

Risen Christ



Thirtieth Sunday in Ordinary Time

25 & 26 October 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 - Luke 18:9-14

Jesus spoke the following parable to some people who prided themselves on being virtuous and despised everyone else, "Two men went up to the Temple to pray, one a Pharisee, the other a tax collector. The Pharisee stood there and said this prayer to himself, "I thank you, God, that I am not grasping, unjust, adulterous like the rest of mankind, and particularly that I am not like this tax collector here. I fast twice a week; I pay tithes on all I get." The tax collector stood some distance away, not daring even to raise his eyes to heaven; but he beat his breast and said, "God, be merciful to me, a sinner." This man, I tell you, went home again at rights with God; the other did not. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted."

Reflection - Break Open the Word 2025

The Pharisees often get bad press. They were a respected group of educated lay people dedicated to living good and holy lives.

Jesus in his parable sets up two fictional individuals as extreme opposites.

The words of the Pharisee indicate his endeavours to live an upright life. The problem is his pride. He is smug. He boasts before God of what he thinks he has done by his own efforts, and displays his utter disdain for everyone else, and especially the tax collector he sees there in the Temple. He is exalting himself.

In contrast to the highly-regarded Pharisee is the generally-despised tax collector. He bends down before God acknowledging he is a sinner and pleading for mercy. He is humbling himself.

Then in typical Lukan fashion comes the great and shocking reversal. The Pharisee does not go home at rights with God, the tax collector does! *Those who exalt themselves will be humbled and those who humble themselves will be exalted.*

So the parable is not about sitting in the back seats. It is about the humility of realizing our utter dependence on God's grace and mercy.



R.C.I.A., the Rite of Christian Initiation of Adults is continuing on Monday evenings at 7:30pm in the Gathering Area of Our Lady Help of Christians Church.

If you know of anyone in your family, friendship groups or neighbourhood who might like to begin this "enquiry" time, with no obligation to continue in the process to Easter 2026, please feel free to ask them. **All welcome.**

This parish has a commitment to ensuring the safety of children and vulnerable people in our community. We support the recommendations of the Royal Commission into institutional abuse and pray for all the survivors.



PARISH TEAM & INFORMATION

OUR PEOPLE & OUR CONTACT DETAILS



Parish Priest

Michael Sierakowski - **Moderator**

Michael.Sierakowski@cam.org.au

Parish Office

all correspondence to:
86 Mayona Road,
Montmorency Vic 3094
9435 4742

RisenChrist.Parish@cam.org.au

Kate Kogler:

Parish Secretary
Tue-Fri 9am-3pm

Peter Williams:

Safeguarding Officer
RisenChrist.ChildSafety@cam.org.au

Volunteers

Marisa Capuana: Various

Kerry Mash: Wed & Fri 10am-3pm

www.melbcatholic.org/risenchristparish

Facebook: [Risen Christ Parish](https://www.facebook.com/RisenChristParish)

Risen Christ Parish Bulletin items:

RisenChrist.Parish@cam.org.au

Schools

Holy Trinity Primary School

Principal: Vince Bumpstead: 9431 0888

principal@htelthamnth.catholic.edu.au

www.htelthamnth.catholic.edu.au

Our Lady Help of Christians Primary School

Principal: Rudy Vail: 9439 7824

school@olhceltham.catholic.edu.au

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St Francis Xavier Primary School

Principal: Jo Nolen: 9435 8474

principal@sfxmontmorency.catholic.edu.au

www.sfxmontmorency.catholic.edu.au

RECONCILIATION

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

Collections: 5 & 12 October 2025

		OLHC	SFX
Thanksgiving	Cash	\$277.00	\$739.00
	Electronic	\$1,568.67	\$4,930.00
Presbytery	Cash	\$694.25	\$885.35
	Electronic	\$50.00	\$230.00

Thanksgiving / Stewardship Offering

Month	OLHC	SFX	Total
July	\$5,586.47	\$8,151.50	\$13,737.97
August	\$6,513.67	\$9,149.50	\$15,663.17
September	\$6,600.67	\$11,649.50	\$18,250.17

