

# Risen Christ



Twenty-Ninth Sunday in Ordinary Time

18 & 19 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.



Congratulations to all who celebrate their Confirmation this weekend:

**Sunday 19th October 2025 Confirmation at St Patrick's Cathedral, 2:30pm**

- ~ Grace Charlotte Abbey ~ Ffion Milli Allen ~ Emmabelle Angelucci ~ Ava Lillian Antoniou ~  
~ Sebastian Edwin Armstrong ~ Poppy Anne Blair ~ Tahlia Marie Bonaccorso ~  
~ Grace Louise Brannigan ~ Natalie Grace Bremner ~ Owen Johnson Bryce ~  
~ Davia Anabella Casamento ~ Matisse Lola Cassai ~ Noah Jensen Cassai ~ Mia Ava Champion ~  
~ Sienna Margaret Wallace Cocks ~ Violeta Elena Coddou ~ Charley Olivia Conte ~  
~ Orlando Giovanni Cucinotta ~ Anna Rose Cusack ~ Harry Leo Cusumano ~  
~ Charlotte Elizabeth Dahne ~ Sidney William Dalton ~ Lucas Francesco D'Amico ~  
~ Kainen Luke De Livra ~ Adele Eleni De Luis ~ Sienna Mary Dean ~ Kyla Hyo-Jin Delgado-Hwang ~  
~ Quinn Isaac Dikranis ~ Lexi Eve Drohan ~ Noah Tom Duczmal ~ Rhys David Duggan ~  
~ Harrison Flynn Evans ~ Luca James Farbrother ~ Jessica Grace Fenech ~  
~ Ayden Paolo Fiasco-Jones ~ Audrey Rose Flood ~ Thomas James Gallacher-Niblett ~  
~ Madison Shadi Garshasbi ~ Oliver Charles Graham ~ Darlie Gunn ~ Evie Eileen Grace Hannon ~  
~ Ruby Anne Harvey ~ Mia Jane Hewitt ~ Jemma Louise Horgan ~ Majella Anne Humberstone ~  
~ Riley Nathan Ibbott ~ Annika Rose Jackson ~ Charlotte James Sanguineto ~ Benjamin James Jones ~  
~ Zara Michelle Kalnis ~ Lily Tess Karakaltsas ~ Poppy Eve Keane ~ Lucy Carol Kelman ~  
~ Jaxton Jeffrey Kent ~ Vivienne Anna Lo Presti ~ Sebastian John Lorenzini ~ Damian Lukic ~  
~ Zoe Elizabeth Marmo ~ Niamh May Meann ~ Olivia McDonald ~ Charlotte Marion McDonnell ~  
~ Claudia Juliana McParland ~ Sienna Renee McPhee ~ Tahlia Willow McPhee ~  
~ Matilda Hazel Meakin ~ Ari Levi Miers ~ James William Mithen ~ Oscar James Molloy ~  
~ Helena Penelope Ashton Natoli ~ Madeline Isabel Nealy ~ Ava Lauren Norman ~  
~ Archie William O'Connell ~ Finlay Rose Parke ~ Juliet Violet Pilbeam ~ Braiden Robert Potts ~  
~ Alexander Pysk ~ Amelia Antonia Reginato ~ Noah Edmund Reynolds ~ Camden Dain Ross ~  
~ Gianluca Saviane ~ Ryan Murphy Scannell ~ Brooklyn George Smarrelli ~  
~ Willow Elizabeth Jackson Spence ~ Mitchell Porter Stevens ~ Georgia Janet Studwick ~  
~ Xavier Ross Suckling ~ Emmanuelle Ava Thompson ~ Nicolas Joseph Toscano ~ Rhy Asher Turner ~  
~ Nicholas Van Campfort ~ Noah James Webb ~ Lily-Anne Jane Weller ~ Aaron Manuel Wheeler ~  
~ Mason Chi Wong ~ Claudia Zinga ~ Elijah Jason Zoroje ~

