

Risen Christ



Twenty-Seventh Sunday in Ordinary Time - Year A

3 & 4 October 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 21:33-43

Jesus said to the chief priests and the elders of the people, 'Listen to another parable. There was a man, a landowner, who planted a vineyard; he fenced it round, dug a winepress in it and built a tower; then he leased it to tenants and went abroad. When vintage time drew near he sent his servants to the tenants to collect his produce. But the tenants seized his servants, thrashed one, killed another and stoned a third. Next he sent some more servants, this time a larger number, and they dealt with them in the same way. Finally he sent his son to them. "They will respect my son," he said. But when the tenants saw the son, they said to each other, "This is the heir. Come on, let us kill him and take over his inheritance." So they seized him and threw him out of the vineyard and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?' They answered, 'He will bring those wretches to a wretched end and lease the vineyard to other tenants who will deliver the produce to him when the season arrives.' Jesus said to them, 'Have you never read in the scriptures:

It was the stone rejected by the builders that became the keystone. This was the Lord's doing and it is wonderful to see?

'I tell you, then, that the kingdom of God will be taken from you and given to a people who will produce its fruit.'



Reflection - Break Open the Word 2026

Jesus is speaking to the religious leaders. He and they knew well the oracle of Isaiah which we heard in the first reading. The story begins the same way, but then branches off as the owner leases the vineyard to tenants. Suddenly the story is no longer about the response of God's people but about the stewardship of its leaders. It becomes very personal as the tenants are shown to be exploitative, violent and selfish. They will come to a wretched end.

Matthew builds in further elements of allegory as well. The son who is killed is Jesus. The other tenants who will take over the vineyard are the new people of God, the Church. This makes sense of both the imagery of the rejected stone that becomes the keystone, and also the saying about taking the kingdom of God away to be given to those who will produce its fruit.

We can imagine that the religious leaders were not amused to hear this scathing parable (we read as much in the next verse which is not part of today's reading). So, the tension mounts as Jesus moves towards the cross.

*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](#)

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 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 Marian Month of October 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
10:00am Confirmation Rehearsal St Patrick's Cathedral
1:00pm Kairos Small Church Community Montmorency
7:30pm Marian Month of October Rosary Eltham

Thursday 8

9:30am Liturgy of the Word with Communion Montmorency
10:30am ASRC Food Collection Montmorency
10:30am Emmaus Small Church Community Montmorency
11:00am Funeral : Kenneth Hall Eltham
2:30pm Meditation Eltham

Friday 9

9:30am Mass Eltham

Saturday 10

6:00pm Mass & First Eucharists Montmorency

Sunday 11

8:30am Mass Montmorency
10:00am Mass & First Eucharists Eltham
2:30pm Confirmation Mass St Patrick's Cathedral

Monday 12

7:00pm RCIA Class Eltham

Tuesday 13

9:30am Mass Montmorency
10:00am Marian Month of October Rosary Montmorency
7:00pm Jordan Small Church Community 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



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



*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 Sansonetti (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 who have **died** recently:

Kenneth Hall, Mary Nicolaci

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

Judy McInerney, Gracie Money, Daniel Stevenson

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, 3rd October, 2026

St Francis Xavier, Montmorency, 12:00pm

Audrey Kate Amy
Ted Russell Amy
Charlott Gwendoline Pearson
Elsie Meaghan Anula Pilapitiya
Luca Jax Sartori
Lorena Viola

Baptism
Baptism
Baptism
Baptism
Baptism
Baptism

St Francis Xavier, Montmorency, 6:00pm

Isabelle Alexander
Charlotte Byrne
Isabel Dean
Sophie Masini
Ashton O'Connell
Zoe O'Connell
Scarlett Parisella

