

Risen



Christ

25th Sunday in Ordinary Time

24 September 2023 - Year A

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



We acknowledge the Wurundjeri people who are the traditional custodians of this land and pay respect to the elders past, present and emerging of the Kulin Nation.

Gospel: Matthew 20:1-16

Jesus said to his disciples: "The kingdom of heaven is like a landowner going out at daybreak to hire workers for his vineyard. He made an agreement with the workers for one denarius a day, and sent them to his vineyard. Going out at about the third hour he saw others standing idle in the market place and said to them, "You go to my vineyard too and I will give you a fair wage." So they went. At about the sixth hour and again at the about the ninth hour, he went out and did the same. Then at about the eleventh hour he went out and found more men standing round, and he said to them, "Why have you been standing here idle all day?" "Because no one has hired us" they answered. He said to them, "You go into my vineyard too." In the evening, the owner of the vineyard said to his bailiff, "Call the workers and pay them their wages, starting with the last arrivals and ending with the first." So those who were hired at about the eleventh hour came forward and received one denarius each. When the first came, they expected to get more, but they too received one denarius each. They took it, but grumbled at the landowner. "The men who came last" they said "have done only one hour, and you have treated them the same as us, though we have done a heavy day's work in all the heat." He answered one of them and said, "My friend, I am not being unjust to you; did we not agree on one denarius? Take your earnings and go. I choose to pay the last-comer as much as I pay you. Have I no right to do what I like with my own? Why be envious because I am generous?" Thus the last will be first, and the first, last.'



Reflection:

Matthew alone includes the parable of the workers in the vineyard in his gospel. He places it immediately after Jesus' saying, "Many who are first who will be last, and the last, first," and concludes it with the same words. In spite of being bookmarked by this axiom, the parable isn't a simple illustration of it. The real point of the story seems to be that God is equally generous to all.

Given a contemporary mindset that evaluates everything in economic terms, the parable has become more provocative rather than less. It offends our ingrained habit of calculating just desserts. This can distort our hearing of the story. The owner of the vineyard has not exploited any of his workers; all are paid the going rate for a day's labour. He has simply chosen to pay those who have worked least the same amount as those who have worked most. He has been remarkably generous.

The parable is open to interpretations that may or may not have been in Jesus' or Matthew's mind. The early workers can be seen as the Jews, the later ones as either "tax collectors and sinners" or as the Gentiles. The risk in this kind of allegorizing is that it may divert attention away from the primary focus: God's generosity. Perhaps the payment of one denarius to each worker implies that the kingdom of God is a gift that cannot be given in part; it is an indivisible blessing, given as a whole.

Precisely because the parable is disturbing, it is likely to be well-remembered. Ministers of the word have the challenge of proclaiming it afresh, complete with all its repetitions.

Break Open the Word 2023

*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

Kerry Mash:

Volunteer

Wed & Fri 10am-3pm

New Website:

www.melbcatholic.org/risenchristparish

Facebook:

[Risen Christ Parish](#)

Risen Christ Parish Bulletin items:

RisenChrist.Parish@cam.org.au

Schools

St Francis Xavier Primary School

Principal: Philip Cachia: 9435 8474

principal@sfxmontmorency.catholic.edu.au

www.sfxmontmorency.catholic.edu.au

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

Acting Principal: Mark Pinkerton: 9439 7824

school@olhceltham.catholic.edu.au

www.olhceltham.catholic.edu.au

RECONCILIATION

available half an hour before
any weekday or weekend Parish Mass.

Collections: 10 & 17 Sep 2023

		OLHC	SFX
Thanksgiving	Cash Electronic	\$617.10 \$4,759.38	\$1,172.00 \$3,406.43
Presbytery	Cash Electronic	\$719.40 \$1,050.00	\$833.05 \$710.00
PRF Collection	Cash Electronic	\$100.00 \$0.00	\$50.00 \$100.00

Stewardship Offering

Month	OLHC	SFX	Total
June	\$6,512.21	\$11,102.37	\$17,614.58
July	\$6,723.74	\$7,906.78	\$14,630.52
August	\$5,401.48	\$9,236.01	\$14,637.49