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](mailto:Michael.Sierakowski@cam.org.au)

#### **Parish Office**

all correspondence to:

86 Mayona Road,  
Montmorency Vic 3094  
9435 4742

[RisenChrist.Parish@cam.org.au](mailto:RisenChrist.Parish@cam.org.au)

Kate Kogler:

**Parish Secretary**

Tue-Fri 9am-3pm

Peter Williams:

**Safeguarding Officer**

[RisenChrist.ChildSafety@cam.org.au](mailto:RisenChrist.ChildSafety@cam.org.au)

#### **Volunteers**

Marisa Capuana: Various

Kerry Mash: Wed & Fri 10am-3pm

[www.melbcatholic.org/risenchristparish](http://www.melbcatholic.org/risenchristparish)

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

Risen Christ Parish Bulletin items:

[RisenChrist.Parish@cam.org.au](mailto:RisenChrist.Parish@cam.org.au)

#### **Schools**

**Holy Trinity Primary School**

Principal: Vince Bumpstead: 9431 0888

[principal@htelthamnth.catholic.edu.au](mailto:principal@htelthamnth.catholic.edu.au)

[www.htelthamnth.catholic.edu.au](http://www.htelthamnth.catholic.edu.au)

**Our Lady Help of Christians Primary School**

Principal: Rudy Vail: 9439 7824

[school@olhceltham.catholic.edu.au](mailto:school@olhceltham.catholic.edu.au)

[www.olhceltham.catholic.edu.au](http://www.olhceltham.catholic.edu.au)

**St Francis Xavier Primary School**

Principal: Jo Nolen: 9435 8474

[principal@sfxmontmorency.catholic.edu.au](mailto:principal@sfxmontmorency.catholic.edu.au)

[www.sfxmontmorency.catholic.edu.au](http://www.sfxmontmorency.catholic.edu.au)

## RECONCILIATION

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

### Collections: 5 & 12 October 2025

|                     |            | OLHC       | SFX        |
|---------------------|------------|------------|------------|
| <b>Thanksgiving</b> | Cash       | \$277.00   | \$739.00   |
|                     | Electronic | \$1,568.67 | \$4,930.00 |
| <b>Presbytery</b>   | 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 18**

6:00pm Mass

Montmorency

### **Sunday 19**

8:30am Mass

Montmorency

10:00am Mass

Eltham

2:30pm Confirmation Mass

St Patrick's Cathedral

### **Monday 20**

7:30pm RCIA Class

Eltham

### **Tuesday 21**

9:30am Mass

Montmorency

10:00am Rosary

Montmorency

10:00am Craft Group

Montmorency

11:00am Prayer Shawl Ministry

Eltham

2:00pm Bethany Small Church Community

Montmorency

### **Wednesday 22**

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

7:30pm Rosary

Eltham

### **Thursday 23**

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

### **Friday 24**

9:30am Mass

Eltham

### **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

## Thanksgiving

Dear Parishioners,

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

- scan the QR code (<https://bit.ly/45ifhRp>) & you can donate to any Parish finance campaign including Thanksgiving, Presbytery Offerings, baptisms etc.
- cash/coins in the collection baskets at each church
- EFTPOS terminals
- thanksgiving envelopes
- 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:

*Nora Edmond, Pat Hosmer, Siobhan Lappin, Frances McDonald,  
Jarrod Mizzi, Cindy & Ed Morrissey, Regina Roszczenko (mother of Liz Gray),  
Barney Steward, Jeanne Vanderwert*