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

Sunday, 4th October, 2026

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

Harriet Lafferty
Orlando Mifsud
Ellie Murphy
William Natoli
Maddison Nichele

First Eucharist
First Eucharist
First Eucharist
First Eucharist
First Eucharist

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

Ted Andrew Harbrow
Skylah Ann Mellor
Xavier Emanuele Mellor
Florence Hope Scotta

Baptism
Baptism
Baptism
Baptism

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

Roster for week ending 11 Oct 2026

Cotter, Anne	W8:30
Davidson, John	W8:30
Dhanasen Family	PRSE
Donnellan, Denice	E10:00
Dunell, Linda	ASE
Fitzgerald, Susan	H10:00
Haines, Geoff	E10:00
Haines, Geoff	R10:00
Haines, Jan-Marie	E10:00
Lucas, Maree	CLNR
Maloney, Jo	W6:00
McCarthy, Bernie	W6:00
Nolan, Kathleen	H10:00
Nolan, Kathleen	PRYR
Nolan, Mike	H10:00
Reischel, Marita	H10:00
Roy, Yvonne	E10:00
Said, Marie	ASRC
Said, Mike	ASRC
Scully, Greg	E10:00
Stephens, Patricia	CLNR
Taylor, Trish	C10:00

ASE = Altar Society @ Eltham;

C = Commentator;

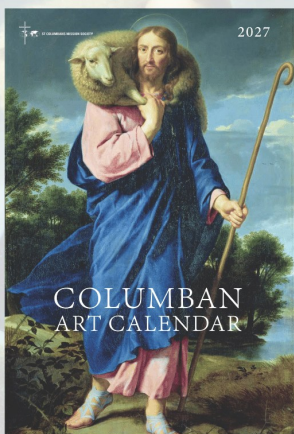
CLKR = PowerPoint Clicker @ SFX;

CLNR = Cleaner @ SFX; R = Reader;

E = Eucharistic Minister; H = Hospitality;

PRSE = Pilgrim Rosary Statue @ Eltham;

M = Music; W = Minister of the Word



Eltham Vinnies
now have in stock
2027
Columban Calendars

A Franciscan Journey - 800 years - St Francis of Assisi



'Let us note: not only those who are canonised, but the saints "next door", so to speak, those who, by the grace of God, strive to practice the Gospel in their everyday lives.' Pope Francis wrote in his 2018 apostolic exhortation on the call to holiness, *Gaudete et Exultate*.

As we celebrate 800 years since St Francis of Assisi, Pope Francis' words remind us that the legacy of the saints is not merely something to admire from a distance. It is something we are called to live ourselves, as St Francis did.

This year, we mark the passing of St Francis of Assisi in 1226, and what could be more exciting than celebrating an 800-year anniversary?

Celebrating 1,000! But the year 2226 is still 200 years away.

Just as even great minds c.1826 such as *Frankenstein* author Mary Shelley, or poet William Blake, could not have clearly imagined our present world, neither can we accurately predict what the world will look like in the year 2226.

But there is one thing I am sure we all hope for: that eight generations from now, there will be a vibrant Catholic faith, living the Gospel and reminding the world of the source of the True, the Good and the Beautiful.

In 1826, the world was facing enormous change and global tensions. Societies were moving from agrarian and monarchical structures towards rapidly expanding industrialisation.

The challenges were not only political and technological, but cultural and moral as well. Slavery continued, and

Indigenous peoples were still being dispossessed of their lands and rights.

And it was precisely in the middle of all this that God continued to raise up saints, ready to take on the challenges of their time. Many of these were of the Franciscan family - figures such as St Mary Magdalene Postel, Mother Mary Francis Bachmann, Blessed Frances Schervier, St Clelia Barbieri, and more.

Our own generation faces what we often describe as unprecedented challenges: nuclear threats, climate change, financial instability, social and political polarisation and, more recently, the rapid emergence of artificial intelligence. These challenges, too, can become occasions in which the virtues required to confront them are stirred within us.

The gifts of Francis of Assisi are as inspiring for today's 'saints next door' as they were in 1826, and 1226. But when we celebrate him, what is it that we actually admire? What gifts did God give him that still cause us to speak about this medieval saint with such awe eight centuries later?

I believe it was his intense and single-minded desire to imitate Christ to the absolute extreme. And because of that, as with the message of Christ himself, Francis' example can be summarised in one simple word: Radical.

