Eucharist. Neither is Christ having chosen 12 male apostles, since Acts 6 makes it clear that the first people called to diaconal service fulfilled a separate and complementary ministry to that of the Twelve. The appeal to continuity in *Inter Insigniores* (1976) and Pope John Paul II's *Ordinatio Sacerdotalis* (1994) does not apply to the diaconate, as evidence abounds that the Church ordained women as deacons from its very beginnings until the eleventh or twelfth century. Paul praises the deacon Phoebe in Romans 16:1-2 and discusses standards of behaviour for women deacons in 1 Timothy 3:11. The Church's refusal to restore this ministry to women deviates from both Scripture and Tradition.

So far, the Church has not made a "definitive judgement" on the possibility. The second of the two study commissions instituted by Pope Francis opined negatively in December last year while maintaining that the question remains "open". Cardinal Walter Kasper suggested that the solution could be a new "non-clerical" role of "deaconess" for women, but later said they could be ordained. But what is it about the clerical state that precludes women from entering it? The second study commission cites the International Theological Commission's statement back in 2002 that it is "evident that this ministry was not intended as the simply female equivalent of the male diaconate", but does not specify in what respect. There is no evidence that the women deacons of the Early Church were not regarded as clerics. Women were ordained deacons in the same way as men, through the imposition of hands and the invocation of the Holy Spirit; the main difference seems to have been that female deacons had a particular responsibility for ministering to women, particularly in baptism. The decline in adult baptism as Christianity became dominant in Europe may have been one reason why the role declined; another was the formalisation of monasticism, with women's vocations increasingly subsumed into the roles of nuns and abbesses, in parallel to the disappearance of the diaconate as a permanent vocation for men, which gradually became reduced to a step on the path to the priesthood around the same time.

The nature of ordination, the clerical state and the Sacrament of Holy Orders has continuously evolved. The Council of Trent listed the diaconate and the subdiaconate as major orders, with the porter, lector, exorcist and acolyte as minor orders. Those in the minor orders were regarded as ordained clerics even though they had not received the Sacrament of Holy Orders, which was reserved for bishops, priests, deacons and subdeacons. Following the Second Vatican Council, when the diaconate was restored as a permanent vocation, the minor orders and the major order of subdeacon were replaced with the

instituted lay ministries of lector and acolyte, which are now open to women.

Although they were considered ordained, it is anachronistic to attempt to assess whether women deacons received the Sacrament of Holy Orders itself. The sacramentality of the major and minor orders was a subject of debate until the three distinct sacramental grades within holy orders were set at the 1439 Council of Florence, long after the permanent diaconate had been phased out for both men and women in the West. Canon 1024 of the 1983 Code of Canon Law states: "A baptised male alone receives sacred ordination validly. This canon currently applies to the sacrament at all degrees - episcopate, presbyterate and diaconate - but the Pope has the authority to amend, interpret or abrogate canon law through a *motu proprio*."

History can only take us so far. The commissions have admitted this. History provides no obstacle to and quite a strong case in favour of readmitting women to the diaconate. Theology likewise provides no obstacle. The remaining consideration must be the needs of the faithful. When the Fathers of Vatican II recognised the need for a restoration of the permanent diaconate, it was partly in response to the deacon circles formed in Germany and other parts of Europe after the Second World War to tackle the urgent needs of communities. Today, women ministers could offer pastoral support to people on the fringes of the Church, who may be unreachable to male clergy. Allowing congregations to be enriched by women's preaching at Mass would bring to fruition Pope Francis' vision of a humbler, listening Church, willing to hear the voices of those it has historically marginalised. It would be a more faithful vision of the Early Church: the New Testament shows again and again that women were often the first to accept and share the Gospel, despite living in a society where they had no political rights and a second-class legal status. Whether braving the suspicion of hostile imperial authorities to open their homes to celebrate the Eucharist, like Lydia, or travelling from Greece to Rome to relay Paul's teachings, like Phoebe, they were pivotal for the sustenance of the very first Christian communities.