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

*Sylvia Bergamo, Kevin Boyd, Peppino Costanzo,  
Barrie Edwards, Joe McKinley*

### **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](mailto:RisenChrist.Parish@cam.org.au).

### **Roster for week ending 19 Oct 2025**

|                          |            |
|--------------------------|------------|
| Beckford, Peter          | PRYR       |
| Capuana, Marisa          | CLNR       |
| Capuana, Marisa          | LoW-01 Thu |
| Donnellan, Denice        | E10:00     |
| Dopheide, Marlis         | E10:00     |
| Dunell, Linda            | ASE        |
| Extross-Simoes, Jeanelle | H10:00     |
| Maloney, Nigel           | W6:00      |
| McKenna, John            | CLNR       |
| McKinley, Michael        | W8:30      |
| Northrop, Greg           | E10:00     |
| Ramsdale, John           | W8:30      |
| Reardon, Kathy           | E10:00     |
| Scannell Family          | PRSE       |
| Scully, Greg             | C10:00     |
| Smith, Neil              | E10:00     |
| Stone, Nan               | W6:00      |
| Volunteer please         | H10:00     |
| Volunteer please         | H10:00     |
| Volunteer please         | H10:00     |
| Williams, Peter          | R10:00     |

### **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     |

**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.



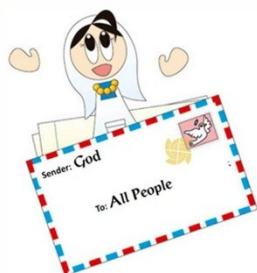
**St Vincent de Paul Society**  
*good works*

The presidents of the 10 **St Vincent de Paul Society** conferences  
within the Diamond Valley region invite all  
Conference Members, Vinnies, Education volunteers & all  
Parishioners

to our *2025 Festival Mass*  
to be held at **St Mary's, Greensborough**,  
next Tuesday, 21st October, at 7pm.

Three new presidents from Alphington, Diamond Creek and  
Greensborough will be commissioned to lead their conferences.

A light supper, provided by members of the Montmorency and  
Greensborough conferences will be served.



### **Mary, Letter from Christ**

Discover the role of Mary in God's Plan of Salvation and her place in  
the Church as a role model in evangelisation. Be equipped  
to respond to objections in relation to Marian doctrines.

**Zoom** over 4 Wednesdays, 22 & 29 Oct, 5 & 12 Nov,

7-9pm Aus Eastern Daylight-Saving Time

Donation only. Book by 21.10.25 using QR code:

Or: <https://www.trybooking.com/DGNJP>



The course is offered by the Catholic School of Evangelisation. Enquiries: Sandra 0429 167 879



# A Pastoral Letter to the Catholics of Victoria on Euthanasia and Assisted Suicide

Dear sisters and brothers in Christ,

In the next few weeks, the Victorian Parliament will be asked to debate a Bill that would further weaken protections for vulnerable patients and reduce protections for medical practitioners who conscientiously object to euthanasia and assisted suicide.

We are writing today to ask you to contact your local Members of Parliament and urge them to vote against this Bill.

As the late Pope Francis reminded us, *“euthanasia is often presented falsely as a form of compassion. Yet ‘compassion’ ... does not involve the intentional ending of a life, but rather the willingness to share the burdens of those facing the end stages of our earthly pilgrimage.”*<sup>1</sup>

The Government’s Bill seeks to remove many of the limited protections offered by Victoria’s so-called ‘voluntary assisted dying’ (VAD) laws. The changes would, for the first time, allow medical practitioners to raise euthanasia and assisted suicide with patients who have never asked about it – patients who may be at their most vulnerable. The changes would also force medical practitioners who conscientiously object to euthanasia and assisted suicide to provide patients with information about euthanasia and assisted suicide – as determined by the Government.

As Pope Francis explained, *“our religious convictions offer a more profound understanding of illness, suffering and death, seeing these as part of the mystery of divine providence and, for the Christian tradition, a means towards sanctification. At the same time, the compassionate actions and respect shown by dedicated medical personnel and caregivers have often created the possibility for those at the end of their lives to find spiritual comfort, hope and reconciliation with God, family members and friends.”*<sup>2</sup>

As Catholics, we stand united in this conviction with many people of good will from other Christian communities and from other religions. Earlier this year, a group of religious leaders from Christian, Muslim, Hindu and Sikh communities united in calling on the Victorian Government to abandon its proposed changes to VAD laws. As the leaders made clear, *“we do not believe euthanasia or assisted suicide can ever be made safe – since they involve acts that are unsafe in their very essence.”*

Instead of attempting to expand euthanasia and assisted suicide, we urge Members of Parliament to continue expanding access to good palliative care to all Victorians, particularly for those in the regions.

