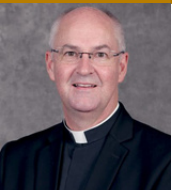




A WORD FROM THE PASTOR..



Contact Us

Parish Priest
Fr David Cartwright
T: 9337 9994
E: Niddrie@cam.org.au
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F: St John Bosco's Catholic Church Niddrie
Parish Office
29 Muriel Street Niddrie Vic 3042
Mon, Wed, Fri 10am-4pm
Charles Meneze, Secretary

Pray With Us

Holy Mass Times

Wednesday - Friday: 9.30am Mass
Saturday: 5pm Vigil Mass
Sunday: 10.30am Mass
Holy Days and Feast Days as announced

Reconciliation (Confession)

Saturday 4.30pm
First Friday 9am, or any time on request
Please call Fr David on 9337 9994

Rosary

Recited at 9am before weekday Mass

Benediction

First Friday after 9.30am Mass

Baptisms

1st Sunday of the month 11.45am, please contact the office. Or by arrangement.

House Blessings/ Anointing of the Sick

Please contact the presbytery

Support Us

Thank you for your generosity toward our parish: physically, spiritually and financially. If you are not a regular contributor, we invite your support- please contact the Parish Office.

Tap and Go machines are available at the weekend Mass in the narthex.
Direct Credits can also be made:

Presbytery Account (1st collection, for clergy and presbytery support)

- BSB:083 -347 Acc No.: 6616 52479

Parish Account (2nd collection, for parish expenses) BSB:083 - 347 AccNo.: 6568 74974

The parish relies solely on your support. We receive no funding from external sources or the Archdiocese. We thank you for your ongoing support which enables us to continue the work of the Gospel.

“God loves a cheerful giver!”

Magnifica Humanitatis

The new encyclical from Pope Leo XIV is an interesting read and very relevant to modern times. The entire document can be accessed at www.vatican.va
A brief summary from www.aleteia.org is below.

Chapter 3: What AI is, and what it isn't (Part 2)

Our task today is not only ethical or technical. It is ecological in the deepest sense, for it concerns a new dimension of our common home. AI is already an environment in which we are immersed, as well as a force with which we must engage. For this reason, merely regulating it is insufficient; it must be disarmed, welcoming and accessible.”

Chapter 4: Truth, work, and freedom

Chapter four is **the most wide-ranging**. It covers disinformation and democracy, the transformation of work by automation, the fragility of families under economic pressure, the dangers of digital addiction, and the exploitation of workers hidden inside AI supply chains.

Surprise: In a passage on modern slavery and the digital economy, Leo XIV formally apologizes—in the name of the Church—for her historical complicity in the institution of slavery. It is a remarkable moment of institutional humility inside a document about the future. Number 176 reads:

It is true that past events cannot be judged anachronistically, as though the moral criteria that matured over time had always been available. Yet neither can we deny or diminish the delay with which both society and the Church came to denounce the scourge of slavery. In antiquity and the Middle Ages many individuals and even ecclesiastical institutions had slaves. Already in the early modern period, the Apostolic See of Rome, responding to requests from Sovereigns, intervened several times in order to regulate and legitimize forms of subjugation, and, in certain cases, the enslavement of “infidels.” It was only in the nineteenth century that a formal, absolute and universal condemnation of slavery was clearly articulated, notably under Pope Leo XIII.

Chapter 5: The Civilization of Love

The final chapter **turns to war**. It is blunt: military spending is rising, ethical limits are eroding, and AI is making lethal decisions faster and more impersonally than ever. Surprise: Leo XIV states clearly that traditional just war theory is now outdated. In a world of autonomous weapons and hybrid warfare, the old framework cannot hold. Diplomacy, dialogue, and multilateralism are the only realistic path forward. Number 192 reads:

Today, more than ever, without prejudice to the right to self-defense in the strictest sense, it is important to reaffirm that the “just war” theory, which has all too often been used to justify any kind of war, is now outdated. Humanity possesses far more effective and capable tools for promoting human life and resolving conflicts, such as dialogue, diplomacy and forgiveness. The use of force, violence and weapons reflects a relational poverty that always has disastrous consequences for civilian populations.

(Continued on next page)

The Vinnies Winter Appeal will take place next weekend 27 - 28 June.

This Saturday we welcome the Grade 6 students to our 5pm Mass as they prepare to make their Confirmation.