Dioceses are best placed to discern for themselves whether they would benefit from the ministry of women. For example, the draft working document for the Irish Synodal Pathway's national assembly this October urges the Church to advocate for the ongoing exploration of women's ministry, including the diaconate, and to ensure that women's voices be heard and valued in liturgy and public prayer. The decision to ordain married men as deacons is currently left to individual episcopal conferences and bishops, and as a result many countries do not have any. Those that do have benefited greatly from the insights and breadth of experience that married men can bring to their ministry. Why not do the same for women?

<https://reader.exacteditions.com/issues/158362/page/2>

A Franciscan Journey Towards the Feast of St Francis



WEEK 4 - LITURGY: PRAYER THAT LEADS TO LIFE

Parish Ministry: Liturgy - Prayer that Leads to Life

Over these four weeks, our parish journeys towards the Feast of St Francis of Assisi on 4 October, reflecting on Franciscan spirituality and how it speaks to our Parish ministries. Each week invites us to see the Gospel not simply as something we hear, but as something we live - in our homes, our relationships, our community and our prayer.

Reflection

Franciscan spirituality begins and ends with Christ. Francis was not simply a man who admired Jesus; he sought to follow the Gospel with his whole life. Prayer, Scripture, Eucharist and conversion were not separate from his ministry - they shaped it. As we approach the Feast of St Francis, our Liturgy pillar gives us an opportunity to ask what happens after we leave church. Does our prayer change the way we speak? Does the Eucharist deepen our care for others? Does hearing the Gospel move us towards service, reconciliation and peace? The Franciscan journey reminds us that worship sends us outward. We receive Christ and are called to carry his love into our homes, workplaces and community. On 4 October, we can celebrate not simply a remarkable saint, but a disciple who shows us that prayer can become a way of life.

A Franciscan thought

"O sublime humility! O humble sublimity! The Lord of the universe, God and the Son of God, so humbles Himself that for our salvation He hides Himself under an ordinary piece of bread!" St Francis in a Letter to the entire Order.

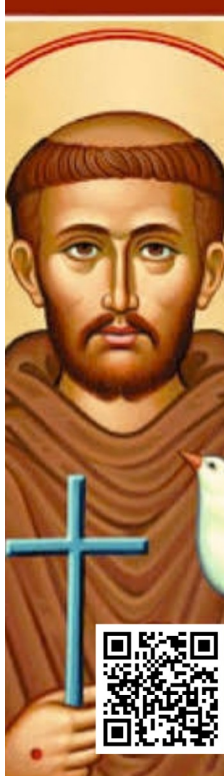
Living the Gospel this week

Before or after Mass this week, spend two quiet minutes asking: "Lord, what are you inviting me to carry from this celebration into the week ahead?" Then choose one concrete response.

Prayer

Lord Jesus Christ, you called St Francis to follow you with a joyful and undivided heart. As we celebrate his feast, deepen our love for your Word and Eucharist. May our liturgy send us forth as people of peace, compassion and hope. Through our prayer, make your Gospel visible in our daily lives. Amen.

Image: Francis receives Christ deeply and seeks to live that love.

SECULAR Franciscan ORDER AUSTRALIA

INVITE YOU TO JOIN US IN THE
800 YEARS CELEBRATIONS
of the passing of St. Francis of Assisi
(1226-2026)

LOCATION
St Anthony's Capuchin Friary Church
182 Power Street, Hawthorn VIC 3122

EVENTS
FRIDAY 2ND OF OCTOBER
GOD'S TROUBADOUR CONCERT
7 PM TO 8 PM
SATURDAY 3RD OF OCTOBER
TRANSITUS OF ST FRANCIS
7 PM TO 9 PM
SUNDAY 4TH OF OCTOBER
MEDIÆVAL LUNCH
After the 12pm mass
(we will begin serving food just after 1pm)

RSVP or Questions
By emailing to
vic@ofsaustralia.org.au
Or using the QR CODE

All Are Welcome



When my bedroom needs tidying, I should...