<sup>1</sup> Holy See, *Message of the Holy Father to the participants in the Symposium “Towards a Narrative of Hope: an International Interfaith Symposium on Palliative Care”*, 22 May 2024, [press.vatican.va/content/salastampa/en/bollettino/pubblico/2024/05/22/240522a.html](https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2024/05/22/240522a.html)  
<sup>2</sup> Ibid

Palliative care provides holistic care to people living with terminal illness or who are close to death. It maximises comfort and support, seeking to address psychological, social, emotional, cultural and spiritual needs as well as attending to distress and relieving pain. We are fortunate to have high-quality palliative care in Australia, with testimony from palliative care physicians making clear that it is extremely rare for pain to be unrelievable in this day and age.

The late Pope also offered particular words of encouragement that we repeat today to those dedicated nurses, doctors, carers and other health professionals who support patients at the end of their lives, *"your service is important – I would even say essential – in helping the sick and dying realize that they are not isolated or alone, that their lives are not a burden, but that they always remain inherently valuable in the eyes of God (cf. Psalm 116:15) and united to us by the bonds of communion."*<sup>3</sup>

You can find your local state parliamentarians here: <https://findelectorate.parliament.vic.gov.au>

The Australian Bishops have published a document to guide priests, chaplains and pastoral workers who are asked to provide pastoral support to Catholics who are considering euthanasia, *To Witness and to Accompany with Christian Hope*. You can find a copy of this document here: [www.bit.ly/WitnessandAccompany](http://www.bit.ly/WitnessandAccompany)

A copy of the joint letter and submission by faith leaders to Victorian parliamentarians can be found here: [www.bit.ly/EuthanasiaBill](http://www.bit.ly/EuthanasiaBill). It provides further information about the changes canvassed by the Government.

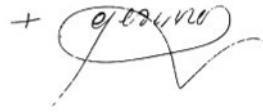
Yours sincerely in Christ,



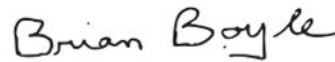
**Most Reverend Peter A Comensoli DD**  
Archbishop, Catholic Archdiocese of Melbourne



**His Eminence Mykola Cardinal Bychok CSsR**  
Eparch, Eparchy of Saints Peter and Paul of Melbourne for  
Ukrainian Catholics in Australia, New Zealand and Oceania



**Most Reverend Greg Bennet DD**  
Bishop, Catholic Diocese of Sale



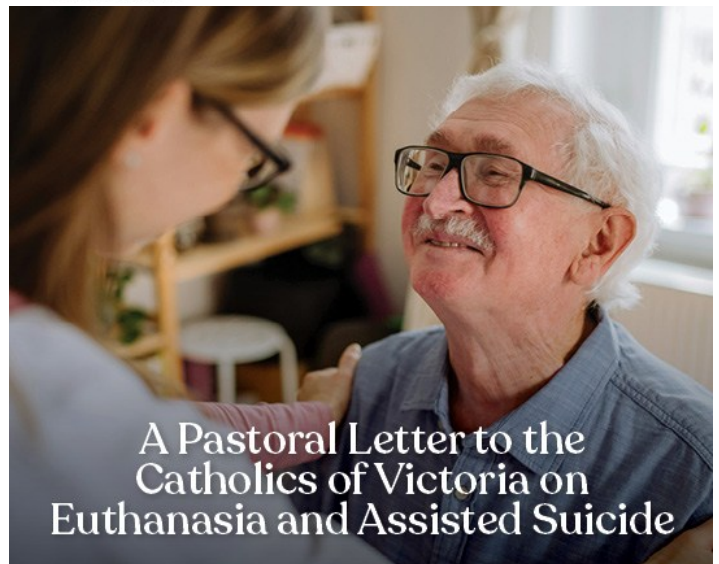
**Reverend Dr Brian Boyle**  
Administrator, Catholic Diocese of Sandhurst