Risen Christ Parish Calendar of Events

Saturday 23

12:00pm Baptism: Willow

Montmorency

6:00pm Mass

Montmorency

Sunday 24

8:30am Mass

Montmorency

9:30am Morning Tea

Parish House, Montmorency

10:00am Mass & First Eucharist

Eltham

12:00pm Baptism: Benjamin

Eltham

Tuesday 26

9:30am Mass

Montmorency

2:00pm Small Church Community

Montmorency

Wednesday 27

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

Thursday 28

9:30am Liturgy of the Word with Communion

Montmorency

10:30am ASRC Food Collection

Montmorency

Friday 29

9:30am Mass

Eltham

Saturday 30

6:00pm Mass & First Eucharist

Montmorency

Sunday 1 October

8:30am Mass

Montmorency

10:00am Mass

Eltham

Tuesday 3

9:30am Mass

Montmorency

10:00am Craft Group

Montmorency

11:00am Prayer Shawl Ministry

Eltham

2:00pm Small Church Community

Montmorency

Wednesday 4

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

1:00pm Small Church Community

Montmorency

7:30pm Small Church Community

Montmorency

Thursday 5

9:30am Liturgy of the Word with Communion

Montmorency

10:30am ASRC Food Collection

Montmorency

2:00pm Mass

St Vincent's Care, Eltham

Friday 6

9:30am Mass

Eltham

Saturday 7

12:00pm Baptism: Finnley

Montmorency

6:00pm Mass & First Eucharists

Montmorency

Sunday 8

8:30am Mass

Montmorency

10:00am Mass & First Eucharist

Eltham

12:00pm Baptism: Cooper, Rocco

Eltham

Tuesday 10

9:30am Mass

Montmorency

2:00pm Small Church Community

Montmorency

Wednesday 11

6:30am Meditation

Montmorency

9:00am Confirmation Rehearsal

St Patrick's Cathedral

9:30am Liturgy of the Word with Communion

Eltham

Support
Montmorency
Catholic Community
by giving with CDFpay



Support
Eltham
Catholic Community
by giving with CDFpay



SYNOD TO INCLUDE PILGRIMAGE FOR PARTICIPANTS, PRAYER FOR MIGRANTS AND REFUGEES



Organisers have released the schedule for the first assembly of the Synod on Synodality, which will be held at the Vatican next month, revealing plans for a participant pilgrimage and a prayer evening for migrants and refugees. Source: *Vatican News*. <https://cathnews.com/2023/09/22/synod-to-include-pilgrimage-for-participants-prayer-for-migrants-and-refugees>

CHURCH PROVIDES REPORT ON BISHOP SAUNDERS, REJECTS ACCUSATIONS OF LAW BREACH



AUSTRALIAN CATHOLIC BISHOPS CONFERENCE

The Church has rejected “unfounded allegations” made by West Australian politicians that it failed to abide by state’s mandatory reporting laws, saying it takes its reporting obligations seriously. Source: *ACBC Media Blog*. <https://cathnews.com/2023/09/22/church-provides-report-on-bishop-saunders-rejects-accusations-of-law-breach>

NEW ZEALAND BISHOPS URGE POLITICIANS TO FOCUS ON ISSUES, NOT TRIVIA



New Zealand’s Catholic bishops want the politicians elected in the country’s general election on October 14 to focus on issues that matter, instead of the trivia and scandals that dominate public debate. Source: *NZCBC*. <https://cathnews.com/2023/09/22/new-zealand-bishops-urges-politicians-to-focus-on-issues-not-trivia>

‘NIGHT OF THE WITNESSES’ TO HONOUR MARTYRED CHRISTIANS



St Patrick’s Cathedral in Melbourne will host an evening of testimony, prayer and song to honour martyred Christians at the second annual “Night of the Witnesses” in November. Source: *Melbourne Catholic*. <https://cathnews.com/2023/09/22/night-of-the-witnesses-to-honour-martyred-christians>

MAJOR STATE DECISIONS TO BE EXCLUDED FROM COVID INQUIRY



Australia’s COVID-19 inquiry will call on premiers to give evidence about how they worked together during the pandemic but will not have the scope to investigate major decisions they took individually, such as lockdowns and school closures. Source: *The Age*. <https://cathnews.com/2023/09/22/major-state-decisions-to-be-excluded-from-covid-inquiry>

BRISBANE ARCHDIOCESE UNVEILS RAP 2.0



Brisbane Archdiocese has unveiled the second iteration of its Reconciliation Action Plan, which covers the period 2023-2025. <https://cathnews.com/2023/09/22/brisbane-archdiocese-unveils-rap-2-0>



CATHOLIC ARCHDIOCESE OF MELBOURNE

To migrate or to stay

This coming Sunday is World Day of Migrants and Refugees, the theme of which is, ‘Free to choose whether to migrate or to stay’. It’s an opportunity to honour those who have come to Australia seeking a new life and to tell their stories.



