

Risen Christ



Saints Peter and Paul, Apostles

28 & 29 June 2025 - Year C

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

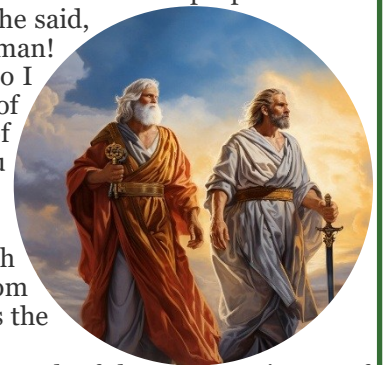


We acknowledge the Wurundjeri people of the Kulin Nation who are the traditional custodians of this land and pay our respect to the elders past, present and emerging.



Gospel - Matthew 16:13-19

When Jesus came to the region of Caesarea Philippi he put this question to his disciples, 'Who do people say the Son of Man is?' And they said, 'Some say he is John the Baptist, some Elijah, and others Jeremiah or one of the prophets.' 'But you,' he said, 'who do you say I am?' Then Simon Peter spoke up, 'You are the Christ,' he said, 'the Son of the living God.' Jesus replied, 'Simon son of Jonah, you are a happy man! Because it was not flesh and blood that revealed this to you but my Father in heaven. So I now say to you: You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it. I will give you the keys of the kingdom of heaven: whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven.'



Reflection - Break Open the Word 2025

The gospel set down for the Vigil Mass last night (John 21) focused on Peter and his faith and served as a kind of commissioning to pastor the flock of the Church. This reading from Matthew's gospel also focusses on Peter and his profession of faith. This time Jesus uses the image of the foundation rock upon which the church is to be built, strong and safe.

Traditionally these two texts lie behind a theology of the Petrine ministry by which we speak of the primacy of the bishop of Rome. The 'keys' are a symbol of power and governance, recognizing of course that all leadership in the Church is a leadership of service. Peter ultimately follows Christ in laying down his life in service of the gospel. Indeed, though we do not hear it read at Mass today, this text is followed in Matthew by Jesus' prophecy of his passion and his injunction *Anyone who would be a follower of mine must renounce themselves, take up their cross, and follow me.*

Michael's Annual Leave

During the week communion services will be run at their normal times as well as on Tuesdays and Fridays.

Please feel free to take advantage of these relaxed and prayerful opportunities offered in the month of July.

(Please check the Parish calendar on page 2 for dates, times and locations.)



Please welcome Fr Terry Bergin, who will be celebrating the weekend Masses with us, Saturday 6pm & Sunday 8:30am at SFX & Sunday 10am at OLHC. He is not available for baptisms during the month of July.



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

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: Philip Cachia: 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: 15 & 22 June 2025

		OLHC	SFX
Thanksgiving	Cash	\$587.00	\$871.00
	Electronic	\$3,753.67	\$3,115.50
Presbytery	Cash	\$1,058.40	\$1,190.50
	Electronic	\$100.00	\$150.00
Thanksgiving / Stewardship Offering			
Month	OLHC	SFX	Total
March	\$8,083.67	\$15,977.50	\$24,061.17
April	\$6,796.67	\$10,257.50	\$17,054.17
May	\$6,846.67	\$7,868.50	\$14,715.17

Risen Christ Parish Calendar of Events

Saturday 28

12:00pm Baptisms: Reilly, Sebastian, Juliette
Jacob, Eva, Mack, Lachlan Montmorency

