

Risen Christ



Fifth Sunday of Easter - Year A

2 & 3 May 2026

**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: John 14:1-12

Jesus said to his disciples:

‘Do not let your hearts be troubled. Trust in God still, and trust in me. There are many rooms in my Father’s house; if there were not, I should have told you. I am now going to prepare a place for you, and after I have gone and prepared you a place, I shall return to take you with me; so that where I am you may be too. You know the way to the place where I am going.’

Thomas said, ‘Lord, we do not know where you are going, so how can we know the way?’ Jesus said:

‘I am the Way, the Truth and the Life. No one can come to the Father except through me. If you know me, you know my Father too. From this moment you know him and have seen him.’

Philip said, ‘Lord, let us see the Father and then we shall be satisfied.’ ‘Have I been with you all this time, Philip,’ said Jesus to him ‘and you still do not know me?’

‘To have seen me is to have seen the Father, so how can you say, “Let us see the Father”? Do you not believe that I am in the Father and the Father is in me? The words I say to you I do not speak as from myself: it is the Father, living in me, who is doing this work. You must believe me when I say that I am in the Father and the Father is in me; believe it on the evidence of this work, if for no other reason.

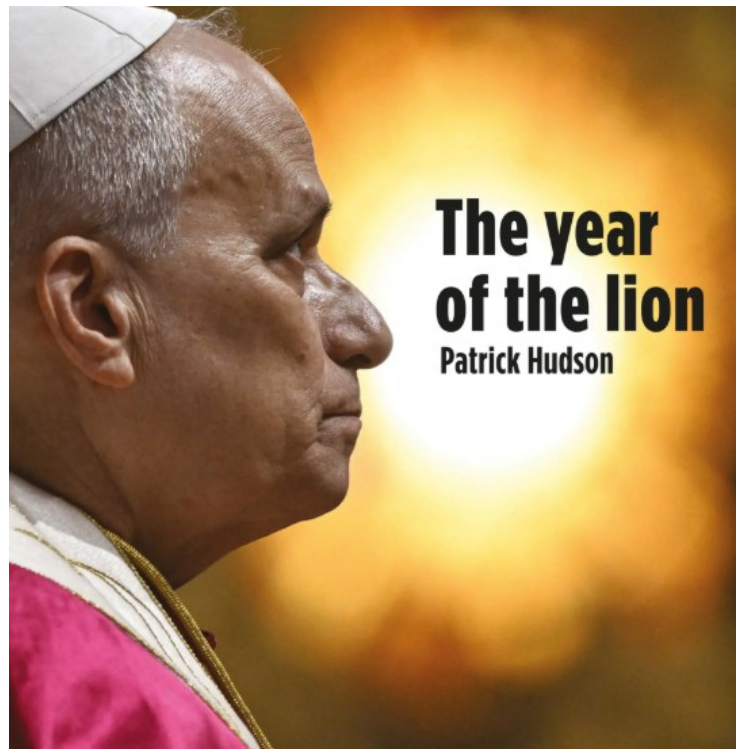
‘I tell you most solemnly, whoever believes in me will perform the same works as I do myself, he will perform even greater works, because I am going to the Father.’

Reflection Break Open the Word 2026

This is part of Jesus’ long farewell discourse to his disciples after he has washed their feet at the Last Supper. It has a poetic, rather other-worldly feel to it. His wise reassurance is spoken with earnest sincerity.

In typical Johannine style, it is broken up with very concrete questions that really miss the point but give Jesus the opportunity for further reflection.

Thomas’ ‘*We don’t know the way*’ leads to Jesus’ lapidary declaration: ‘*I am the Way, the Truth and the Life*’. Philip’s ‘*Let us see the Father*’ produces Jesus’ strong affirmation that he is in the Father and the Father is in him. He points out that this is evident in what he does - it is God the Father who works through him.



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

www.olhceltham.catholic.edu.au

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.