Deacon George Piech Meat is from South Sudan and has recently been appointed Chair of the South Sudanese Youth Justice Advisory Group. He shares with us some of his story and how he hopes to help his local community.

<https://melbournecatholic.org/news/deacon-george-piech-meat-supporting-south-sudanese-youth>

We also hear from Fr Nhân Le, who celebrated the silver jubilee of his ordination recently, sharing the gripping story of his escape from communist-occupied Vietnam.

<https://melbournecatholic.org/news/fr-nhan-le-a-life-offered-in-thanksgiving>



Also this week, our World Youth Day pilgrims gathered for the first time since returning from Portugal for a weekend retreat, where they were reminded that ‘it is your turn to be witnesses’.

<https://melbournecatholic.org/news/missionaries-sowers-and-witnesses-wyd-pilgrims-reunite-for-retreat>

The Catholic faithful have been invited to pray for the upcoming synod.

<https://melbournecatholic.org/news/faithful-invited-to-pray-for-the-upcoming-synod>



The Melbourne Catholic Lawyers’ Association met for their annual dinner. <https://melbournecatholic.org/news/catholic-lawyers-association-hosts-annual-dinner>

And Catholic agencies continue to collaborate to encourage respectful and informed dialogue in the lead-up to the upcoming referendum.

<https://melbournecatholic.org/news/as-referendum-approaches-webinar-encourages-one-journey-together>



On Wednesday 27 September, the Melbourne Symphony Orchestra will be honouring Our Lady at St Patrick’s Cathedral with their *Stabat Mater* concert. We talk with the MSO’s 2023 Composer in Residence about the concert and her new setting for this moving 13th-century Marian hymn.

<https://melbournecatholic.org/news/melbourne-symphony-orchestra-to-honour-our-lady-at-st-patricks-cathedral>



Finally, as we prepare to celebrate the feast day of St Matthew the apostle this week, we break open the Gospel of Matthew, offering some hints on how to read it, and how it can speak to us today.

<https://melbournecatholic.org/news/life-within-the-reign-of-heaven-unpacking-matthews-gospel>

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

THE FRANCISCAN WAY

An Alternative Orthodoxy (

Richard Rohr explains that Francis of Assisi (1182-1226) paid attention to different things than the Catholic Church of his time. Eventually, his prophetic witness and emphasis became an “alternative orthodoxy” through the Franciscan tradition. Richard begins:

In the *Legend of Perugia*, one of the earliest accounts of his life, Francis offers this instruction to the first friars: “You only know as much as you *do*.” His emphasis on action, practice, and lifestyle was foundational and revolutionary for its time and remains at the heart of Franciscan alternative orthodoxy. For Francis and Clare, Jesus became someone to actually follow and imitate.

Up to this point, most of Christian spirituality was based in desert asceticism, monastic discipline, theories of prayer, or academic theology, which itself was often based in “correct belief” or liturgical texts, but not in a kind of *practical* Christianity that could be lived in the streets of the world. *Francis emphasised an imitation and love of the humanity of Jesus and not just the worshipping of his divinity.* That is a major shift.

Throughout history, the Franciscan School has typically been a minority position inside of the Roman Catholic and larger Christian tradition, yet it has never been condemned or considered heretical - in fact, quite the opposite. It simply emphasised different teachings of Jesus, new perspectives and behaviours, and focused on the full and final implications of the incarnation of God in Christ. For Franciscans, the incarnation was not just about Jesus but was manifested everywhere. As Francis said, “The whole world is our cloister!”

Francis’ starting place was human suffering instead of human sinfulness, and God’s identification with that suffering in Jesus. That did not put him in conflict with any Catholic dogmas or structures. His Christ was cosmic while also deeply personal, his cathedral was creation itself, and he preferred the bottom of society to the top. He invariably emphasised inclusion of the seeming outsider over any club of insiders, and he was much more a mystic than a moralist. In general, Francis preferred ego poverty to private perfection, because Jesus “became poor for our sake, so that we might become rich out of his poverty” (2 Corinthians 8:9).