**Most Reverend Paul Bird CSsR DD**  
Bishop, Catholic Diocese of Ballarat



**Most Reverend John Panamthottathil CMI**  
Eparch, Syro-Malabar Eparchy of St Thomas the Apostle,  
Melbourne



## A Pastoral Letter to the Catholics of Victoria on Euthanasia and Assisted Suicide

The State Government is seeking to amend Victoria's euthanasia and assisted suicide laws. If passed, the new laws would further weaken protections for vulnerable patients and reduce protections for nurses, doctors and other medical practitioners who conscientiously object. In response, the Bishops of Victoria have written a pastoral letter asking that we contact our local Members of Parliament and urge them to vote against these laws.

**You can read the letter online and find out more by scanning the QR code or via: [www.bit.ly/EuthanasiaBill](http://www.bit.ly/EuthanasiaBill).**



## Prayers of the Faithful for 19 Oct 2025 - 29th Sunday in Ordinary Time

**Leader:** Like the widow in the Gospel may we pester God with our prayers. With confidence we pray to God our Father.

For the Church: we pray for the intentions of Pope Leo as he comes to terms with the demands of his great calling. We pray he will find support and be upheld in faith and love by those charged with giving him aid and wise counsel. We pray he will listen with the ears of deep faith, discerning the words of the Holy Spirit from the noise of the world.

*Let us pray to the Lord.*

**Lord, hear our prayer.**

For our parish community: we give prayerful thanks for the love and friendship of our parish. Let us always remind each other by example of what we have been taught and the things we must hold to in faith.

*Let us pray to the Lord.*

**Lord, hear our prayer.**

For the world: we pray for peace and harmony in a broken yet redeemable world. Give those afflicted by war, famine, want, injustice and persecution, the patience to endure and the confidence that the Lord in His mercy will give justice to those who truly seek what is right.

*Let us pray to the Lord.*

**Lord, hear our prayer.**

For the faithful: Lord, keep us in unity, faith and confidence in your protection. Grant your mercy to those who trust in you in the face of discrimination, persecution and hatred. Let them, like the widow, call patiently for your will to be done. Let us have faith that justice may spring from unpromising places.

*Let us pray to the Lord.*

**Lord, hear our prayer.**

For the sick, we pray for all those who are sic, named in our bulletin. Give them the patience to accept your will. Grant them the grace always to recognise the work and charity of those who care for them, those who accompany them in troubled times and those who provide the practical aid and comfort they need to endure distress, physical or mental.

*Let us pray to the Lord.*

**Lord, hear our prayer.**

We recall with love and fond memory those who have died; and those whose anniversaries we recall at this time, including *Sylvia Bergamo, Kevin Boyd, Poppino Costanzo, Barrie Edwards and Joe McKinley*. May angels and saints be with them in the blessed light of the Lord.

*Let us pray to the Lord.*

**Lord, hear our prayer.**

**Leader:** God, our Father, you who invites us to move you with our prayers, deign to respond to us through Christ our Lord.

**All:** Amen



### THE PROPHETIC WORK OF JESUS - Jesus the Prophet

#### Indigenous People's Day

*In a homily Father Richard describes the tension between priestly and prophetic tasks - both necessary for healthy religion:*

There are two great strains of spiritual teachers in Judaism, and I think, if the truth is told, in all religions. There's the priestly strain that holds the system together by repeating the tradition. The one we're less familiar with is the prophetic strain, because that one hasn't been quite as accepted. Prophets are critical of the very system that the priests maintain.