6:00pm Mass Montmorency

Sunday 29

8:30am Mass Montmorency

10:00am Mass & First Eucharists Eltham

12:00pm Baptism: Audrey, Adelina, Anastasia Eltham

Tuesday 1 July

9:30am Liturgy of the Word with Communion Montmorency

10:00am Rosary Montmorency

10:00am Craft Group Montmorency

11:00am Prayer Shawl Ministry Eltham

2:00pm Bethany Small Church Community Montmorency

Wednesday 2

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

1:00pm Kairos Small Church Community Montmorency

Thursday 3

9:30am Liturgy of the Word with Communion Montmorency

10:30am ASRC Food Collection Montmorency

2:30pm Meditation Eltham

7:00pm Meditation Eltham

Friday 4

9:30am Liturgy of the Word with Communion Eltham

Saturday 5

6:00pm Mass & First Eucharists Montmorency

Sunday 6

8:30am Mass Montmorency

10:00am Mass & First Eucharist Eltham

Tuesday 8

9:30am Liturgy of the Word with Communion Montmorency

10:00am Rosary Montmorency

7:00pm Jordan Small Church Community Montmorency

Wednesday 9

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

Thursday 10

9:30am Liturgy of the Word with Communion Montmorency

10:00am Emmaus Small Church Community Montmorency

10:30am ASRC Food Collection Montmorency

2:30pm Meditation Eltham

7:00pm Meditation Eltham

Friday 11

9:30am Liturgy of the Word with Communion Eltham

Saturday 12

6:00pm Mass & First Eucharist Montmorency

Sunday 13

8:30am Mass Montmorency

10:00am Mass Eltham

Tuesday 15

9:30am Liturgy of the Word with Communion Montmorency

10:00am Rosary Montmorency

10:00am Craft Group Montmorency

11:00am Prayer Shawl Ministry Eltham

2:00pm Bethany Small Church Community Montmorency



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

Montmorency

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

*Pat Hosmer, Siobhan Lappin, Frances McDonald,
Jarrod Mizzi, Cindy & Ed Morrissey,*

Regina Roszczenko (mother of Liz Gray), Jeanne Vanderwert

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

*John Amato, Mary Boyd, Kevin Mannix,
Joan Posar, Margaret Tyrrell (Mash)*

Eltham

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

*Penny Boyce, Ruth Decker, Mary Luttick,
Bernard Murray, Audrey Tunks*

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

*Joe Carbone (1st anniversary), Tony & Elizabeth Corera,
Charles Doroszlay, Janina & Wladyslaw Rygala*

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, 28th June, 2025

St Francis Xavier, Montmorency, 12:00pm

Reilly Patrick Carberry
Sebastian Andrew Carberry
Mack James Moriarty
Lachlan Ross Pollock
Juliette Jane Torres
Jacob Clarke Wade
Eva Joy Ann Wade

Baptism
Baptism
Baptism
Baptism
Baptism
Baptism
Baptism

Sunday, 29th June, 2025

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

Charlotte May Cornwell
Alessandro Iudicone
Henry Carlo Frazzetto
Oscar Colin Chi-Kwong Patterson
Winnie Kathleen Wise

First Eucharist
First Eucharist
First Eucharist
First Eucharist
First Eucharist

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

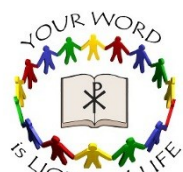
Anastasia Elisabeth Bossaerts
Audrey Elizabeth Davern
Adelina Veronica Panetta

Baptism
Baptism
Baptism

Small Church Communities Celebrating!

Thank you to all who congratulated us. It is never too late if you wish to join a group, or begin one of your own. Thank you to those who have shown interest. Together we are all One in Christ, together building the Kingdom of God among us.

Enquiries: Patsy
ph 0429 439 675



Roster for week ending 29 Jun 2025

Bacani, Brian	W6:00
Beckford, Peter	PRYR
Bowyer, Darrell	ASRC
Bowyer, Rosemary	ASRC
Capuana, Marisa	CLNR
Capuana, Marisa	W6:00
Castellanos, Rodrigo	E10:00
Donnellan, Denice	E10:00
Edwards, Elisabeth	E10:00
Haines, Geoff	R10:00
Hall, Vali	ASE
Heyhoe, Margaret	C10:00
Love, Philip	W8:30
McKenna, John	CLNR
Perera, Sharmaine	H10:00
Roy, Yvonne	E10:00
Scannell Family	PRSE
Smith, Neil	E10:00
Sullivan, Frances	W8:30
Volunteer please	H10:00
Volunteer please	H10:00
Volunteer please	H10:00
Witten, Janine	LoW-01