When confronted with the challenges of their century, Catholic saints often responded in radical ways. Not half-heartedly, not timidly, but with the confidence and strength that comes from discovering what God is asking us to do.

In that sense, the Franciscan charism invites us to consider three radical ways of thinking, feeling and acting - the *metanoia*, or conversion of heart and mind, that the Gospel asks us to embrace.

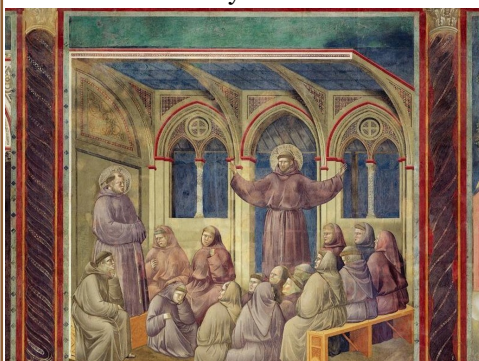


Radical Service

Francis discovered Christ in the poor, the marginalised and the *minores* - the 'lesser ones' - especially through his encounter with the leper. What had once seemed repulsive to him became a source of grace and conversion. He even gave his own order the name *Friars Minor*, the Lesser Brothers.

Franciscan service, therefore, is not simply about helping others, and especially not from a distance. It is about encountering Christ in those who suffer, drawing close to them and standing in solidarity with them.

As Pope Francis asked: 'And tell me, when you give to the poor, do you look in the eyes of the person, touch their hand, or throw the money there?'



Radical Kinship

Franciscan spirituality is deeply incarnational. Because of this, Francis saw all creation as one family united by one Creator.

In the *Canticle of the Creatures*, he praised God through Brother Sun, Sister Moon and Sister Mother Earth. This vision encourages us to respect every person and every creature, recognising that all life is interconnected and reflects something of the goodness of God.

Radical kinship leads to fraternity, a quintessential Franciscan quality, and asks us to see not strangers, competitors or possessions, but brothers and sisters who share an equal dignity.

Radical Giving

Franciscan poverty is not primarily about having less. It is about becoming sufficiently free to allow God to be enough. Inspired by the Gospel call to simplicity and trust in God, St Francis taught that our worth does not come from possessions, status or achievements.

As Francis said: 'What a man is before God, that he is and no more.'

Voluntary simplicity, generosity and the sharing of our resources with others are practical ways of living this ideal.

These ideas have always stood at the heart of the Christian message and, from the very beginning, have challenged the values of the surrounding culture.

We live in a world shaped by social media influencers, political bravado, culture wars, immediate consumption, instant gratification and a culture of disposal. In such a world, to live 'from Gospel to life and from life to Gospel' may be one of the most defiant and revolutionary acts a person can undertake.

This becomes particularly important in the age of artificial intelligence. Our understanding of human dignity, rooted in the *imago Dei*, the image of God, and illuminated by the mystery of the Incarnation, can provide essential reference points as we discern how to use this extraordinarily powerful technology wisely and responsibly.

It can sound daunting to try to imitate a figure such as St Francis of Assisi and his extraordinary love for Christ.

But, in reality, that is exactly what we are called to do.

How that calling applies to each and every one of us is something we must discern, personally and fraternally, with the guidance of the Holy Spirit.

On his deathbed St Francis said: 'I have done what was mine to do; may Christ teach you what is yours.'

And perhaps that is the question we should carry with us: What is ours to do?

Just as we cannot predict what the world will look like 200 years from now, we do know that we are being called today to contribute our part in responding to the challenges of this century. We are called to discern what is ours to do and then to do it with courage, generosity and faith.

And, with God's providence, perhaps the generations that come after us will one day gather to celebrate 1,000 years since the passing of St Francis of Assisi.

When they do, I hope they will remember what kept the human spirit and human dignity alive during tumultuous times: people willing to live the Gospel radically, people willing to serve, people willing to recognise kinship with others, and people willing to give freely of themselves.

Men and women, next-door saints who listened, discerned and understood what was theirs to do.