Risen Christ Parish Calendar of Events

Saturday 25

12:00pm Baptisms: Jack, Grace,
Grace, Amelia & Xavier

Montmorency

6:00pm Mass

Montmorency

Sunday 26

8:30am Mass

Montmorency

10:00am Mass

Eltham

Monday 27

7:30pm RCIA Class

Eltham

Tuesday 28

9:30am Mass & SFX Yr 3

Montmorency

10:00am Rosary

Montmorency

7:00pm Jordan Small Church Community

Montmorency

Wednesday 29

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

7:30pm Rosary

Eltham

Thursday 30

9:30am Liturgy of the Word with Communion

Montmorency

2:30pm Meditation

Eltham

Friday 31

9:30am Mass

Eltham

Saturday 1 November - All Saints Day

6:00pm Mass

Montmorency

Sunday 2 - All Souls' Day

8:30am Mass

Montmorency

10:00am Mass

Eltham

Monday 3

7:30pm RCIA Class

Eltham

Tuesday 4

9:30am Mass

Montmorency

10:00am Rosary

Montmorency

10:00am Craft Group

Montmorency

2:00pm Bethany Small Church Community

Montmorency

Wednesday 5

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

Thanksgiving

Dear Parishioners,

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

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

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

C) EFTPOS terminals

D) thanksgiving envelopes

E) set up payments from credit/debit cards

Thank you for your generous support,
Michael





*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:

*Joan Billings, Nora Edmond, 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:

*Carlo Bergamo, Kevern Billings, Salvatore Cantone, David Engebretson,
Anne Haslam, Petronella (Nelly) Kandelaars, Frank Salmic Snr,
Ivan Skender, Bill Tapley*

Eltham

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

*Stephen Andrew, Sheilah Arneson, Bill Boyce, Penny Boyce, Ruth Decker,
Nora Gorman, Mary Luttick, Bernard Murray, Audrey Tunks*

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

Roster for week ending 26 Oct 2025

Armstrong, Miranda	C10:00
Bacani, Brian	W6:00
Bowyer, Darrell	ASRC
Bowyer, Rosemary	ASRC
Capuana, Marisa	W6:00
Cseh, Ferenc	E10:00
Cseh, Ferenc	H10:00
Cseh, Nika	H10:00
Drljo, Frank	CLNR
Dunell, Linda	E10:00
Haines, Geoff	E10:00
Haines, Jan-Marie	E10:00
Mallia, Anthony	E10:00
Perera, Brian	H10:00
Perera, Sharmaine	H10:00
Reardon, Kathy	ASE
Stewart Family	PRSE
Stone, Nan	CLNR
Sullivan, Frances	W8:30
Williams, Anne	PRYR
Williams, Peter	PRYR
Witten, Janine	LoW-01 Thu
Wood, Marie	W8:30
Zerjal, Frida	CLNR
Zylstra, Diane	R10:00

Roster for week ending 2 Nov 2025

Abina, Agnez	H10:00
Donnellan, Denise	E10:00
Edwards, Elisabeth	E10:00
Furtado, Lorraine	C10:00
Grande, Silvana	H10:00
Hall, Vali	ASE
Kenny, Michael	W6:00
Lucas, Maree	CLNR
Maynes, Phil	W6:00
Reardon, Kathy	E10:00
Reardon, Peter	E10:00
Skipper, Patsy	LoW-01 Thu
Smith, Neil	E10:00
Stephens, Patricia	CLNR
Taylor, Trish	PRYR
Taylor, Trish	R10:00
Zavadil Family	PRSE

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



The Marian Month of October

St Francis Xavier, Montmorency:

a group of Parishioners gather each

Tuesday after the 9:30am Mass

to pray the Rosary, from approximately 10:10am.

Our Lady Help of Christians, Eltham:

we will be praying the Rosary for October

every Wednesday evening from 7:30pm.

All welcome.



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

Saturday, 25th October, 2025

St Francis Xavier, Montmorency, 12:00pm

Grace Ella Finn

Jack Finn

Grace Daisy Miller

Amelia Perry

Xavier Perry

Baptism

Baptism

Baptism

Baptism

Baptism

ASRC FOOD DRIVE TOP NEEDED ITEMS

- Tuna in oil, of any size
- Tinned vegetables (tomatoes, peas, carrots, corn kernels)
- Dried/tinned legumes (beans, chickpeas, red or yellow lentils)
- Coconut cream or milk
- Pasta
- Basmati rice
- Vegetable or olive oil (750ml – 1L)
- Tomato paste
- Asian sauces (soy sauce, chilli sauce, fish sauce, oyster sauce)
- Spices (cumin, turmeric, chilli flakes, coriander, garam masala etc.)
- Honey, peanut butter, jam or tahini
- Instant coffee / black tea bags
- Sweet / savoury biscuits
- Dried fruit and nuts
- Dishwashing liquid
- Laundry liquid/powder (1L/1kg)
- Deodorant/razors
- Shampoo
- Toothbrush/Toothpaste