Roster for week ending 6 July 2025

Davidson, John	PRYR
Dopheide, Marlis	E10:00
Dunell, Linda	ASE
Edwards, Elisabeth	E10:00
French, Jossie	W8:30
Hannon, Genni	ASRC
Hannon, Kevin	ASRC
Iliffe, Yvonne	E10:00
Kenny, Michael	W6:00
Mallia, Anthony	E10:00
Maynes, Phil	W6:00
Reardon, Kathy	E10:00
Renny, Teresa	H10:00
Renny, Tom	H10:00
Stewart Family	PRSE
Taylor, Trish	C10:00
Williams, Peter	R10:00
Wood, Marie	LoW-01 Thu
Wood, Marie	W8:30

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

Sometimes played down or neglected, the miracle at the marriage feast at Cana is rich in signs and symbols that anticipate the Last Supper and the Passion of Jesus / by Margaret Hebblethwaite

What happened at Cana?

This week we celebrated the feast of Corpus Christi, now rather cumbersomely renamed (for the sake of those who were never taught Latin) “The Most Holy Body and Blood of Christ”. The most explicit eucharistic teaching is found in the Fourth Gospel on the day following the Miraculous Feeding: “Those who eat my flesh and drink my blood abide in me, and I in them.” But whereas that miracle had been to provide a huge quantity of bread - the fragments left over from five barley loaves filled 12 baskets - the miracle providing a huge quantity of wine had come earlier, at Cana. And a huge quantity it certainly was, for there were six stone water jars, each holding 20 or 30 gallons, and all were “filled to the brim”. That implies 120 to 180 gallons of wine, enough to make any Christian of a puritanical disposition feel very uncomfortable indeed.

And uncomfortable they were: the German New Testament scholar and Lutheran theologian Martin Hengel admitted that “this miracle story continues to be something of an offence to us exegetes”. Rudolf Bultmann suggested the story might have been derived from the cult of Dionysus. Catholics, fortunately, have never been puritans.

For my part, I love the idea that Jesus’ mother Mariam (to use the original form of here New Testament name) was such a party girl as to have thought it important not to run out of wine. Rejoice Mariam! The poor, whose daily life can be so drab, always put extra resources into celebrations, with decorations, dancing, and with food and drink.

John’s gospel explicitly presents the miracle as symbolic, declaring that “Jesus did this, the first of his signs, in Cana of Galilee.” But in scriptural analysis too little has been made of Cana as a eucharistic sign. We are happy enough to speak of the Eucharist as a “banquet”, but it is not a bread-and-

The Marriage Feast at Cana, c.1500-1504, by Juan de Flandes

ALAMY/JAN DAGNALL



water supper, and without the wine, would we speak of the “eucharistic banquet”? Pay attention all you parish priests who do not yet offer Communion under both kinds.

One writer who did see how the miracle anticipated the Last Supper and Passion was the Austrian poet Rainer Maria Rilke (a non-practicing Catholic). This is from Simon Beattie’s translation of “At Cana”, made for a choral setting:

But at that wedding feast,
when suddenly there was no wine,
she looked across at him...

And then he did it. Later she saw
she had set him on his path:
now he was performing actual miracles,
and the full sacrifice was ordained,
inexorably. Yes, it was written.

But was it time?

It was her: she the trigger
in the blindness of her vanity.

At that table laden with fruit and greens,
she shared in the joy and did not realise
that

with that wine the water of her tears
had turned to blood.

While theologians have not dwelt enough on the sacramental symbolism of Cana, they have generally focused their attention far more on the role of Mariam.

And on this there could not be more disagreement. The judgments expressed are so contradictory that it is hard to believe the writers are talking about the same text.

In terms of traditional Catholic devotion, the dominant interpretation has long been that Jesus is particularly responsive to requests made by his mother. This miracle, says Chris Maunder, is “the basis of later theology: the belief that Mary is an intercessor. In other words, if we pray to her, she will ask Jesus to listen to our prayers and respond to them, just as she represented the wedding host when he had no wine. The idea that we have recourse to an intercessor with Jesus is generally unacceptable to Protestants.”