By Rodrigo Castellanos, OFS

Regional Minister – Victoria

Secular Franciscan Order



Children's Liturgy

When the invited guests refused to come, the king asked people from the streets to come to the banquet.
On the table, draw the finest food for the banquet and fill the room with guests from all walks of life.





Thérèse of Lisieux: The Way of Love

An Influential Teacher

On the CAC's Turning to the Mystics podcast, Father Richard Rohr reflects on his first encounter with the writings of Saint Thérèse of Lisieux (1873-1897) as a young man:

When I entered seminary in the years just before Vatican II, many of my professors were very legalistic. What else could they be when that's all our religion had given us? But I picked up a very small book about Thérèse of Lisieux, a young, French Carmelite nun, by a Carmelite priest named Pere Liagre. He summarised her teachings so simply and so well! How remember, I'm nineteen years old and I'm looking for inspiration and guidance. When I closed the book, I thought, "This is not what my professors are saying. This changes everything!" In Thérèse's time, there was a heresy called Jansenism that led to perfectionism and severe legalism, which did untold damage to the spirituality of the French church. Thérèse came along and broadsides it without even trying to. She was just being guided by love. This young French woman with calm inner authority said, "You know what? The legalism and negativity aren't true." Thérèse taught that "Jesus does not demand great actions from us but simply surrender and gratitude."

It was her underlying spirituality, complemented by Francis of Assisi and Franciscanism, that got me through the seminary. It wasn't the academic teaching I was being given by the professors, which was still tainted with legalism, and where the unspoken premise was basically, "If you're perfect, if you do it right, God will love you." That was the underlying assumption, and it was - and still is - utterly false. I guess I trusted Thérèse because what she wrote felt like common sense to me. Most of my confessors were legalists, and I would just quietly think to myself, "Okay, they're going to say that, but I know it's not true."

It was an important antidote to my own inclination of perfectionism as a "one" on the Enneagram (although I didn't have the language for it at the time). We "one's" set a standard of perfection by our own self-centred definition, and so we're always defeated. We define the rules and then we can't live up to them. Thérèse is the best counterweight to any theology or spirituality of perfectionism. She was my liberation. I just didn't believe in it anymore. It simply wasn't true.

In her autobiography *Story of a Soul*, Thérèse tells a story of standing at the bottom of the staircase and lifting her little foot, trying to reach heaven. She pictures God as Father standing at the top of the staircase, beckoning "come on, come on, come on." Her leg is so tiny, and it can't even reach the first step - but she keeps trying like a toddler would, and then at a certain point, God runs down the steps and carries her up like a divine elevator. At nineteen, that became my first intimation of a good, serious metaphor for how grace works. All God needs is our desire, then God does all the rest.

<https://cac.org/daily-meditations/an-influential-teacher/>



Nonviolence: A Christian Calling

The Myth of Redemptive Violence

Father Richard Rohr explains that so-called "redemptive violence" usually only perpetuates the cycles of violence Jesus came to stop:

Jesus has no part in any "myth of redemptive violence", as some have called it, even though redemptive violence is the primary storyline of history, and even of much of the Bible (conquering the promised land, the wars of the kings of Israel, and the acts of Saul, David, Herod, and the like). Jesus's story, instead, becomes a pattern of redemptive forgiveness.

Jesus's life and teaching are starkly opposed to that perennial, universal mistake that is probably happening every three minutes in most human minds and hearts: the instinct to destroy what we perceive as the source of the problem. In that sense, he really is the "Saviour of the World" (John 4:42), because that violence is the world's primary agenda, which he unmasks and then resolves with a quite different agenda. If we do not learn this, it is hard to believe there is much future for our world.

To oppose violence, he has to diminish the very things that people tend to absolutise, because our absolutes are normally what we use to justify our violence. This is especially true when it comes to group identity. Jesus speaks critically against his own group whenever they try to use his message for oppositional thinking or group arrogance, or to justify violence. How different Christian history would have been had we listened to him!

This is Jesus's simple message: Holiness is no longer to be found through separation or exclusion, but through the radical inclusion and forgiveness of the supposedly contaminating element. Any exclusionary system only lays the solid foundation for violence in thought, word, and deed. So, he has to lead us on a new path of forgiveness, inclusion, and sacrifice of our self-identity.