If we have both, we have a certain kind of wholeness or integrity. If we just have priests, we keep repeating the party line and everything is about loyalty, conformity, and following the rules - and that looks like religion. But if we have the priest *and* the prophet, we have a system constantly refining itself and correcting itself *from within*. Those two strains very seldom come together.

We see it in Moses, who both gathers Israel, and yet is the most critical of his own people. We see it again in Jesus, who loves his people and his Jewish religion, but is lethally critical of hypocrisy and illusion and deceit (see Matthew 23; Luke 11:37-12:3).

*Choctaw elder and Episcopal bishop Steve Charleston considers how Jesus invited others to share in his prophetic vision:*

Jesus ... saw a vision that became an invitation for people to claim a new identity, to enter into a new sense of community ... Jesus offered the promise of justice, healing, and redemption... Jesus became the prophetic teacher of a spiritual renewal for the poor and the oppressed... Jesus was more than just the recipient of a vision or the messenger of a vision. What sets Jesus apart is that he brought the elements of his vision quest together in a way that no one else had ever done...

"this is my body," he told them. "This is my blood". For him, the culmination of his vision was not just the messiahship of believing in him as a prophet. Through the Eucharist, Jesus was not just offering people a chance to see his vision, but to become a part of it by becoming a part of him.

*Richard honours the role of prophets in religious systems:*

The only way evil can succeed is to disguise itself as good. And one of the best disguises for evil is religion. Someone can be racist, be against the poor, hate immigrants, and be totally concerned about making money and being a materialist but still go to church each Sunday and be "justified" in the eyes of religion.

Those are the things that prophets point out, so prophets aren't nearly as popular as priests. Priests keep repeating the party line, but prophets do both: they put together the best of the conservative with the best of the liberal, to use contemporary language. They honour the tradition, and they also say what's phony about the tradition. That's what fully spiritually mature people can do.

<https://cac.org/daily-meditations/jesus-the-prophet/>

In the age of AI, we will need qualifications and exams more than ever / By Ian Bauckham

# The human factor

**Now that the tears** of emotion have dried on another exam results season, it is maybe a good time to reflect on what the future might hold for education and qualifications.

Results days regularly bring claims from critics that the march of progress, including of artificial intelligence (AI), is rendering not only our school curriculum but also our qualifications obsolete. What is the point, they ask, of learning material that AI will be able to produce more accurately (and to a large extent already can), or of taking exams when AI will be able to provide all the answers? Beyond these superficial challenges, there are profound questions about what education is for and, ultimately, about what it is to be human.

It is perhaps worth recalling how we got to our system of national qualifications in the first place. By the end of the nineteenth century, a baffling proliferation of exams had evolved to guard access to many occupations. Schools were expected to attempt to prepare pupils (largely boys at that time, of course) for this diverse range of tests. The challenges involved were highlighted as the century drew to a close; it was becoming clear that the system, or, rather, the absence of a system, was inefficient and talent-wasting. In England and Wales, the 1911 Acland Report was clear that preparing for a plethora of different exams was not only extremely difficult, but militated against teachers offering a rounded, liberal curriculum for all.

The solution was not to abolish all exams, but rather to introduce a national qualifications system which would be a force for promoting a broad, liberal curriculum for all. Thus were born, in the aftermath of the Great War, the antecedents of the familiar O levels (later GCSEs) and A levels. Our nation qualifications system thus came into being both to influence the quality and balance of education, and to improve fair access to opportunities. It is easy to forget just how progressive a development this was. Today, in all parts of the country, students, male and female, access nationally recognised qualifications. For example, A level mathematics, a qualification which demonstrably improves life chances for its holders, was taken this year by a record 104,000 young people from all

backgrounds across England. This is not to claim that the journey to equality in achievement is completed. Regional and social disparities in achievement remain a significant challenge. But nationally recognised qualifications at least set an agenda and provide a fair measure for judging improvement.