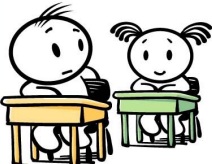
- ... go outside and play
- ... put some of my things away
- ... play with my computer
- ... sort out my rubbish

When I accidentally bump into someone, I should...



- ... tell them it was their fault
- ... say "I'm sorry"
- ... ask them if they are okay
- ... run away quickly

When someone new joins our class, I should...



- ... invite them to come and play
- ... look at them, but not talk to them
- ... ignore them completely
- ... welcome them to our class



Children's Liturgy

Make Good Choices

Jesus asks us to make good choices.

Circle the good choices and cross out the poor choices.



Melbourne Synod 2026

When will the Melbourne Synod take place?

The Melbourne Synod will take place in early December 2026.



Light into the City

Renewing the
spiritual heart of
Melbourne

<https://lightintothecity.org.au/>



Melbourne Catholic Digest Making room

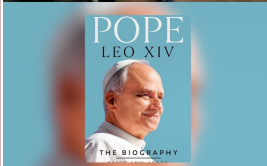
The joy of the journey

How do you accompany people on the journey of faith?



This week Pope Leo XIV will visit France, where more than 13,000 were baptised at Easter this year. Fr Richard Rosse visited the country earlier this year and reflects on the French revival and the importance of accompaniment for those new to the faith or who have grown up in it.

<https://melbournecatholic.org/news/its-the-work-of-god-and-accompaniment-is-key>



Several books on the man who would become Pope have been released recently, including Elise Ann Allen's *Pope Leo XIV: The Biography*, which Cathy Jenkins writes 'paint a vivid picture of a man whose sense of vocation emerged early in life.'

<https://melbournecatholic.org/news/how-robert-prevost-became-pope-leo-xiv>



As we approach the feast day of St Francis (4 October), we hear from the Secular Franciscan Order of Australia which has been helping children learn about the patron saint of animals and ecology. *Melbourne Catholic* had the privilege of joining a recent blessing of the pets at Our Lady Help of Christians Primary School in Eltham, as the children contemplated the true value of caring for other creatures.

<https://melbournecatholic.org/news/a-joyful-blessing-for-the-animals-as-students-celebrate-st-francis-jubilee>



Refugee advocate Gabrielle Fakhry OAM has been quietly 'getting on' with journeying alongside asylum seekers and vulnerable newcomers for decades. Speaking ahead of World Day of Migrants and Refugees on 27 September, she reveals that her staunch Catholic faith makes room for others, whatever their backgrounds, and there is continual joy in doing that.

<https://melbournecatholic.org/news/gabrielle-fakhry-oam-a-faith-that-makes-room>



Earlier this year Melbourne was host to two of Timor-Leste's hardest working and most inspiring women, Srs Anastasia and Ely of the ALMA Nuns. The two spoke at several schools around the country about their work of caring for severely disabled children, 'seeing every child in their care as a gift from God.'

<https://melbournecatholic.org/news/from-bishops-to-bulldogs-timorese-sisters-win-australian-hearts>



While here, the sisters attended a game they have grown to love - Australian rules football. Their beloved Western Bulldogs did not make the grand final this year, but the sisters would almost certainly agree with Pope Leo that it is not always about the result, but the value of the journey.

<https://melbournecatholic.org/news/melbourne-prepares-for-afl-grand-final>



The purl of great price: knitting for God - Parish craft groups are having a moment, writes Kate Moriarty. Across Melbourne and Geelong, parishioners are gathering to knit, crochet, sew and stitch, creating not only practical items but also communities of friendship, care and faith.

<https://melbournecatholic.org/news/the-purl-of-great-price-knitting-for-god>

<https://melbournecatholic.org/events> www.melbournecatholic.org or www.facebook.com/CatholicArchdioceseofMelbourne