What Leviticus 16-27 describes as the "law of holiness" - separation from sinful people, the rejection of certain actions and things - is turned around in Jesus so that the very acts of separation, superiority, and rejection are in fact the sins!

I believe Jesus is teaching us that *if we put our energy into choosing the good - instead of the negative and largely illusionary energy of rejecting the bad - we will overcome evil in a much better way and will not become evil ourselves*. This is exactly what he does on the cross, and I believe it is at the heart of his message. At our centre in New Mexico, we have taken it as one of our central axioms that "the best criticism of the bad is the practice of the better".

More than anything else, this is how Jesus reformed the laws of religion and undercut the basis for all violent, exclusionary, and punitive behaviour. He became the forgiving victim so we could stop creating victims ourselves. He became the falsely accused one so we could be careful whom we accuse.

<https://cac.org/daily-meditations/the-myth-of-redemptive-violence/>

The Marian Month of October

Pray the Rosary

During the month of October,
the Rosary will be said at
Our Lady Help of Christians, Eltham
every **Wednesday evening at 7:30pm.**

Prayer for peace is what Our Lady requested
and I think it is sorely needed in our world today!



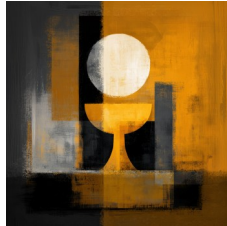
The Month of October is the Rosary
Month,

and in Honouring our Mother,
the Rosary will be said at
St Francis Xavier, Montmorency
on **Tuesday** after Mass
at approximately **10:10am.**

If you know someone who'd like a regular visitor to bring the Eucharist and/or friendship, or if you'd like to volunteer for this ministry please send a request to the Hospitality Group via the Parish Office.

Thank you.

risenchrist.parish@cam.org.au 9435 4742



Celebrating Seniority!

Develop sustained self-reliant futures in overseas communities!

Join Palms International Volunteering for a special session where you'll learn about our [diverse assignments](#) suited

to your qualifications and time of life. Meet past volunteers Wendy and Mick who will share their adventures of life and

OCT INFO SESSION



OCT INFO SESSION

laughter in PNG and Timor Leste, leaving a lasting positive impact on communities. Scan below to register or see palms.org.au/events

Date: Monday 19 October 2026

Time: 5:30 pm – 7:00 pm AEDT

02 9560 5333 palms@palms.org.au

Pray with Pope Leo XIV: One Million Children Praying the Rosary

From 1-7 October, *Aid to the Church in Need* invites you to join with Pope Leo XIV and Catholics worldwide for the *One Million Children Praying the Rosary* prayer campaign, for peace and unity in the world. Families, parishioners, prayer groups, and schools are all encouraged to register to take part!

For free Rosary resources and to register, please scan the QR code or visit: www.acninternational.org/millionchildrenpraying

"When one million children pray the Rosary, the world will change." - Saint Padre Pio



Aid to the
Church in Need
ACN AUSTRALIA NEW ZEALAND

Prayers of the Faithful for 4th Oct 2026 - Twenty-Seventh Sunday in Ordinary Time

Leader: Wine and winemaking create familiar images for us who live in the Yarra Valley region. We see it as an enjoyable venture to drive out to the variety of vineyards at our disposal. Yet, Isaiah and Jesus issue a strong challenge and confront us with our response to, and our stewardship of, God's gifts.

Lord Jesus, guard our hearts and thoughts, keep us mindful of your gifts and lead us, Kindly Light, to respect and honour your creation. *Let us pray to the Lord.*

Lord, hear our prayer.

Lord, you endowed us with the ability to sow and yield good fruit with generosity, yet in our self-centredness, we withhold from our neighbour and concern ourselves with our own needs.

Let us pray to the Lord.

Lord, hear our prayer.

Lord, just as you called St Francis to live with a joyful, uncompromising heart, so, too, you call us to follow in his footsteps.

Let us pray to the Lord.

Lord, hear our prayer.

We pray that Pope Leo continues to reach the hearts and minds of all who hear him.