I sincerely think Francis found a Third Way, which is the creative and courageous role of a prophet and a mystic. *He basically repeated what all prophets say: that the message and the medium for the message have to be the same thing.* And Francis emphasised the medium itself, instead of continuing to clarify or contain the mere verbal message; this tends to be the “priestly” job, one which Francis never wanted for himself.

Both Francis and Clare saw orthopraxy (“correct practice”) as a necessary parallel, and maybe even precedent, to verbal orthodoxy (“correct teaching”) and not an optional add-on or a possible implication. “Why aren’t you doing what you say you believe?” the prophet invariably asks.

(<https://cac.org/daily-meditations/an-alternative-orthodoxy-2023-09-03>)

THE FRANCISCAN WAY

Letting Go of Churchiness

In the CAC online course The Franciscan Way (<https://cac.org/online-education/the-franciscan-way>), Richard Rohr explains several different emphases in Franciscan alternative orthodoxy: *incarnation instead of redemption, cosmos instead of churchiness, poverty instead of perfection, the bottom instead of the top, the humility of God, and an emphasis on the union of humanity and divinity in Jesus instead of just his divinity.* In response to the question “Which one of these do you think the world is most ripe for at this time?” Richard replies:

I wonder if it isn’t “cosmos instead of churchiness”. There is such a universal disillusionment with churchiness, which is the building and maintenance of churches and services. We’ve overplayed the church card for much of the last thousand years. It’s like the messenger overtook the message. Once we divided Christianity into Catholic, Orthodox and Protestant, all of the individual churches had to prove they were the one true church. All that did was preoccupy us with the churchy conversation, while taking our eyes off the cosmos, off of what was right beneath our feet, in front of our eyes, and the very whole of which we are already a part.

We naturally participate in the universe. We have the reptilian brain, we have the mammalian brain, we have the neocortex. We have the sensate connection with the plant world and the animal world. We’re just involved at every level with this entire universe around us. I’m told that the atoms and molecules that existed at the Big Bang are the same atoms and molecules here right now, and all they’ve done for 13.8 billion years is change form, that nothing dies.

Nothing dies; it just keeps changing form. So, we have a natural foundation for what we call resurrection that isn’t a unique belief of Christianity - it is in the very shape of the cosmos. What this leads us to is a whole new partnership with what we used to negatively dismiss as “mere science”. Sadly, we split the universe when we did that. We said that our form of knowledge was the only true form and all those other knowers were ignorant unbelievers. We can’t do that anymore. We now know that truth is one, and we’re all seeing it from different angles and at different levels. Just because one group uses the vocabulary at one level, and those in our group use the vocabulary at a different level, what right do we have to say our vocabulary is the only true description of the universe?

Religion is no longer a spectator sport, an observing of some distant, far-off truth, but it’s an observing of what is true in me, and what is true in me is true of the cosmos. It’s all one reality. Frankly this makes the job of evangelisation - if we want to use that Christian word - much easier because we’re not bringing in an extraneous message. We’re simply naming *what is*.

(<https://cac.org/daily-meditations/letting-go-of-churchiness-2023-09-04>)



THE FRANCISCAN WAY

At-One-Ment Not Atonement

Franciscan alternative orthodoxy emphasised incarnation more than redemption. Franciscans did not believe that God sent Jesus to earth to die as a substitutionary atonement for our sins. Father Richard summarises:*

In the thirteenth century, the Franciscans and the Dominicans were the church's debating society, as it were. We were allowed to have minority positions in those days. We invariably took opposing positions in the great debates in the universities of Paris, Cologne, and Oxford, and neither opinion was kicked out of the church at that time.

In these debates, Thomas Aquinas (1225-1274) and the Dominicans were being true to the Scriptures, the Jewish temple metaphors of sacrifice, price, and atonement. Many passages can give the impression that a ransom is required. But our Franciscan teacher, Blessed John Duns Scotus (c. 1266-1308), who founded the theological chair at Oxford, said that Jesus' crucifixion didn't solve any problems with God or change God's mind about us. God's mind didn't need changing. Rather, Jesus was changing *our* mind about God!