Risen Christ Parish Calendar of Events

Saturday 2

12:00pm Baptisms: Winter, Sid,
Bailey, Aysha, Pia

Montmorency

6:00pm Mass

Montmorency

Sunday 3

8:30am Mass

Montmorency

10:00am Mass

Eltham

12:00pm Baptisms: Holly, Annaliese

Eltham

Monday 4

9:00am Days for Girls

Montmorency

2:00pm Mass

St Vincent's Care

Tuesday 5

9:30am Mass & SFX Yr 5

Montmorency

10:00am Marian Month of May - Rosary

Montmorency

10:00am Craft Group

Montmorency

11:00am Prayer Shawl Ministry

Eltham

2:00pm Bethany Small Church Community

Montmorency

Wednesday 6

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

1:00pm Kairos Small Church Community

Montmorency

7:30pm Marian Month of May - Rosary

Eltham

Thursday 7

9:00am Liturgy of the Word with Communion

Montmorency

10:30am ASRC Food Collection

Montmorency

2:30pm Meditation

Eltham

Friday 8

9:30am Mass

Eltham

Saturday 9

6:00pm Mass

Montmorency

Sunday 10 - Mother's Day

8:30am Mass

Montmorency

10:00am Mass

Eltham

Tuesday 12

9:30am Mass

Montmorency

10:00am Marian Month of May - Rosary

Montmorency

7:00pm Jordan Small Church Community

Montmorency

Wednesday 13

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

7:30pm Marian Month of May - Rosary

Eltham

Thanksgiving

Dear Parishioners,

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

A) EFTPOS terminals

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

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

D) thanksgiving envelopes

E) set up payments from credit/debit cards/bank account

Thank you for your generous support,

Michael



Collections: 12 & 19 April 2026

Thanksgiving	Cash	\$1,592.00
	Electronic	\$8,817.17
Presbytery	Cash	\$1,479.30
	Electronic	\$460.00

Thanksgiving Offering

Month	Total
February	\$20,922.62
March	\$21,282.67
April	\$23,331.17



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

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

*Darby (13 years old), Peter, Stephen Andrew, Des Arneson, Bill Boyce,
Penny Boyce, Vincent Cipolletta, Nora Edmond, Pat Hosmer,
Siobhan Lappin, Mary Luttick, Jarrod Mizzi, Cindy & Ed Morrissey,
Bernard Murray, Phil Rovtar, Audrey Tunks,
Regina Roszczenko (mother of Liz Gray), Jeanne Vanderwert*

For those who have **died** recently:

Ruth Decker

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

Gabriele Larosa, Gilbert McDougall, Anthony Posar, John Swindon

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, 2nd May, 2026

St Francis Xavier, Montmorency, 12:00pm

Sid Lou Cox

Winter Joan Gilbert

Bailey James Marris

Aysha Maree Richardson

Pia Lee Richardson

Baptism

Baptism

Baptism

Baptism

Sunday, 3rd May, 2026

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

Holly Melissa Bannister

Annaliese Elizabeth Thorn

Baptism

Baptism

QUILT SALE – Proceeds to KADASIG

There will be a selection of hand-crafted quilts available for sale after
Masses at St Frances Xavier church this weekend, May 2 & 3.

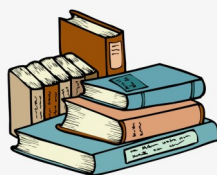
These are an ideal gift for Mother's Day or any other occasion.

Prices will be from \$60 but no more than \$100 and half the sale will
be donated to **Kadasig**. CASH ONLY

Greg Hayes

The Top Shelf...

The book, *Son of Hamas*, by Mosab Hassan Yousef, hasn't
been on the shelves for months as people have passed it
directly on to interested readers. It is back in my hands
now and will be back on the top shelf this week.



It's a powerful and enlightening book written by an insider. Yousef is the
son of a founding member of Hamas, recognised as a terrorist
organisation. He embarked on a six-year spiritual quest that jeopardised
Hamas, endangered his family and threatened his life. He has since
embraced the teachings of Jesus and has political asylum in America.