The Parish of St John Bosco and the Archdiocese of Melbourne are committed to the care, wellbeing and protection of children, young people and the vulnerable in our community. Protection and the dignity of every person is our responsibility.

Magnifica Humanitatis (continued)

Conclusion: Nehemiah's lesson

The encyclical closes with a practical program: stay faithful to truth, invest in education, cultivate real relationships, love justice and peace. The image is Nehemiah, sleeves rolled up, rebuilding wall by wall.

That, Leo XIV suggests, is what it looks like to be Catholic in the age of artificial intelligence.

Parish News

The Daily readings for Mass are now accessible on the parish website.
Don't forget to 'Like' and Follow us on Facebook:

St John Bosco's Catholic Church Niddrie* and *St John Bosco Young Adults

New to the Faith? Want to Know More?

Are you interested in becoming a Catholic, seeking baptism & reception in the Church? Please contact the Parish Office or speak to Fr David.

Bible Study Group

The parish Bible Study Group is a long-term group which meets regularly for prayer and discussion in the church. All are welcome to join. The next meeting will be Saturday 27 June at 2.30pm. Please join us. No prior knowledge is necessary. Beginners welcome!

St John Bosco's 60th Anniversary of the Opening of the Church

July

Senior Parishioners 'High Tea' and Benediction. Afternoon tea in the hall for our parishioners.

August

Parish Local pilgrimages. An opportunity to visit some different places for prayer and fellowship.



Free call: 1800 257 296
catholicmission.org.au/united



Thank you for your generous support of the Church in Malawi and the communities it serves.

Because of your kindness, children like Yamikani* will have greater access to education, nourishment, and the opportunity to build a hopeful future.

And if you chose to become a Mission Partner with a monthly gift - thank you so much for your ongoing commitment.

To learn more about the work of Catholic Mission in Malawi and around the world, please visit catholicmission.org.au/our-work.

Thank you again for your compassion, and please keep this impactful work in your prayers.

*Name changed for privacy

Our Liturgical Life

Preparation of the Altar and Gifts

The early Christians brought bread and wine from their homes to the church to be used for the Mass and to be given to the clergy and the poor. Today, a similar offering for the parish and the poor is made with our monetary contributions. The priest receives bread and wine brought forward by members of the congregation, keeping the spiritual efficacy and significance of the early church offerings. He then mixes water with the wine and washes his hands. (Mixing water with wine and washing hands are things all Jews did at meals in Jesus' day.) Finally, he invites us to pray that the sacrifice be acceptable to God. We respond "Amen" to the Prayer Over the Gifts.

sdcatholic.org

Our Spiritual Life

Why do people pray?

Many people ask, "Does God respond to my prayers?" The short answer is "yes", but not always in the way we want or expect. This is the challenging part. Sometimes when we pray for something, like the healing of a loved one, or for God's intervention in a terrible situation, God might seem to go quiet or even deaf to our pleas. But the more open we are to the different ways God acts in our lives, the more alert we will become to the ways God responds to our prayers. Prayer, therefore, requires us to "listen" to God – and here we don't mean that you should be expecting a booming voice from the heavens providing you with advice!

From www.cathedralstm.org

We recall in Prayer

Those who are sick
Maurice & Loretta

Recently Deceased
Cathy Ciavarella

Anniversaries and Remembrances
Elizabeth Bonzi; Joan Tierney;
Marguerita Barra; Joe D'Cunha; Vince Rinaldis; Gerald Kavanagh; Fran Neagle; Paul Duffy

Mass Intentions this week

Wednesday: Peace in the Middle East
Thursday:
Friday:
Saturday: families in the parish
Sunday: *Pro populo*

Wisdom of the Saints

Saint John Neumann: "Though God hates sin more than any other thing, he loves us poor miserable sinners. He ardently desires the welfare of our souls as if his own happiness depended on it."

Welcome

Today we welcome Kai and his family as he receives a Welcome and Blessing in preparation for his Baptism in our parish. You might like to accompany us in prayer by offering a 'Hail Mary'.

Baptisms

This weekend we welcome Esther & Rosie, who are to become members of the Church through Baptism. Let us make them welcome and pray for them and their parents and godparents.

Thought for the Week

If men speak ill of you, live so nobody will believe them.



GOSPEL
P. The Lord be with you.
R. And with your spirit.
P. A reading from the holy Gospel according to Matthew.
R. Glory to you, O Lord.