Laudato si' puts down roots

On the tenth anniversary of Pope Francis' encyclical on care for Creation, Pope Leo left no doubt that he shares the prophetic stance of his predecessor on the urgent need for governments to listen to the cry of the Earth and the cry of the poor / **By Austen Ivereigh**

With global temperatures crashing through the 1.5C limit agreed at COP21 in Paris 10 years ago, and on the eve of another likely-to-disappoint COP in Belém, Brazil, I took a 45-minute train ride south from Rome on 1 October to Castel Gandolfo. I was one of the speakers at the "Raising Hope" conference, organised by the Laudato Si' Movement (LSM) to mark another tenth anniversary: the publication of *Laudato si'*, Francis' great encyclical letter that helped produce the Paris pledge. Why Castel Gandolfo? Because the Vatican-owned papal summer palace and gardens overlooking Lake Albano - which Francis opened to the public as a museum - are now subsumed into a 136-acre eco-village and theme park: the Borgo Laudato Si' (slogan: "Where beauty has put down roots").

And because the Pope is back there: not in the palace, but the Villa Barberini, an elegant house in its grounds where Leo spent time in August and where he now comes each week for down time (he uses the swimming pool there that John Paul II had built), arriving on Monday afternoon and returning on Tuesday, speaking to journalists as he leaves.

The Borgo, a dream of Francis as the world came out of Covid, was entrusted to Cardinal Fabio Baggio of the Vatican's integral human development dicastery. Since last December, however, the man in day-to-day charge is a Mexico-born Chicago priest, Fr Manuel ("Manny") Dorantes. A couple of days after the LSM conference, I visited him with colleagues at the Borgo's "higher education centre", opened by Leo on 5 September, but not yet open to the public. We saw the farm, met the donkeys, horses and cows, admired the splendid accommodation for the chickens and ducks built under Pius XI, and the just-finished huge circular glasshouse (modelled on the colonnades of St Peter's Square) which in the next few months will be full of plants. We took in the newly planted vineyards, and the rows of ancient olive trees, and the solar farm. We were shown the smart buildings where the organic restaurant will be, and the rooms where refugees and vulnerable people



ALAMY/BRAIN LIGHT

such as single mothers will be able to train in skills of growing and harvesting and move on to work at the Borgo.

Castel Gandolfo has always been "a place of respite and renewal for powerful men", Fr Dorantes points out. Roman emperors had their summer residence here until the third century, as did various Roman noble families until the late sixteenth. Urban VIII took it over as his summer residence in 1626, and his successors regularly spent their summers there up until 2013, when Francis decided not to use it but to open it to the public. This wasn't the first time: in January 1944, after Italy was occupied by Nazi forces, when thousands were displaced by the fierce fighting in Castelli Romani, Pius XII, unable to leave the Vatican, ordered Castel Gandolfo to be opened to people seeking refuge, and to be fed from its farm.

No one was asked for a baptismal certificate or quizzed about their loyalties, and among those who sought shelter there were many Jews. Photos from the time show families in wooden shacks and tents lining the famous sculpted gardens; people brought their mules and traps, cows and sheep. A month later, the refugee camp became a field hospital when the Allies dropped a bomb on the college run by Propaganda Fide, killing hundreds. Distraught, Pius

XII opened up the whole property to refugees. In the end, 1,000 came. So, in flinging open its gates, Francis was not just breaking with a tradition, Fr Dorantes told us, but reviving another that few know about. "Francis continued the legacy of Pius in opening the entire property, to make it now definitively a place of environmental sustainability and human dignity."

Fr Dorantes wants the Borgo Laudato Si' to communicate the experience of an incarnate creator God, beginning with those famous sculpted eighteenth-century gardens. Whether kids or cardinals, the reaction is always "Wow!", he says. At which point he asks them to think about what they are seeing, "Now, nature by itself creates beauty, right? It's a jungle. There's beauty in that. But *this* type of beauty can *only* be the result of the collaboration between God, nature and human construct. God *could* have done this by himself, but he chose not to. So God can't do this by himself. Nature can't do this by itself. And we can't do this by ourselves." Garden or farm, cultivation or rewilding: ecological conversion is grasping that we are in partnership with Creation, as fellow creatures of a creator who became one of us. In the famous phrase of *Laudato si'*, all is interconnected.