We can therefore describe Cana as the miracle that Protestants do not like, for two reasons: firstly because it promotes drunkenness, and secondly because it promotes the intercession of Jesus’ mother. We can find plenty of evidence of this dislike in Protestant commentaries, which range from calling it “difficult”, “mysterious”, “strange” and “unnecessary”, to “trivial”, “profane”, “offensive” and “of dubious moral value”. Hengel refers to the opinion of both ancient and modern scholars that “it was not in accord with Jesus’ stature” to

be “in the society of drunkards”. Really? Had they not read Luke 7:34 which presents Jesus as “eating and drinking, and you say: Look, a glutton and a drunkard!”?

When it comes to intercession, what Protestants do not like is the idea that Jesus’ mother is kinder and more responsive than her son, so that our plea is more likely to be granted if we go through her. They are quite right about that, and it would be heretical to suppose that she is more loving than God and listens better to our prayers. But some people find it easier to talk to a woman, especially about deeply emotive experiences. Ah, that is another matter!

Many biblical scholars have been sceptical about Mariam’s role at Cana anyway, for the dialogue is curious. It begins with a statement rather than a clear request by Mariam. In his characteristically delightful style, the Baptist biblical scholar F. Scott Spencer asks if “perhaps Jesus had requested a drink, prompting his mother to say, ‘Sorry, son, it’s all gone’.” But, as Scott Spencer, recognises, Jesus does understand it as a request, and there are three apparent reprimands in his brief reply: “Woman, what concern is that to me and to you? My hour has not yet come.” Firstly, he addresses her as “woman”: this is a perfectly respectful form of address in Greek generally and was used by Jesus to the Samaritan and to Maria of Magdala - one translator (David Bentley Hart) even renders it as “madam”. But it is a little formal as a way of speaking to your mother, and scripture scholars, including the Catholic Raymond Brown, may well be right to interpret it as a way of saying there will be no special privileges to relatives.

Second, he appears to refuse her request, with what St John Chrysostom called a “seeming rebuke”, perhaps in order to “instruct her not to make a request in just this way in future”. Third, he says this is not his “hour”, but then goes ahead and performs the miracle anyway. Maybe he only does so because of Mariam’s follow-up instruction to the servants, “Do whatever he tells you”, which reveals her as an authoritative figure, both towards the servants at the feast and towards Jesus, implying that she is waiting for him to do something.

Gregory of Nyssa and some other scholars, both ancient and modern, have read “My hour has not yet come” differently, as a rhetorical question which inverts the meaning: “Has my hour not now come?” In that case the “hour” is not used in the narrow sense of his Passion (as it is in John 7:30 and 8:20) but in a broader sense, referring to the whole of his divine mission, from starting his ministry to completing it on the Cross.

“There is an enormous amount of Catholic literature on this verse,” wrote

Raymond Brown, “yet most Protestant commentators pass over the verse as if it were unthinkable that Mary played a role in Johannine theology.” If they do mention it, it is usually to make a negative judgment of her role. John Macquarrie called it one of the “moments of misunderstanding between Jesus and his mother”. The ecumenical study group with published *Mary in the New Testament* in 1978 (in which Protestants outnumbered Catholics two to one), concluded that Mariam shows “imperfect faith” and that “she falls into a general category of those who, despite their good intentions, misunderstand Jesus”. Certainly, Jesus’ words in response do not sound like, “Dear mother, whatever you ask of me.”

But more recently, the thrust of modern interpretation, mostly Catholic but including some Protestants, has shifted from seeing Mariam as intercessor in this story, to seeing her as the actor, the initiator, the “trigger” to use Rilke’s word. “It is a woman who is giving the orders in this highly significant setting,” writes Nicholas King. “It is she who has instigated this ‘first of his signs’ that ‘revealed his glory’.”

The difference of emphasis is highlighted by Elizabeth A. Johnson, as she critiques Hans Urs von Balthasar for his misogynistic gender roles, masking as female promotion. Balthasar had said that Mariam secures Jesus’ compliance “precisely by not making a fuss, by her lack of self-will”, and that “as a woman she has her heart where it ought to be and not in her brain”. Johnson observes impatiently, “It defies common sense to interpret Mary’s taking initiative in this story as lack of self-will, her influence over her son as surrender to his will, and her smart observation of need as love divorced from intelligence.” On the contrary: “Far from silent, she speaks; far from passive, she acts; far from receptive to the orders of the male, she goes counter to his wishes, finally bringing him along with her.”