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

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

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

The Gospel of the Lord.
R. Praise to you, Lord Jesus Christ.

HOMILY
I believe in one God, the Father, the Almighty,
Maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ, the only-begotten Son of God,
born of the Father before all ages,
God from God, Light from Light, true God from true God,
begotten, not made, consubstantial with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven: by the power of the Holy Spirit
was incarnate of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried, and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is adored and glorified.
He has spoken through the Prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one baptism for the forgiveness of sins,
and I look forward to the resurrection of the dead,
and the life of the world to come.

PRAYER OF THE FAITHFUL

LITURGY OF THE EUCHARIST

After the priest raises the paten with the bread and prays, and then the chalice, we respond to each prayer:

R. Blessed be God for ever.
P. Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.
R. May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

PRAYER OVER THE OFFERINGS
P. Receive, O Lord, the sacrifice of conciliation and praise and grant that, cleansed by its action, we may make offering of a heart pleasing to you. Through Christ our Lord.
R. Amen.

THE EUCHARISTIC PRAYER
P. The Lord be with you.
R. And with your spirit.
P. Lift up your hearts.
R. We lift them up to the Lord.
P. Let us give thanks to the Lord our God.
R. It is right and just.

PREFACE I-VIII OF THE SUNDAYS IN ORDINARY TIME
After the Preface, we sing or say:

All: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

THE MEMORIAL ACCLAMATION
P. The mystery of faith.
All: We proclaim your Death, O Lord, and profess your Resurrection until you come again.

COMMUNION RITE

P. At the Saviour’s command and formed by divine teaching, we dare to say:
All: Our Father, who art in heaven ...
P. Deliver us, Lord, we pray...
All: For the kingdom, the power and the glory are yours now and for ever.
P. Lord Jesus Christ, who said...
R. Amen.
P. The peace of the Lord be with you always.
R. And with your spirit.
P. Let us offer each other the sign of peace.
All exchange a sign of peace.

LAMB OF GOD
All: Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, grant us peace.

INVITATION TO COMMUNION
P. Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.
R. Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

COMMUNION ANTIPHON Ps 144: 15
The eyes of all look to you, Lord, and you give them their food in due season.

PRAYER AFTER COMMUNION
Renewed and nourished by the Sacred Body and Precious Blood of your Son,
we ask of your mercy, O Lord,
that what we celebrate with constant devotion may be our sure pledge of redemption.
Through Christ our Lord.

THE CONCLUDING RITES

P. The Lord be with you.
R. And with your spirit.
P. May almighty God bless you, the Father, and the Son, ✠ and the Holy Spirit.
R. Amen.
P. Go forth, the Mass is ended.
R. Thanks be to God.

BREAKING OPEN THE WORD

DIVINE PRESENCE

The instruction to the Twelve that concluded last Sunday’s Gospel continues today. Again, the Gospel offers us a missionary mandate and insight. The mission is essentially optimistic because ‘everything that is now covered will be uncovered, and everything now hidden will be made clear.’ No way of life for the disciples, of their missionary commitment and engagement will be lost. It may appear to be covered and hidden but, ultimately and eventually, God’s goodness and the work of the ‘kin-dom’ will be revealed. No longer will the message of the Gospel be spoken in the dark or whispered. It will be proclaimed from the housetops!

The affirmation of the fruitfulness of the missionary task spills over into the way God will care for those on mission—and this is what is addressed also to us: We are looked after by God, in every detail of our lives. As Matthew puts it in the final verses of today’s Gospel, Jesus will affirm us before God.

There is one translation point worth noting in today’s Gospel. What is translated about God’s care of even the sparrows, which is translated as ‘yet not one falls to the ground without your Father *knowing*’, is better and more accurately translated, ‘and not one of them falls to the earth *without your Father*’. It is not about God’s knowledge of the falling sparrow, it is the very *presence* of God accompanying the falling or dying sparrow that is affirmed. That same God accompanies us. There is nothing in our life that happens without God’s presence intimately caring for us. God is joined to us in intimate care and accompaniment. This God we celebrate today in our liturgy!

FR MICHAEL TRAINOR

A SERVICE OF THE SOCIETY OF ST PAULS
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OUR SUNDAY CELEBRATION

TWELFTH SUNDAY IN ORDINARY TIME / A 21 JUNE 2026

DO NOT BE AFRAID. In the face of many attacks Jesus courageously proclaimed the Good News of the kingdom. His courage stemmed from his firm belief in the Father’s love for him. Likewise, the prophet Jeremiah was not destroyed by intense opposition because he knew that his cause was with God. May we also be courageous witnesses to the values of the Gospel knowing that God’s love for us far outweighs any opposition we may encounter.