The LSM conference was at yet another place on the Castel Gandolfo

estate - the Focolare-run Mariapolis Centre. It took place over three days: a mix of panels, workshops, music, prayer and small groups with the aim of celebrating the anniversary of *Laudato si'* and mobilising energies and spirits in advance of COP30. It was co-sponsored by many Church networks and organisations, including Caritas Internationalis, the International Union of Superiors General, the Brussels-based CIDSE family of Catholic social justice organisations, and the ecclesial alliance for integral ecology (ENA), which brings together Church networks that speak up for biomes such as Amazonia and the Congo Basin. On the first day, 1 October, Pope Leo addressed us after brief speeches from the Brazilian environment minister Marina Silva, who will be hosting COP30, and the actor-turned-environmentalist and former governor of California, Arnold Schwarzenegger.

Leo's address, like theirs, highlighted the need for implementation and action: to put pressure on governments to "listen to the cry of the Earth and the cry of the poor: families, indigenous peoples, involuntary migrants and believers throughout the world". Not least because he blessed a block of ancient glacier ice on the podium - which would gently melt during the conference - the address was headline news, the first of a 10-day run of Leo interventions that felt like the true start of the pontificate. They have left no doubt that he stands with the prophetic stances of his predecessor on care for our common home, the dignity of migrants, the seamless-garment approach to life issues and, in *Dilexi te*, a full-throated affirmation of the option for the poor as magisterial mainstream.

Yet there were distinctive notes in Leo's address that suggested a reading of *Laudato si'* in the light of 2025 rather than 2015. He said its analytical power and the potency of its appeal were even more relevant now. And he noted how *Laudato si'* had borne fruit in "reflection groups, academic programmes in schools and universities, and partnerships and projects of various kinds on every continent", moving many dioceses and religious institutes to take action to care for our common home, and in the process giving priority to the poor. But aware that some, including in the Church, were in full-throated denial about the crisis - days earlier, US President Donald Trump had told the United Nations that climate change was "the greatest con job ever perpetrated on the world" - Leo appealed to Catholics for "unity

around integral ecology". It was Church teaching. Now was time to move from talking about it to implementing it.

"What must be done now to ensure that caring for our common home and listening to the cry of the Earth and the poor do not appear as mere passing trends or, worse still, that they be seen and felt as divisive issues?" he asked, then suggested the answer - to see the challenges as being "first and foremost of a spiritual nature: they call for conversion". That meant "returning to the heart"; it was only there "that a true ecological conversion can take place". And this required a shift "from collecting data to caring; and from environmental discourse to an ecological conversion that transforms both personal and communal lifestyles". God, he said, will ask "if we have cultivated and cared for the world that he created (cf. Genesis 2:15), for the benefit of all and for future generations, and if we have taken care of our brothers and sisters (cf. Genesis 4:9; John 13:34). What will be our answer?"

The same stress now on ecological conversion within the Church can be seen in the remarkable joint communiqué - the first of its kind - which the Catholic bishops of the Global South issued over the summer in advance of COP30. "A Call for Climate Justice and the Common Home" commits the Church to promoting "an ecological conversion that transforms the current model of development based on extractivism, technocracy and the commodification of nature" and creating economies based on "joyful sobriety" rather than manic consumption. This means the Churches of Africa, Asia and Latin America committing "to live an integral ecology with justice, peace and prophetic courage", such that they "are not merely witnesses to pain, but seeds of a new future".

Cardinal Jaime Spengler, the Franciscan who heads two ecclesial juggernauts, the Brazilian Bishops' Conference and the Latin American Bishops' Council, CELAM, told the conference that conversion meant listening to the experience and wisdom of indigenous peoples, key interlocutors of the cry of the Earth. Only when we integrate "the worldviews and practices of local peoples" do we dismantle "the disordered anthropocentrism that damages Creation". And it was why the Church in Latin America has dedicated resources to "formation [and] centres of listening", following the synodal maxim that "we must learn to unlearn, in order to relearn".

Spengler described this deep listening, encounter and discernment in the Church as "a multilateralism built from below, at a time of crisis of the multilateralism of the powerful". It is an intriguing phrase. In a time of global multilateral political failure, the Church must now throw itself into ecological conversion to embody and witness to the change the world needs, building from below. (Or, as Leo likes to quote St Augustine: "Let us live well and the times will be good. We are the times.")

The joy of "Raising Hope" was in meeting so many people, organisations, philanthropists and advocates from across the world already engaged in this task. Lorna Gold, executive director of the LSM, likes to quote Francis in *Laudato si'*: "Let us sing as we go. May our struggles and our concern for this planet never take away the joy of our hope." She says of the LSM, "We are not in the nitty gritty of policy and advocacy but about generating hope, which comes about through ecological conversion."