And Johnson expands Mariam’s witness into a liberation theology message: “From this angle, she stands in solidarity with women around the world who struggle for social justice for themselves and their children, especially daughters. ‘They have no wine,’ nor security from bodily violation, nor equal access to education, health care, economic opportunity, nor political power, nor cultural respect because of their race or ethnic heritage.”

The US Jewish scholar Adele Reinhartz sees Mariam emerging “as a figure of prophetic knowledge and authority” such that “her ability to initiate events will reveal Jesus’ glory publicly and become a basis for belief”. The Anglican Elaine Storkey talks of Mariam “overruling” Jesus at Cana. The French Protestant theologian France Quéré is even stronger

in her claim that “Mary gave birth to Jesus; now she is giving birth to Christ”. Quéré interprets Jesus’ words of reluctance as fear of the future, and, unlike Rilke, she thinks Mariam foresaw the long-term consequences of her action: “She calls out to him, discreetly indeed, but her voice is irresistible and her invitation frightening: he must come out of himself to lead the world to its salvation! Like her, he knows the end of his mission from the beginning: she who gave birth to him is leading him to the grave. The wine of euphoria will turn into blood.”

“**Wine to blood**” brings us back to the eucharistic symbolism. In some ways Cana is an even stronger precursor to the Eucharist than the Miraculous Feeding, because there is not just the multiplication of quantities but the actual transformation of substance - water into wine. And the wine is marked not just by quantity but by quality - “the good wine”. We can also note a couple of verbal pointers that further link the miracle to the paschal mystery, and therefore to the Eucharist. There is the introduction: “On the third day there was a wedding in Cana of Galilee.” It is difficult from the preceding chapter to count the days in a way that makes this the third one, for it appears rather to be the fifth day - and even that depends on the impossibility of there being no time lost as Jesus and his new disciples travel from Bethany across the Jordan to Galilee. “On the third day” must be a theological signpost to the Resurrection - the miracle a foretaste of the hour of salvation.

There is another verbal clue at the end of the Cana story when we are told, “the Passover of the Jews was near”. The miraculous feeding also occurred when “the Passover, the festival of the Jews, was near”, and the Last Supper was celebrated “before the festival of the Passover”. Raymond Brown says this Passover dating “does seem to bind the three scenes together” and to aid in associating them “as a symbolic anticipation of the eucharistic bread and wine”. And there may be a backwards glance at Cana in the book of Revelation, which comes from the same theological community as the fourth gospel, in the words, “Blessed are those who are invited to the marriage supper of the Lamb” (19:9).

All in all, there is more food for thought in the Cana story than we have ever suspected. And it will not be lost on the reader that if Cana is indeed a eucharistic sign, and if Jesus’ mother was an initiator and not just an intercessor and recipient, questions may be asked about the restrictions placed on the role of women in the Eucharist today.

Margaret Hebblethwaite is writing a book about the women in the Gospels.

THE RIGHT THING FOR THE WRONG REASON?

Has American intervention in the war between Israel and Iran only added fuel to the fire, or has it promoted the cause of peace? The United States says the latter, not without reason. Western Public opinion (outside the US) seems unsure, with political leaders hesitant to approve or condemn. They are waiting to see what happens next. Bombing a country with which one is not at war - or immediately threatened by - looks like a clear breach of international law. Nevertheless, the US attack might have achieved a positive result, namely severe damage to Iran's nuclear weapons programme and possibly its abandonment for good. But the gamble is a huge one. Iran's desire to possess nuclear weapons has to be seen in the context of its long-stated ambition to eradicate Israel, the "Zionist entity". But its strategic aims are even wider than that. Iran wishes to assert itself as the leader of the Muslim world, not just in the struggle against Israel but against the non-Muslim West led by the "Great Satan", the United States, and its accomplice in crime, the United Kingdom. Israel is seen as their proxy. The origin of its claim to that leadership lies deep in Islamic history, and the decisive split in Islam between Sunni and Shia. Even that was a quarrel about the leadership of Islam, and about who that had passed to after the death of Muhammad in AD 632. The possession of nuclear weapons, alone of all Muslim states, would enhance Iran's claim. With the exception of Iraq (majority Shia but historically