Please sign the Borrower's Book so I can follow-up where it is.

Blessings to all, *Trish Taylor*

Roster for week ending 3 May 2026

Capuana, Marisa	CLNR
Donnellan, Denise	E10:00
French, Jossie	W8:30
Iliffe, Yvonne	E10:00
Leahy Family	PRSE
Love, Philip	W8:30
Maloney, Nigel	W6:00
McKenna, John	CLNR
Northrop, Greg	E10:00
Reardon, Kathy	E10:00
Reynolds, Mae	H10:00
Reynolds, Nathan	H10:00
Scully, Greg	C10:00
Smith, Neil	E10:00
Stone, Nan	W6:00
Volunteer please	H10:00
Volunteer please	H10:00
Williams, Anne	PRYR
Williams, Peter	PRYR
Williams, Peter	R10:00
Wood, Marie	LoW-01 Thu

Roster for week ending 10 May 2026

Armstrong, Miranda	C10:00
Bacani, Brian	W6:00
Capuana, Marisa	W6:00
Cseh, Ferenc	E10:00
Drljo, Frank	CLNR
Dunell, Linda	E10:00
Hall, Vali	ASE
Hannon, Genni	ASRC
Hannon, Kevin	ASRC
Mallia, Anthony	E10:00
McKinley, Michael	W8:30
Ramsdale, John	W8:30
Reardon, Kathy	E10:00
Reardon, Kathy	H10:00
Reardon, Peter	E10:00
Reardon, Peter	H10:00
Rigg Family	PRSE
Scully, Greg	H10:00
Scully, Helen	H10:00
Stone, Nan	CLNR
Taylor, Trish	PRYR
Wood, Marie	LoW-01 Thu
Zerjal, Frida	CLNR
Zylstra, Diane	R10:00

ASE = Altar Society @ Eltham;

C = Commentator;

CLKR = PowerPoint Clicker @ SFX;

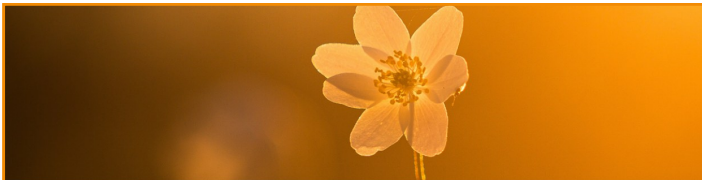
CLNR = Cleaner @ SFX; **R** = Reader;

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 EASTER STORY

The Hope of Resurrection

Father Richard Rohr explains how the resurrection offers us hope, especially in challenging times:

I often wonder why so much of human life seems so futile, so tragic, so short, and so sad. If Christ is risen, why do people die before they begin to truly live? Why has there been nonstop war? Why are so many people imprisoned unjustly? Why are the poor oppressed? Why do we destroy so many of our relationships? If Christ is risen, why is there so much suffering? What is God up to? It really doesn't make any logical sense. Is the resurrection something that just happened once, in his body, but not in ours?

I believe the resurrection of Christ is saying that the final judgment has already happened. It's nothing we need to fear. It's nothing we need to avoid or deny. God's final judgment is that God will have the last word! Easter reveals that there are no dead ends; ultimately, nothing is going to end in tragedy and crucifixion. Of course we look around us, at history and at life in its daily moments and it seems, "No, that isn't true." And yet, ever and again, here and there, more than we suspect, new life breaks through for those who are willing to see and to cooperate with this universal mystery of resurrection.

We're so lucky in my part of the world that Easter coincides with springtime. If this applies to you, I hope you're going out and seeing the leaves and the flowers being reborn after months of winter. I went out early this morning to see the Easter sunrise. Sure enough, the sun rose as it always does and peeked over the horizon, just between two mountains. It appeared not so much like a *sunrise* but as a *groundswell*. The light was coming *from* the earth. It was coming from the world we live in. It was coming not from the top, but from the bottom. It seemed to say that even all of this, which looks muddy and material, even all of this, which looks so ordinary and dying, will be reborn.