Ten years on from *Laudato si'*, Gold is proud of the hundreds of Catholic organisations that have divested from fossil fuels and the 40,000 animators the LSM has trained to work across the world's dioceses. But they are thinly stretched, often operating against a backdrop of indifference and scepticism that this "eco stuff" isn't really the business of religion. The challenge is fragmentation and disconnection. She sees the task now as to "life each other up", to collaborate across organisations, to magnify the impact. She says we need to be better at challenging our parishes, deaneries and dioceses to take this Church teaching seriously, to listen to our popes, to act and to speak out. It's what "Raising Hope" was modelling: the pledges that the participants agreed on in small groups are what she will take to Belém, to show the world's leaders that the Catholic Church - a major actor in civil society - is undergoing its own ecological conversion, and acting on it, and calling states to act.

I would have liked to hear more detail about how ecological conversion is happening across the Church, to learn what is happening in - to take two outstanding examples - the bishops' conferences of the Philippines and Brazil. Bishop Martin Hayes of Kilmore told us of the spread of Care for Creation groups in Irish parishes and the bishops' commitment that 30 per cent of Church-owned land be "returned to nature" over the next five years. That pledge has focussed minds and triggered initiatives: from

an ecological Rosary to tree-planting guides, solar panels and creation walks, plus parishes getting together to create ponds, hedges and wildflower banks. For Hayes, all this flows from the encounter with Jesus in Creation, and the synodal gift of spiritual conversation that begins by listening to the cry of the Earth, discerns responses and acts on the prompts.

If *Laudato si'* - the most consequential Catholic social teaching since *Rerum Novarum* - was Pope Francis' baby, its midwife was Cardinal Michael Czerny, the Canadian Jesuit who heads the Vatican's Dicastery for Promoting Integral Human Development. It's impossible to measure the road travelled since 2015, and too soon to try, he tells me at the dicastery office in Rome's Trastevere district. But he is impressed by how many dioceses and religious congregations have decided not to use parts of their land for income or as collateral but instead to let nature flourish on it. And he thinks that, 10 years on, *Laudato si'* has already become "a no-brainer". "It's what we do. That's who we are."

And the chilling of the political climate for cooperation, the betrayal of the Paris accords, the populist scorn? Aren't we, in fact, going backwards? "The fact that the view from above suggests massive failure," says Czerny, "does not negate the reality or effectiveness of what is happening from below." He urges me to look up the Global Covenant of Mayors for Climate and Energy - mayors across the world creating nature-positive cities - to see that what might look paralysing at the level of nation states looks incentivising at the local level; and who is to say when the second will galvanise the first? "It's for us to live the Gospel," he adds. "It's up to Jesus when he wants to come back."

Back in Castel Gandolfo Fr Dorantes, custodian of Francis' later *Laudato si'* offspring, is delighted that Pope Leo has made it his own. Cardinal Prevost, as he then was, came out to see the Borgo earlier this year, and "got it straight away". Within 10 days of his election Leo asked to visit the Borgo again. He spent four hours with Cardinal Baggio and Fr Dorantes, and at the end asked them to go "full speed ahead". In early July, he celebrated the new votive Mass for Care of Creation at the Borgo, praising the project as a "laboratory" for experiencing harmony with Creation. Pope Leo has described it as a "seed of hope", a "tangible model" of ecological conversion, and "an example of how

people can live, work and build community by applying the principles of *Laudato si'*".

Leo's backing has encouraged Dorantes to take forward Francis' vision of the Borgo *Laudato Si'* as an inspiration to bishops, one that both shows what is possible and provokes a question: If the Bishop of Rome can give more than half of the land under his control to promoting ecological conversion, what might I do in my diocese? The Borgo is already showing how the encyclical can be put into practice. Take water, for instance. Paragraphs 27-31 of *Laudato si'* say that access to safe, drinkable water is a basic universal right yet water is increasingly turned into a commodity subject to market forces. So the Borgo has rainfall capturing systems that allow water to be purified and recycled, saving 150,000 cubic metres a year which the Vatican will no longer need to take from Lake Albano. And when visitors come, they are given a glass of bottled water, amazed to find it's free.

Soon the Borgo will be the first papal property to be 100 per cent energy-independent through solar faming. This is when agro-voltaic panels are put above the ground and crops such as fruit bushes grown underneath. Dorantes' idea is that people will harvest the fruit, mix it with the milk from the cows and get families to make gelato together. Or they'll go straight to the shop to buy the Borgo's biblical produce - olive oil (3,600 litres this year), cheese, wines (in a couple of years) - or to the organic restaurant opening next year, to sample food that is grown here or comes through a supply chain of local farmers practising *Laudato si'* principles in Albano. The people working in the Borgo will increasingly be made up of vulnerable people - refugees, single mothers and so on - learning farming and hospitality through a vocational school. (Right now, 40 have been trained, ready to take up jobs as the project get going.) Education is key. Fr Dorantes plans hands-on day-long experiences for schools, summer-school partnerships with universities, as well as residentials with business leaders, beginning shortly with 25 CEOs from the textile industry. "Getting a CEO to listen to *Laudato si'* for three days - where does that happen?" he asks.