Sunni-led), almost all the Arab states in the Middle East are majority Sunni. Furthermore Iran is not ethnically Arab. Persian history is a story of domination, not partnership, towards its neighbours. It was never part of the Ottoman Empire. This history explains why - in spite of the Iran-Saudi rapprochement brokered by China in 2023 - the Muslim world has not so far rallied to the Iranian flag and seems unlikely to do so. It sees Iran as fomenting trouble wherever there are Shia minorities whose grievances against Sunni-dominated regimes it can exploit. No surprise, therefore, that Israeli politicians say they have received plenty of unofficial encouragement from Arab nations in their war with Iran.

Time and again, Donald Trump has not let moral or legal principles stand in his way. He likes demonstrating US military strength as an extension of his own ego, and does not distinguish between America's interests and his own. And ever since the theocratic regime in Tehran took US diplomats hostage in 1979, US-Iran relations have been marked by mutual distrust and hostility. Iran has amplified that by its proxy wars against a country, Israel, that the US has vowed to defend, using Hamas in Gaza, Hezbollah in Lebanon and the Houthis in Yemen. Indeed, without Iran's meddling, might Gaza still be at peace? So while American foreign policy has never been conducted according to the laws of cricket, there is at least a possibility that history may judge that the US has done the right thing for the wrong reason. Twas ever thus.

MIDDLE EAST / International community urged to pull world back from the 'abyss'

Fears for the worst after US attack on Iran's nuclear sites

The Archbishop of Tehran-Isfahan said last weekend's US attack on Iran "makes us fear the worst, leading us to believe that there are no longer any limits, that anything is possible".

Cardinal Dominique Mathieu OFM Conv, who leads Iran's Latin-rite Catholics, rejected the notion of "achieving peace through war" in reflection published on Monday by the Pontifical Institute for Foreign Missions' Asia News outlet.

"Peace, however, does not mean silencing people out of fear," he said. "Peace is achieved through the peaceful resolution of conflicts, working for justice, reconciliation and human dignity."

In a reflection last week, before the US intervention, Cardinal Mathieu said: "I am not taking sides with any of the parties involved, but it is clear that war is not the solution. It is better that they return to the negotiating table."

Although President Donald Trump declared a ceasefire would begin on Tuesday, both Iran and Israel accused one another of launching attacks after it began.



Cardinal Dominique Mathieu

Speaking after the Sunday Angelus, the Pope called that day's reports of the strikes on Iran's nuclear sites - dubbed "Operation Midnight Hammer" - and of missiles fired by Israel and Iran "alarming".

"Today more than ever, humanity cries out and pleads for peace," he said. "Let diplomacy silence the weapons! Let nations shape their future with works of peace, not through violence and bloody conflicts!"

Pope Leo said the cry for peace "demands responsibility and reasons and must not be drowned out by the roar of weapons or by rhetorical words that incite conflict". He urged the international community to "stop the tragedy of war before it becomes an irreparable abyss".

He added that "no military victory can ever compensate for a mother's pain, a child's fear or a stolen future".

Addressing conditions in the Holy Land, the Pope warned that "the daily suffering of the population - especially in Gaza and other territories - risks being forgotten, even as the need for adequate humanitarian aid becomes ever more urgent".

In the US, the Archbishop of the Military Services Timothy Broglio, who is the president of the US conference of Catholic bishops, prayed for "Almighty God to end the proliferation of acts of war and to inspire dialogue before more innocent people are harmed".

My heart goes out to all victims and also to those whose lives are in danger," he said, offering prayers for US military personnel in the region.

Prayers of the Faithful for 29 June 2025 - Saints Peter and Paul, Apostles

Leader: Pillars of the Church, Peter and Paul, through their faith, have given hope to the world. With faith, then, let us turn towards the Father.

For the Church: that the Church will hold tight in faith to the promise of our Saviour that the gates of Hell will not prevail. Let the Angel of the Lord guide Her steps.

Let us pray to the Lord.

Lord, hear our prayer.

For our parish community: Steadfast God, be with our parish now and forever. Like the Apostle, let us fight the good fight and finish the race. Help us call on you when tried and tempted.