Duns Scotus built his argument on a New Testament understanding of the pre-existent Cosmic Christ in Colossians, Ephesians, and John's Gospel. Jesus is "the image of the invisible God" (Colossians 1:15), who came forward in a moment of time so we could look upon "the One we have pierced" (John 19:37) and see God's unconditional love - and at the same time, see what humans do to almost everything - and God's unconditional love-response to that.

Duns Scotus firmly believed that God's freedom had to be maintained at all costs. If God "needed" or demanded a blood sacrifice to love God's own creation, then God was not *freely* loving us. Duns Scotus taught that Christ was Plan A from the very beginning (see Colossians 1:15-20; Ephesians 1:3-14; John 1:1-18). Christ wasn't a Plan B after the first humans sinned, which is the way most people seem to understand the significance of Jesus' death and resurrection. The Great Mystery of Incarnation was not motivated by a problem but by *love*.

The Franciscan view grounds Christianity in love and freedom from the very beginning. It creates a coherent and positive spirituality, which draws us toward lives of inner depth, prayer, reconciliation, healing, and universal at-one-ment, instead of any notion of sacrifice, which implies an angry God who needs to be bought off.

On the cross, Jesus bears the consequences of hatred publicly, but in an utterly new way that consists of forgiveness and letting go. We finally call it "resurrection", not just for Jesus' body, but for all of history. A new and possible storyline is set forth. If God and Jesus are not hateful, violent, punitive, torturing, or vindictive, then our excuse for the same is forever taken away from us. Jesus' entire journey told people two major things: that life could have a positive storyline, and that God was far different and far better than we ever thought.

(<https://cac.org/daily-meditations/at-one-ment-not-atonement-2023-09-05>)

THE FRANCISCAN WAY

Its Time for a Franciscan Renaissance

A Franciscan Renaissance would be ecological, nonviolent, economic, and inclusive. - Brian McLaren and Patrick Carolan

CAC teach Brian McLaren joins with Catholic activist Patrick Carolan to call for a renewal of the Franciscan way in Christianity:

We have a proposal that addresses both the crises in the world at large and the crises in the Christian church: the possibility of a *Franciscan Renaissance*...

First, at this time of ecological crisis, the Franciscan legacy is powerfully ecological... We need a spiritual version that integrates love for God and love for our neighbour with love for the earth...

The ecological vision of Francis was about... the interconnectedness of all creation, so that we see every creature as sister or brother...

Second, in this time of violence, this time of school shootings and war in Europe, this time when many politicians seem to believe that the more guns we have the safer we'll be, or the more bombs we have the safer we'll be, we need St. Francis' message and example of nonviolence as never before...

Over the centuries, many forms of Christianity have become religions of fear. But Christianity wasn't always like that. It began as a nonviolent peace movement, a community known for love, a community gathered around a table of fellowship & reconciliation, a people armed with the basin & towel of service, not the bomb & gun of violence. A Franciscan Renaissance would invite us to become, in the language of St. Clare, not violent warriors, but nonviolent mirrors of Christ for others to see and follow.

Third.. The Franciscan vision is deeply economic. Today, a large and larger percentage of wealth is being concentrated in the hands of fewer and fewer individuals and families... St. Francis arose in the early stages of modern capitalism, and he saw its potential dangers. He exemplified an alternative value system where the poor, the leper, and the outcast matter more than money, luxury, and power. Our current economic model places no intrinsic value on creation, except as a source for raw materials that we consume... A Franciscan Renaissance would help us "redeem" - which means to re-assess and revalue - everything, so we rediscover the priceless beauty of the earth and its creatures, including our neighbours and ourselves.

Fourth, we live in a time of exclusion, division, classism, racism, and religious prejudice. We need the example of St. Francis and St. Clare, who clearly modelled deep inclusiveness and solidarity... In this spirit of solidarity, I see that my life and your life are interconnected. I refuse to settle for my own happiness, because my life is in solidarity with yours as my neighbour.

The relationship between Francis and Clare modelled this: we're all equal - male and female, rich and poor, healthy and sick, well-clothed and clothed in rags, Pope and Bishop and lay person. Francis even teaches us to refuse to discriminate between Christian and Muslim, Jew and Atheist, for we all are beloved by God.

(<https://cac.org/daily-meditations/its-time-for-a-franciscan-renaissance-2023-09-08>)



When a disaster strikes, the most vulnerable and marginalised are hit the hardest. Natural disasters and emergencies can devastate communities, and responding rapidly to a crisis is often a matter of life and death.