Ecological conversion is conversion full stop. Francis' genius, thinks Dorantes, was to grasp that humanity needed now to recover the fundamentals: who God is, who we are, what it means to be created, to be part of the created world.

Before God became one of us in

Jesus, he says, God spoke through the prophets; and before them, how did humanity understand the divine except through the mediation of Creation, which generated the wisdom of the indigenous communities? In the arrogance and alienation of our technified world - "we have forgotten that we ourselves are dust of the Earth (cf. Genesis 2:7)", Francis writes - we may think that nature's mediation is superseded. But the truth is that we can make little sense of the *fullness* of revelation if we have lost touch with the *original* revelation, if we can no longer love and care for what God has created. Loving God with all your heart, all your soul and all your strength - "these have been our guiding posts for what conversion means", Dorantes says. "We look to what speaks to the mind, the heart and the body. And we feel this place has all those components for that conversion to occur."

Near the English College in Rome, I catch up with a fellow conference participant, John Arnold, the Bishop of Salford, who years ago turned the grounds of his residence, Wardley Hall in Worsley, into a *Laudato Si'* Centre. He wants to see the Church in England and Wales take on ecological conversion with far more urgency and seriousness.

He is conducting a review of his diocese's buildings and landholdings to see what is possible. "We're at a point where there could be irreparable damage," he says. "We've got to be thinking and praying a great deal about what we can do as a priority."

There are many ways. There is the votive Mass for the Care of Creation; there are prayers of the faithful on Sunday. During the reception process of the Synod, what better topic for a spiritual conversation? There is the *Laudato Si'* Movement website, for connecting individuals with the wider LSM community; and the *Laudato Si'* Action Platform website, for organisations wanting ideas for how to embark on the journey.

And there is the encyclical itself, even after a decade still fresh as dawn dew, ready to be picked up, read and fanned into a flame, calling us to "come out from ourselves", as Francis put it, "to live in communion with God, with others and with all creatures".

Austen Ivereigh's most recent book is *First Belong to God: On Retreat with Pope Francis* (Messenger Publications). He lives on a small farm and plants trees.

Prayers of the Faithful for 26 October 2025 Thirtieth Sunday in Ordinary Time

Leader: God of the poor and humble, the prayers of those who serve God pierce the clouds. Turn your ear to our pleas, and grant that we may always trust in your steadfast love and mercy. We offer our needs and the needs of the world as we pray.

For Pope Leo XIV and all bishops: that their leadership and prayers may show the world the way to peace and reconciliation and that they may hear the cries of the poor.

Let us pray to the Lord.

Lord, hear our prayer.

That we may come before God honestly and humbly, surrendering our pride, and recognising the limits of our strengths and abilities.

Let us pray to the Lord.

Lord, hear our prayer.

We pray for all who received the Sacrament of Confirmation last Sunday: may the Holy Spirit help them to grow in faith, hope and love. May they come to know you as the one true God who loves them without limit.

Let us pray to the Lord.

Lord, hear our prayer.

For all doctors, nurses, and caregivers who answer the call to serve the Lord in the sick and dying: that they be strengthened to continue to use their gifts in the service of life.

Let us pray to the Lord.

Lord, hear our prayer.

For the dignity of all people, especially those who are marginalised or suffering from violence and conflict: that they may find security and peace.

Let us pray to the Lord.

Lord, hear our prayer.

Lord embrace and support all who are experiencing illness and those who care for them, especially those in our parish communities. We ask that you bring them your healing, comfort and peace.

Let us pray to the Lord.

Lord, hear our prayer.