Let us pray to the Lord.

Lord, hear our prayer.

May the children who celebrate their first eucharist this weekend, begin a journey that carries them faithfully throughout their lives.

Let us pray to the Lord.

Lord, hear our prayer.

We pray for those who are suffering from ill health, especially those named in the bulletin; we pray also for those who are victims of violence and natural disasters. Lord, bring your comfort to all those in need.

Let us pray to the Lord.

Lord, hear our prayer.

We pray for those who have died recently, especially *Kenneth Hall and Mary Nicolaci* and for those whose anniversaries occur at this time, including *Judy McInerney, Gracie Money and Daniel Stevenson*. May they rest eternally in God's loving arms.

Let us pray to the Lord.

Lord, hear our prayer.

Leader: O Christ, our Keystone, you who told us not to worry, but to trust in you, hear our prayers. You who live and reign for ever and ever.

All: **Amen**

Melbourne Synod 2026

What documents are guiding the work of the Melbourne Synod?

The Melbourne Synod is also guided by the work of the universal Church and two key documents guide the Synod process:

1. For a Synodal Church: *Communion, Participation and Mission Final Document (FD)* approved in October 2024. This document represents the culmination of the two-year consultative process that began in 2021 and contains the final summary recommendations from the XVI Ordinary General Assembly of the Synod of Bishops. It was approved for publication by the late Pope Francis and the direction confirmed by Pope Leo XIV.
2. To support the FD, a *Pathways for the Implementation of the Synod 2025-2028 document* has also been produced and the world-wide Church is currently in the implementation phase. Based in the premise that all the baptised share responsibility for its implementation, the key aims of this phase (described as an ecclesial process) include:
 1. to ensure that *every local Church, every parish community will be able to practice synodality within its ordinary pastoral ministry* (p. 7)
 2. to identify 'formation pathways to bring about a tangible synodal conversion in various ecclesial contexts' (FD, no. 9)
 3. to expand possibilities for participation and for the exercise of differentiated co-responsibility by all the Baptised, men and women (FD, no 36)
 4. to listen to a wide variety of contexts in which the Christian community lives and works (Eg schools, universities, hospitals, prisons)
 5. to 'discern the type of conversion culture, relationships and ecclesial practices, and consequently of reform of structures and institutions' (Pathways, p. 19) to strengthen a synodal Church.



Light into the City

Renewing the
spiritual heart of
Melbourne

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



Melbourne Catholic Digest Standing tall

From endings to beginnings

In so many ways, we see God bringing renewal from what is broken and inviting us to trust that grace continues to work even amid uncertainty.

That truth is reflected powerfully in the story of Our Lady of Seven Sorrows in Caveat. Months after bushfire destroyed their beloved church, parishioners gathered on the site for Mass beside what remains: a bell, a grotto and a cross still standing. What was a story of loss became one of resilience and the rebirth of community.

<https://melbournecatholic.org/news/standing-tall-community-gathers-at-fire-torn-church>

A similar note of renewal echoes through Pope Leo XIV's recent visit to France. Speaking under the theme, 'That the world may have life,' he called young people and the wider Church to rediscover Christ as the source of hope and happiness.

<https://melbournecatholic.org/news/pope-leo-xivs-message-of-life-to-french-people>

And we learn that Pope Leo's voice has been remarkably consistent across the decades: thoughtful, compassionate, intellectually rigorous and deeply rooted in the Gospel. A new collection of homilies and talks highlights his longstanding conviction that human development is an integral part of evangelization.

<https://melbournecatholic.org/news/the-authenticity-of-pope-leo-xiv-on-display-in-new-collection>

As we approach the feast of St Francis of Assisi and the end of the Season of Creation we re invited to consider a renewal of heart. Marking the 800th anniversary of the saint's death, Rodrigo Castellanos reflects on Francis' radical commitment to Christ and poses the question Francis left future generations: 'What is ours to do?'

<https://melbournecatholic.org/news/what-is-ours-to-do-st-francis-and-the-radical-call-of-our-time>

<https://melbournecatholic.org/events> www.melbournecatholic.org
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