Caritas

Morocco: <https://www.caritas.org.au/donate/emergency-appeals/morocco-earthquake/>

Libya: <https://www.caritas.org.au/libya>

UNICEF

Morocco: <https://www.unicef.org.au/donate/morocco-earthquake>

Libya: <https://www.unicef.org.au/donate/libya-floods>

Medecins sans Frontiere

Morocco: <https://msf.org.au/article/statements-opinion/morocco-earthquake-msf-teams-mobilise-assess-needs>

Libya: <https://msf.org.au/article/project-news/libya-msf-prepares-medical-response-derna>

Prayers of the Faithful for 24 Sep 2023 — 25th Sunday in Ordinary Time

Leader: Lord God, listen to these prayers offered to you with confidence in your love and compassion.

For the Church: that as the Lord's people we will put our trust and faith in Him, whose ways are not like our ways, and whose thoughts are not as our thoughts. For we are often in error, but He knows what is most needed by each of us.

Let us pray to the Lord.

Lord, hear our prayer.

For our parish community: we pray for our continued strength and growth together in the joy of the Lord, the Risen Christ.

Let us pray to the Lord.

Lord, hear our prayer.

For the world: we pray for the relief of those suffering persecution, injustice, exile and discrimination. We pray for those whose lives are in turmoil because of war, social breakdown and natural disaster, especially in Libya. We pray that leaders around the world will have the wisdom to set aside old grievances and render the help that is needed by the stricken.

Let us pray to the Lord.

Lord, hear our prayer.

For the faithful: in times of trouble, doubt or disunity let us turn with hope to the Lord who hears the cries from the hearts of all who love and fear him.

Let us pray to the Lord.

Lord, hear our prayer.

We pray for all those who are sick, those listed in our bulletin and those everywhere who are near and dear to us. We pray especially for old friends suffering illness, and those receiving debilitating hospital treatments. May God bless and comfort them and their families in any anxiety, and grant them peace and rest as they recover.

Let us pray to the Lord.

Lord, hear our prayer.

We pray for those who have died recently; and for *Mahindra Geronimus* and *Catherine Griffiths* whose anniversaries occur at this time. May perpetual light shine upon them.

Let us pray to the Lord.

Lord, hear our prayer.

Leader: God our Father, hear our prayers and be with us as we journey throughout our lives. We ask this through Jesus, the Risen Christ.

All: Amen



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

Montmorency

For those whose anniversaries are at this time:

Catherine Griffiths

For those in need of healing, remembering especially:

*Emma, Gay, Gayle, Helen, Maurice, Edwinda Bacani,
Perly Bacani, Rita Bevanda, Joan Billings,
Kim Brisbane, Feliksa Chwasta, Pat Collins,
Allan Dooley, Debbie Edgley (nee Vanderwert),
Alana Foulds, Bob Fraser, Leon Gray, Melanie Lam,
Hyuna Lebrero, Cindy Morrissey, Lina Myolan,
Andrew Pighin, Aquatha Spina*

Eltham

For those whose anniversaries are at this time:

Mahindra Geronimus
(6 month anniversary)

For those in need of healing, remembering especially:

*Violetta, Michael Bonicci, Maurice Brosnan,
Shannon Donahoo, Jade McAlear, Ngete Nasser (Africa),
Fiona Rogers, Rosemary Scully, James Sutton,
Sarah Thompson*

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



Please join us for morning tea after 8:30am
Mass in the Parish House. All welcome.



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

Saturday 23rd September 2023

St Francis Xavier, Montmorency, 12:00pm

Willow April Keys

Baptism

Sunday 24th September 2023

Our Lady Help of Christians, 10:00am

Isabella Eve Capicchiano

First Eucharist

Our Lady Help of Christians, 12:00pm

Benjamin Anthony Cochrane

Baptism

Catholic Archdiocese of Melbourne Job Vacancies

Catholic Archdiocese of Melbourne

- **Discipleship Specialist**, Marriage and Family Accompaniment, East Melbourne

Catholic Development Fund

- **Product Support, CDFpay**, East Melbourne

Parish Positions

- **Parish Secretary**, Our Lady of Southern Cross Parish, Clifton Hill
- **Administration Assistant**, Richmond
- **Parish Secretary**, Niddrie
- **Parish Secretary**, Corio

Other Positions

- **Expression of Interest**, Aboriginal Catholic Ministry Victoria Coordinator, Thornbury