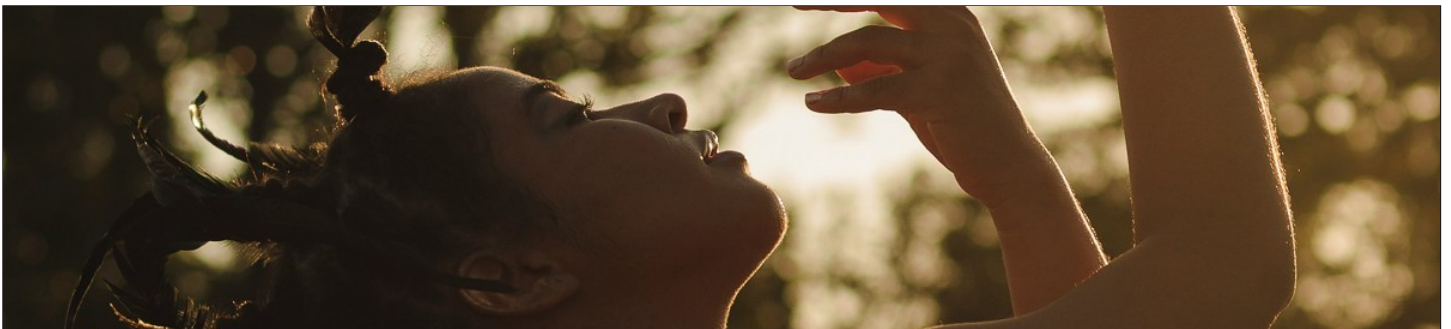
For those who have died recently, and for those whose anniversaries occur at this time, including *Carlo Bergamo, Kevern Billings, Salvatore Cantone, David Engebretson, Anne Haslam, Nelly Kandelaars, Frank Salmic Snr, Ivan Skender and Bill Tapley*. Also, for those who have no one else to pray for them, that they may be welcomed into God's eternal home.

Let us pray to the Lord.

Lord, hear our prayer.

Leader: Loving Compassionate God, we humbly ask for your mercy and that you hear our prayers. We ask this through Christ, our Lord.

All: Amen



CHRISTIANITY IS A LIVING TRADITION Welcoming Change

We are part of a living tradition of action and contemplation, people who have gone beyond the theoretical and are living out this wisdom in their daily lives. Truly, it will take a movement of such people to create a world where everything belongs. - Richard Rohr.

Father Richard Rohr shares his hope that the Holy Spirit will continue to shape the church into a living, evolving tradition:

Christianity isn't done growing and changing. Jesus himself invites us to take things out of our faith-filled "storage room" and discern what is essential, saying, "Every disciple of the kingdom is like a householder who draws out from his storage room, things both old and new" (Matthew 13:52).

We don't want the church or the Christian tradition to become an antique shop just preserving old things. We want to build on old things and allow them to be useful in different ages, vocabularies, and cultures. We want our faith to be ever new, so that it can speak to souls alive and in need right now! Otherwise, the faith we cherish so much stops working and it can't do its job of turning our hearts toward God and toward one another.

I believe it's possible for Christianity to move toward a way of following Jesus that has much more to do with lifestyle than with belief. We don't want to remain an institution focused on certain words and the writing of official documents. We can't remain a church obsessed with maintaining power and illusions of innocence.

What is needed in Christianity today is far bigger than any mere structural re-arrangement. *It's a revolutionary change in Christian consciousness itself.* It's a change of mind and of heart through the ongoing work of the Holy Spirit. Only such a sea-change of consciousness - drawing from the depths of the Great Ocean of Love - will bear fruits that will last.

I believe the teaching of contemplation is absolutely key to embracing Christianity as a living tradition. If we settle for old patterns of habitual and reactionary thought, any new phenomenon that emerges will be just one more of the many reformations in Christianity that have characterised our entire history. The movement will quickly and predictably subdivide into unhelpful dualisms that pit themselves against one another like Catholic or Protestant, intellectual or emotional, feminist or patriarchal, activist or contemplative - instead of the wonderful holism of Jesus, *a fully contemplative way of being active and involved in our suffering world.*

We can be grateful and content to let our historic churches and denominations take care of the substructures and the superstructures of Christianity. Some church communities are gifted and called to that, but most are not. Our churches have trained us, grounded us, and sent us on this radical mission. We will keep one happy foot in our mother churches, but we have something else that we must do and other places that we must also stand. We have no time to walk away from anything. We want to walk toward and alongside.

<https://cac.org/daily-meditations/welcoming-change/>

REPORT SAYS VIOLATIONS OF RELIGIOUS FREEDOM INCREASING EVERY YEAR



Religious freedom is not only a fundamental and essential human right, "it is also a pathway to truth and deeper communion with God and

neighbour," Vatican Secretary of State Cardinal Pietro Parolin said yesterday. Source: CNS.

<https://cathnews.com/2025/10/22/report-says-violations-of-religious-freedom-increasing-every-year/>

CATHOLIC SAFEGUARDING WELCOMES APPOINTMENT OF NEW CHILDREN'S COMMISSIONER



Australian Catholic Safeguarding Ltd has welcomed the appointment of Deb Tsorbaris as the new National Children's Commissioner and acknowledged the federal Government's ongoing commitment to safeguarding children and young people.