Let us pray to the Lord.

Lord, hear our prayer.

For the world: Righteous God, in these times of uncertainty and strife, help us seek happiness and refuge in You. We remember all those living in the shadow of war famine, and want. In these winter days, we pray also for those without shelter and warmth. We give thanks for all those who help minister to them.

Let us pray to the Lord.

Lord, hear our prayer.

For the faithful: Counsellor God, teach us to pray as we should, that we may be released from always asking and rest our lives in your hands. For you know all our needs before we ask.

Let us pray to the Lord.

Lord, hear our prayer.

For the sick: Gracious God, we pray for the sick, named in our bulletin. Hear these fervent prayers and relieve any anxiety and distress for those coping with ill health or downcast spirits. Grant them your gift of Hope. Bless and give your strength to those who look after them.

Let us pray to the Lord.

Lord, hear our prayer.

We remember everyone who has died recently, and those whose anniversaries we recall at this time, including *John Amato, Mary Boyd, Joe Carbone, Tony & Elizabeth Corera, Charles Doroszlay, Kevin Mannix, Janina & Wladyslaw Rygala, Joan Posar and Margaret Tyrrell*. May the rest in the peace of the Lord.

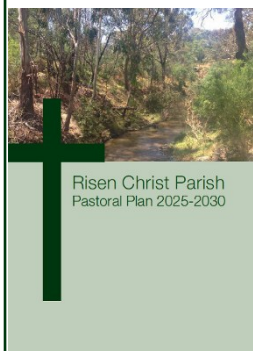
Let us pray to the Lord.

Lord, hear our prayer.

Leader: God our Father, on this feast of the Apostles Peter and Paul, watch over your Church and deign to respond to our prayers. Through Christ our Lord.

All: Amen

Risen Christ Parish Pastoral Plan



This July, we invite the parish to a time of "discernment"- a time to reflect and consider what pillar you feel you might want to contribute to.

In August, we will be holding discussion sessions on each pillar to plan how to activate our parish.

Print copies still available!

- Parish Pastoral Leadership Team



Scarves, Socks & Beanies

Dear Friends of Jesus, in disguise as the homeless and disengaged. Thank you hardly seems adequate for your overwhelming contributions. As I bundle up the beautifully hand knitted thick, warm scarves and beanies, I can hear the needles click-clacking! So caring! For you who have precious donated garments, you have purchased so many warm snow gloves and beanies. **Thank you all** for the warmth of your garments and the warmth of your heart. You are giving to those in dire need, especially in these VERY cold nights and days. Mary OLCH & Patsy SFX



Meditation for Workers

A further opportunity for parishioners to practice meditation in the tradition of The World Community for Christian Meditation founded by John Main OSB is being offered at Our Lady Help of Christians Church, Eltham of a Thursday evening at 7.00pm.

Hopefully it will attract people who can't attend the other times for meditation offered in the parish.

Contact: Barry Caldwell
0419 331 710



WCCM
MEDITATION & COMMUNITY



St Vincent de Paul Society
good works

Winter Appeal 2025 A Big Thank You

In this our Diamond Jubilee year, we thank all parishioners who helped make our 2025 Winter Appeal a success.

Your donations will enable us to help families we visit, on your behalf, who are struggling with the ongoing costs of living, especially keeping warm on these chilly nights.

How to donate to the SVDP appeal:

Envelopes - available in church foyers

Online - www.vinnies.org.au

By Phone - 13 18 12

Direct Transfer -

BSB: 063 003,

A/c No: 1008 1787,

Ref: Montmorency 916 or Eltham

FRIENDSHIP WITH CHRIST THE SPIRITUAL FOUNDATION OF ORDAINED MINISTRY: POPE



When a priest has experienced the joy of truly believing in Jesus Christ and embracing him as a friend, it shows, Pope Leo XIV told priests yesterday.

Source: *OSV News*.

<https://cathnews.com/2025/06/27/friendship-with-christ-the-spiritual-foundation-of-ordained-ministry-pope/>

MORE THAN 5000 VICTORIANS WALK FOR TRUTH



Catholic Social Services Victoria representatives joined more than 5000 people on Wednesday on the final leg of the 500km Walk for Truth from

Portland to Melbourne's Parliament House.