So much for how we got here. But what of the future? Will we even need education and qualifications in the AI-enabled world? It is certainly the case that AI holds promise for vastly improving efficiency, including in the education business itself. One example is Oak National Academy, now England's body for supporting teachers with planning and resources. Oak has piloted a world-leading AI-powered lesson-planning facility that can produce remarkably well-customised resources in response to simple instructions from the teacher, thus reducing their workload whilst keeping their professional agency front and centre.

**However**, AI's role in other aspects of education raises more difficult questions. Increasingly AI is being proposed as the solution to the perpetual challenge of marking, whether on the part of teachers or external examiners. If carefully used, there are certainly efficiencies to realise. But there is also the human side to consider. In some areas at least, there is an implied social contract whereby personal investment in work by a student is met with the engagement of a fellow human assessor.

More broadly, research is beginning to indicate that if the difficult thinking that students need to undertake in order to grow intellectually is "outsourced", or partly outsourced, to AI, students learn less, remember less, and grow more slowly in intelligence, than when they are pushed to do the hard cognitive work themselves.

One researcher summarises the dilemma as "whoever does the thinking gets the learning".

Pope Leo, who considers AI one of the great issues of our day, was perhaps alluding to this in his message to the second annual Rome Conference on Artificial Intelligence in June: "All of us, I am sure, are concerned for children and young people, and the possible consequences of the use of AI on their intellectual and neurological development."

Some might ask why this should worry us, if our world in the future is to be run by an intelligence greater than us. A recent report from the Maths Horizons project on the work-place of the future offers one answer: "A society that is fluent in maths will be able to scrutinise the algorithms that increasingly govern public life, instead of surrendering decision-making to them." Or, put another way, retaining human agency is important, but, to achieve this, jobs of the future will require ever more expert individuals to steer and challenge the AI.

Another response touches on still deeper questions. We are human not in isolation but as part of cultural and intellectual inheritances. To suggest that AI means it is no longer necessary for people to learn and develop within those frameworks is to risk cutting us loose from those foundations. This risks a frightening dystopia. As Pope Leo notes, AI needs to contribute to the "integral development of the human person and society".

So what then of qualifications, and indeed of exams, in the AI age? Qualifications came into being, as we have seen, because of the role they play in shaping a balanced curriculum for all and because they provide fair progression opportunities for students. In the age of AI it seems to me that those functions are far from outdated, and are indeed more critical than ever. If we continue to insist, as I believe we must, that to gain a qualification students must undergo a fair test in controlled conditions, without external help, we achieve two important outcomes. First, we will be able to detect, over time, any diminution in intellectual achievement that might arise as a result of inappropriate use of AI. Second, the powerful "washback" influence into the work of schools of assessment requirements has the potential to act as a control on the use of AI in education. It can play a role in safeguarding the "intellectual and neurological development" of the young, and, if not too lofty a claim, the transmission of our common cultural and intellectual heritage within which we find our full identity.

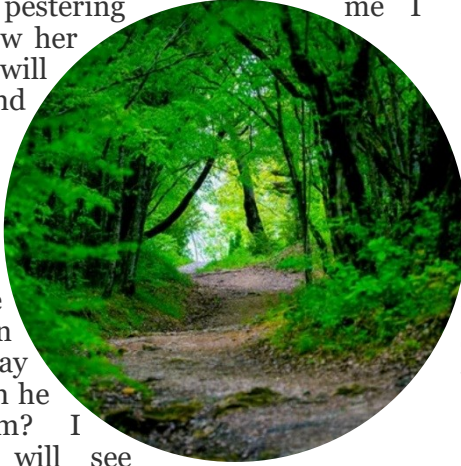
**Sir Ian Bauckham** CBE is the chief regulator of qualifications for England at Ofqual and chair of Oak National Academy. Before that, he had a career in school leadership.

## Gospel - Luke 18:1-8

## Reflection - Break Open the Word 2025

Jesus told his disciples a parable about the need to pray continually and never lose heart. 'There was a judge in a certain town' he said 'who had neither fear of God nor respect for man. In the same town there was a widow who kept on coming to him and saying, "I want justice from you against my enemy!" For a long time he refused, but at last he said to himself, "Maybe I have neither fear of God nor respect for an, but since she keeps pestering me I must give this widow her just rights, or she will persist in coming and worry me to death."