INTRODUCTORY RITES

ENTRANCE ANTIPHON cf. Ps 27: 8-9
The Lord is the strength of his people, a saving refuge for the one he has anointed. Save your people, Lord, and bless your heritage, and govern them for ever.

GREETING
P. In the name of the Father, and of the Son, and of the Holy Spirit.
R. Amen.
P. The Lord be with you.
R. And with your spirit.

PENITENTIAL ACT
P. Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.
P. Lord Jesus, you have revealed yourself as the way to the Father: Lord, have mercy.
R. Lord, have mercy.
P. You have poured out on your people the Spirit of truth: Christ, have mercy.
R. Christ, have mercy.
P. You are the Good Shepherd, leading us to eternal life: Lord, have mercy.
R. Lord, have mercy.
P. May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.
R. Amen.

GLORIA
Glory to God in the highest, / and on earth peace to people of good will. / We praise you, / we bless you, / we adore you, / we glorify you, / we give you thanks for your great glory, / Lord God, heavenly King, / O God, almighty Father. / Lord Jesus Christ, Only Begotten Son, / Lord God, Lamb of God, Son of the Father, / you take away the sins of the world, / have mercy on us; / you take away the sins of the world, / receive our prayer; / you are seated at the right hand of the Father, / have mercy on us. / For you alone are the Holy One, / you alone are the Lord, / you alone are the Most High, / Jesus Christ, / with the Holy Spirit, / in the glory of God the Father. / Amen.

COLLECT
P. Grant, O Lord, that we may always revere and love your holy name, for you never deprive of your guidance those you set firm on the foundation of your love. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.
R. Amen.

LITURGY OF THE WORD

FIRST READING 20: 10-13
A reading from the prophet Jeremiah.
He has delivered the soul of the needy from the hands of those who are evil.
Jeremiah said:
I hear so many disparaging me,
‘ “Terror from every side!”
Denounce him! Let us denounce him!’
All those who used to be my friends
watched for my downfall,
‘Perhaps he will be seduced into error.
Then we will master him
and take our revenge!’
But the Lord is at my side, a mighty hero;
my opponents will stumble, mastered,
confounded by their failure;
everlasting, unforgettable disgrace will be theirs.
But you, Lord of Hosts, you who probe with justice,
who scrutinise the loins and heart,
let me see the vengeance you will take on them,
for I have committed my cause to you.
Sing to the Lord,
praise the Lord,
for he has delivered the soul of the needy from the hands of evil men.
The word of the Lord.
R. Thanks be to God.

RESP PS Ps 68: 8-10, 14, 17, 33-35. R. v. 14
R. Lord, in your great love, answer me.
1. It is for you that I suffer taunts, / that shame covers my face, / that I have become a stranger to my brothers, / an alien to my own mother’s sons. / I burn with zeal for your house / and taunts against you fall on me. **R.**



2. This is my prayer to you, / my prayer for your favour. / In your great love, answer me, O God, / with your help that never fails: / Lord, answer, for your love is kind; / in your compassion, turn towards me. **R.**
3. The poor when they see it will be glad / and God-seeking hearts will revive; / for the Lord listens to the needy; / and does not spurn his servants in their chains. / Let the heavens and the earth give him praise, / the sea and all its living creatures. **R.**

SECOND READING Rom 5: 12-15
A reading from the letter of St Paul to the Romans.
God’s gift to us is nothing like our sin against him.

Sin entered the world through one man, and through sin death, and thus death has spread through the whole human race because everyone has sinned. Sin existed in the world long before the Law was given. There was no law and so no one could be accused of the sin of ‘law-breaking’, yet death reigned over all from Adam to Moses, even though their sin, unlike that of Adam, was not a matter of breaking a law.

Adam prefigured the One to come, but the gift itself considerably outweighed the fall. If it is certain that through one man’s fall so many died, it is even more certain that divine grace, coming through the one man, Jesus Christ, came to so many as an abundant free gift.

The word of the Lord.
R. Thanks be to God.
GOSPEL ACCLAMATION Jn 15: 26-27
Alleluia, alleluia! / The Spirit of Truth will bear witness to me, says the Lord, / and you also will be my witnesses. / Alleluia!