<https://cathnews.com/2025/06/27/more-than-5000-victorians-walk-for-truth/>

SYDNEY ARCHDIOCESE CALLS FOR VOLUNTEERS FOR INTERNATIONAL EUCHARISTIC CONGRESS



The Sydney Archdiocese is seeking volunteers for the International Eucharistic Congress, scheduled to take place in Sydney in 2028.

Source: *The Catholic Weekly*.

<https://cathnews.com/2025/06/27/sydney-archdiocese-calls-for-volunteers-for-international-eucharistic-congress/>

VINNIES WELCOMES QUEENSLAND BUDGET'S SUPPORT FOR HOMELESSNESS



Queensland's Crisafulli Government has handed down its first Budget this week, with Church providers welcoming support for people struggling in

the state's housing crisis.

Source: *The Catholic Leader*.

<https://cathnews.com/2025/06/27/vinnies-welcomes-queensland-budgets-support-for-homelessness/>

DIRECTORY A 'WITNESS TO THE LIVING FAITH OF A PILGRIM PEOPLE'



The Australian Catholic Bishops Conference has announced the release of the latest edition of the *Official Directory of the Catholic*

Church in Australia. Source: *ACBC Media Blog*.

<https://cathnews.com/2025/06/27/directory-a-witness-to-the-living-faith-of-a-pilgrim-people/>

SURVEY SUGGESTS MODERATE USE OF SOCIAL MEDIA THE KEY TO BETTER MENTAL HEALTH



Australian teenagers who spend between one and three hours a day on social media report similar or better health outcomes compared with those

who use social media less, suggesting that moderation may be key, according to a major new survey. Source: *The Guardian*.

<https://cathnews.com/2025/06/27/survey-suggests-moderate-use-of-social-media-the-key-to-better-mental-health/>

Witnesses to Christ

As the Body of Christ, we are called to proclaim and embody the love and hope of Jesus in every encounter, in our families and neighbourhoods, in our workplaces and schools, even in our city street.



On Sunday, almost 4,000 people - a record number - took to the streets of the CBD for the annual Corpus Christi Procession. As the procession slowly, reverently, joyfully, wound its way from St Patrick's Cathedral to Federation Square, onlookers got a

glimpse of the hope and peace to be found in Christ.

<https://melbournecatholic.org/news/love-urgency-and-longing-thousands-gather-for-corpus-christi>



Gearing up for the Jubilee of Priests and Jubilee of Bishops later this week, we delight in the news that Melbournian Deacon John Vespa will be the only Australian among 30 men being ordained to the priesthood by Pope Leo XIV this Friday as part of the

Jubilee celebrations in Rome.

<https://melbournecatholic.org/news/deacon-john-vespa-to-be-ordained-by-pope-leo-xiv>



We also celebrate the news that two Victorian bishops will soon be archbishops, with Melbourne Auxiliary Bishop Tony Ireland being appointed as the new Archbishop of Hobart,

<https://melbournecatholic.org/news/pope-appoints-bishop-anthony-ireland-as-new-archbishop-of-hobart>



and Bishop Shane Mackinlay of Sandhurst soon to take up the role of Archbishop of Brisbane.

<https://melbournecatholic.org/news/pope-leo-appoints-new-archbishop-of-brisbane>



And as the Church's celebration of the Jubilee of Seminarians continues today, we hear from second-year Melbourne seminarian Rohan Prince about what it means to 'live the dream' of pursuing his priestly vocation.

<https://melbournecatholic.org/news/living-the-dream-rohan-prince-on-pursuing-his-priestly-vocation>

Trishna and Moira Kelly

Moira Kelly and her adopted daughter Trishna have a beautiful bond, strengthened by their mutual love of Trishna's twin sister, Krishna. The twins were born conjoined at the head and Moira brought them to Australia for a rare and precarious operation to separate them. Trishna will graduate high school this year and hopes to work in disability services, inspired by her sister and her mum. <https://melbournecatholic.org/news/better-together-trishna-and-moira-kelly>

<https://melbournecatholic.org/events>

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