<https://melbournecatholic.org/job-vacancies>



CATHOLIC ARCHDIOCESE
OF MELBOURNE

Roster for week ending: 23/24 September

Beckford, Peter	PRYR
Castellanos, Rodrigo	E10:00
Davidson, John	W8:30
Dunell, Linda	E10:00
French, Jossie	CLNR
Haines, Geoff	E10:00
Haines, Jan-Marie	E10:00
Kulkens, Mark	W6:00
Leahy Family	PRSE
Maynes, Phil	W6:00
McAleer, Peter	ASRC
Nolan, Kathleen	C10:00
Plant, Anita	M6:00
Reardon, Kathy	ASE
Skipper, Patsy	LoW-01
Smith, Neil	E10:00
Taylor, Colin	H10:00
Taylor, Trish	H10:00
Turnbull, Mark	H10:00
Turnbull, Pauline	H10:00
Watson, Denis	CLNR
Williams, Peter	R10:00
Wood, Marie	W8:30

Roster for week ending: 30 Sep/1 Oct

Agius, Suzanne	M6:00
Armstrong, Miranda	E10:00
Ballenger, Nima	E10:00
Bowyer, Darrell	ASRC
Bowyer, Rosemary	ASRC
Brincat, Victor	CLNR
Brown, Teresa	M6:00
Capuana, Marisa	LoW-01
Cotter, Anne	W8:30
Donnellan, Denice	E10:00
Dunell, Linda	ASE
Furtado, Lorraine	C10:00
Haines, Geoff	H10:00
Haines, Jan-Marie	H10:00
Leahy, Colin	H10:00
Leahy, Michelle	H10:00
McKenna, John	CLNR
O'Dowd, Elisha	M6:00
Rigg Family	PRSE
Scully, Greg	E10:00
Scully, Greg	R10:00
Scully, Helen	E10:00
Skipper, Patsy	CLNR
Steward, Jeanette	CLNR
Wallace, Kathryn	W6:00
Williams, Anne	PRYR
Williams, Peter	PRYR
Williams, Peter	W6:00
Wood, Marie	W8:30

ASE = Altar Society @ Eltham; C = Commentator; CLNR = Cleaner @ SFX;

E = Euch. Minister; H = Hospitality; R = Reader

LoW-01 = Liturgy of the Word with Communion @ SFX; M = Music;

PRSE = Pilgrim Rosary Statue @ Eltham; W = Minister of the Word



The Voice YES or NO

My name is Jossie French and I am a member of the Montmorency community of our Parish. Many of the people in our community know me and my interest in supporting our Indigenous people. I have worked with ACMV (Aboriginal Catholic Ministry Victoria) as our parish ambassador to the Opening the Doors Foundation.

When Indigenous Leaders were leading both the YES and the NO campaigns I started to wonder which option was the best choice, so looked for more information on the issue.

I tuned into the Zoom sessions that CSSV (Catholic Social Services Victoria) presented and these gave me a much better understanding. If you would like to listen to the recordings, of which each session goes for 1 hour, these are the links:

- Session 1 – Professor Melissa Castan and Sherry Balcombe > *What is the Voice to Parliament all about?*: <https://youtu.be/bRdG8MgcI64>
- Session 2 – Fr Frank Brennan SJ > *The Church, Catholic Social Teaching and engagement with First Nations Peoples* : <https://www.youtube.com/watch?v=bGU8GdOl-c4>
- Session 3 – Uncle Ron Briggs, Esmail Manahan & Cr Anne Dennis > *First Nations Voices: A Panel Discussion*: <https://www.youtube.com/watch?v=aG7bRfOQozc>

I also read The Voice to Parliament Handbook which answered so many questions that I have heard people asking, such as ‘What will the structure be?’

This will be decided with the Government after the community representatives have been selected.

A Voice similar to this has been set up in the past but then has been taken away with changes of Government and that is the reason that ‘The Uluru Statement from the Heart’ requested that it be enshrined in the Constitution, so that it couldn’t be taken away again.

From all that I have read and listened to it is my understanding that the majority of indigenous people want the Voice to happen and my understanding from ACMV is that a Treaty will go ahead eventually with Victoria leading the way. There is already a committee working on this.

I believe that as in the 1967 Referendum it is time that we listened to the majority of our First Nations People.