<https://cathnews.com/2025/10/22/catholic-safeguarding-welcomes-appointment-of-new-childrens-commissioner/>

VISITING BISHOP SHARES MISSION MESSAGE



Zambian Bishop Edwin Mulandu celebrated the World Mission Sunday Mass at St Stephen's Cathedral in Brisbane on Sunday, gathering

parishioners and friends of Catholic Mission for this day dedicated to the missionary work of the Church.

<https://cathnews.com/2025/10/22/visiting-bishop-shares-mission-message/>

PROPOSED AMENDMENT TO MARRIAGE ACT DEFEATED IN NSW PARLIAMENT



Legislation that would ensure the legal validity of religious marriages has been narrowly defeated in a 16-20 vote of the New South Wales Legislative

Council. Source: *The Catholic Weekly*.

<https://cathnews.com/2025/10/22/proposed-amendment-to-marriage-act-defeated-in-nsw-parliament/>

EUTHANASIA CRITIC SAYS ACTING ETHICALLY CENTRAL FOR EFFECTIVE HEALTH CARE



Emergency physician Stephen Parnis will tell medical and health professionals why acting ethically, even if it comes at a personal or professional cost, is

central for safe, effective health care.

Source: ACU.

<https://cathnews.com/2025/10/22/euthanasia-critic-says-acting-ethically-central-for-effective-health-care/>

'HOT CUP OF CHOCOLATE BEFORE YOU GO TO BED' CELEBRATES FOURTH ANNIVERSARY

Launched in the midst of the COVID pandemic, Canberra-Coulburn Archdiocese's online Rosary has just celebrated its fourth anniversary - and it's still going strong. Source: *Catholic Voice*.

<https://cathnews.com/2025/10/22/hot-cup-of-chocolate-before-you-go-to-bed-celebrates-fourth-anniversary/>

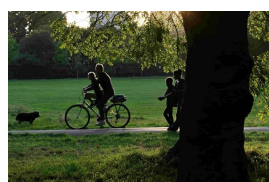
FOSTERING A DEEP RESPECT FOR LIFE A gift from God

From its earliest days, the Church has taught that every human life is a unique gift from God and - even in the midst of suffering, hardship or ill health - something to be treasured.



On Friday, following the Victorian bishops' recent statement on proposed changes to Victoria's euthanasia laws, Archbishop of Sydney Anthony Fisher OP delivered the annual Nicholas Tonti-Filippini Oration in Melbourne, lamenting an 'erosion of the sanctity of life doctrine in our law and professional ethics' and calling for a renewed 'culture of life', in which 'generous acts of protection and nurture' help create what St John Paul II envisioned as a 'civilization of life and love'.

<https://melbournecatholic.org/news/the-prescience-of-evangelium-vitae-in-todays-australia>



At a recent international webinar co-sponsored by ACU's Plunkett Centre for Ethics, eminent American scholar Prof Tyler J VanderWeele explored some of the ways a Christian perspective on health might enrich and expand current medical understandings

of what good health and a flourishing life look like.

<https://melbournecatholic.org/news/body-and-soul-webinar-explores-a-christian-vision-for-health-and-human-flourishing>



And last week, at the final Melbourne Catholic Professionals' luncheon for the year, prominent Catholic business leader John Ralph AC reflected on the gift of his own life, and on the many wonderful opportunities to serve that God has provided along the way.

<https://melbournecatholic.org/news/nobody-has-a-monopoly-on-wisdom-in-conversation-with-john-ralph-ac>

NEW SAINTS SHOW COURAGE TO DEFEND FAITH, HELP THOSE IN NEED, POPE SAYS

Holiness flourishes in those who serve the weakest, and Christians should defend the truths of the faith, no matter the cost, Pope Leo XIV said, highlighting key traits of the new saints he proclaimed last Sunday. This included St Peter To Rot, a martyred lay catechist from Papua New Guinea - the country's first saint.

<https://melbournecatholic.org/news/new-saints-show-courage-to-defend-faith-help-those-in-need-pope-says>

PILGRIMS WITH PRAMS: A JUBILEE JOURNEY TO ROME

Every 25 years, pilgrims pour into Rome for the Jubilee Year, walking through the Holy Doors in search of forgiveness, renewal and inspiration. This year, amid the tide of faithful, Sam Rebbechi and his young family left the comfort of Melbourne to undertake an overseas pilgrimage, discovering that even when things don't go to plan, God still meets us in surprising ways.

<https://melbournecatholic.org/news/pilgrims-with-prams-a-jubilee-journey-to-rome>

<https://melbournecatholic.org/events>

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