And the Lord said, 'You notice what the unjust judge has to say? Now will not God see justice done to his chosen who cry out to him day and night even when he delays to help them? I promise you, he will see justice done to them, and done speedily. But when the Son of Man comes, will he find any faith on earth?'



This gospel is about praying without giving up or losing heart. After his parable, Jesus thumps home the message: Will not God see justice done to his chosen who cry out to him day and night? I promise you, God *will* see justice done and speedily!

The intervening parable picks up one of Luke's favourite themes, the vindication of the oppressed and disadvantaged. He uses the classic example of the widow, a powerless woman with no one to look out for her. The self-centred judge who tried to ignore her ultimately gives her justice through her persistence.

If the persistent pleading of the widow can change the actions even of an unjust judge, how much more will the persistent prayer of the Christian achieve? If an unjust judge yields to the pleas of a mere widow, how much more will a kind and loving God take heed?

The final sentence is enigmatic as it stands. It refers back to the previous chapter which speaks of the coming of the kingdom of God, the Day of the Son of Man. It places persistent prayer into this context of expectant hope.

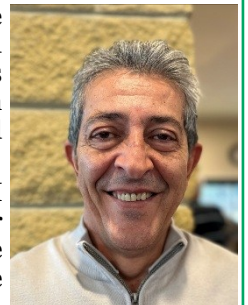
The twice repeated phrase 'nor respect for man' could be read 'nor respect for others'.

## Risen Christ Parishioner Profiles - Introducing: Diako Aghee

My name is Diako Aghee.

I am a Kurdish man from Iran. When I was 17 years old and about to enter university, I became politically active. I was arrested and imprisoned for 4 1/2 years. When I was released I married and had a son. But there was no future for me in Iran. So my family and I escaped over the mountains into Turkey, where we stayed for 15 months. UNHCR declared me a humanitarian refugee and in 1996 I arrived in Adelaide. From 1997 to 1999 I worked in an abattoir and in this job I sustained damage to my back and neck. My daughter was born during this time.

In 2000 I started the first Persian restaurant in Adelaide, but the work was bad for my back and so I sold in 2004 and became a taxi driver. But in 2007, I had a very good opportunity to buy another café largely supplying the Holden Factory workers. In 2015 the factory shut down and with the customer base depleted, I could not sell the café and went bankrupt. In 2019 I moved to Melbourne and in 2022 opened a café in Doncaster. In 2024, the café failed and I went back to my family in Adelaide. The family then moved back to Melbourne in March 2025 and I came with them. I have been diagnosed with 2 damaged discs in my neck, and 2 in my back and I cannot work until these are surgically dealt with.



## PARISH CENSUS INFORMATION FOR

Family Name: \_\_\_\_\_

Address: \_\_\_\_\_ Suburb: \_\_\_\_\_ Postcode: \_\_\_\_\_

### Person 1

Mr/Mrs/Ms/Miss Surname: \_\_\_\_\_ Given name: \_\_\_\_\_

Email: \_\_\_\_\_ Mobile: \_\_\_\_\_ Phone: \_\_\_\_\_

D.O.B: \_\_\_\_/\_\_\_\_/\_\_\_\_ Occupation: \_\_\_\_\_ Religion: \_\_\_\_\_

### Person 2

Mr/Mrs/Ms/Miss Surname: \_\_\_\_\_ Given name: \_\_\_\_\_

Email: \_\_\_\_\_ Mobile: \_\_\_\_\_ Phone: \_\_\_\_\_

D.O.B: \_\_\_\_/\_\_\_\_/\_\_\_\_ Occupation: \_\_\_\_\_ Religion: \_\_\_\_\_

I attend Mass at Church: \_\_\_\_\_ Mass Time: \_\_\_\_\_

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