Easter is the feast of hope. This is the feast that says God will have the last word and that God's final judgment is resurrection. God will turn all that we maim and destroy and hurt and punish into life and beauty.

What the resurrection reveals more than anything else is that *love is stronger than death*. Jesus walks the way of death with love, and what it becomes is not death but life. Surprise of surprises! It doesn't fit any logical explanation. Yet this is the mystery: that nothing dies forever, and that all that has died will be reborn in love.

So, to be a Christian is to be inevitably and forever a person of hope. God in Christ is saying this is what will last: My life and my love will always and forever have the final word.

<https://cac.org/daily-meditations/the-hope-of-resurrection/>



CONTEMPLATION, LIBERATION, AND ACTION

Finding a Place to Stand

Give me a place to stand, and I will move the whole earth with a lever. - Archimedes

Fr Richard Rohr uses the images of a lever and a place to stand to explain why social transformation needs both action and contemplation:

Archimedes, a third-century BCE Greek philosopher and mathematician, noticed that a lever balanced in the correct place, on the correct fulcrum, could move proportionally much greater weights than the force actually applied. He calculated that if the lever stretched far enough and the fulcrum point remained fixed close to Earth, even a small weight at one end would be able to move the world at the other.

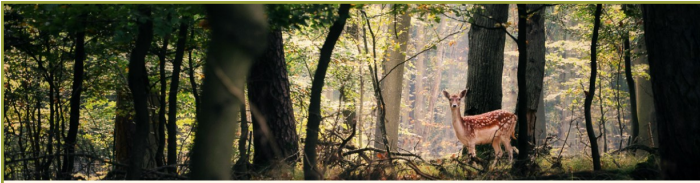
The fixed point is our place to stand. It is a contemplative stance: steady, centred, poised and rooted. To be contemplative, we have to have a slight distance from the world to allow time for withdrawal from business as usual, for contemplation, for going into what Jesus calls our "private room" (Matthew 6:6). However, we have to remain quite close to the world at the same time, loving it, feeling its pain and its joy as our pain and our joy. Otherwise, our distance can become a form of escapism.

True contemplation, the great teachers say, is really quite down to earth and practical, and doesn't require life in a monastery. It is, however, an utterly different way of receiving the moment, and therefore all of life. In order to have the capacity to "move the world", we need some distancing and detachment from the diversionary nature and delusions of mass culture and the false self. Contemplation builds on the hard bottom of reality as it is without ideology, denial, or fantasy.

Unfortunately, many of us don't have a fixed place to stand, a fulcrum of critical distance, and thus we cannot find our levers, or true "delivery systems", as Bill Plotkin calls them, by which to move our world. We do not have the steadiness of spiritual practice to keep our sight keen and alive. Those who have plenty of opportunities for spiritual practice - for example, those in monasteries - often don't have an access point beyond religion itself from which to speak or to serve much of our world. We need a delivery system in the world to provide the capacity for building bridges and connecting the dots of life.

Some degree of inner experience is necessary for true spiritual authority, but we need some form of outer validation, too. We need to be taken seriously as competent and committed individuals and not just "inner" people. Could this perhaps be what Jesus means by being both "wise as serpents and innocent as doves" (Matthew 10:16)? God offers us quiet, contemplative eyes; God also calls us to prophetic and critical involvement in the pain and sufferings of our world - both at the same time. This is so obvious in the life and ministry of Jesus that I wonder why it has not been taught as an essential part of Christianity.

<https://cac.org/daily-meditations/finding-a-place-to-stand/>



FOR LOVE OF THE EARTH

Soul and the Natural World

Father Richard encourages us to recognise how the soul of nature mirrors our own:

The modern and postmodern selves largely live in a world of their own construction and react for or against human-made ideas. While calling ourselves intelligent, we've lost touch with the natural world. As a result, we've lost touch with our own souls. I believe we cannot access our full intelligence and wisdom without some real connection to nature.

My spiritual father Francis of Assisi (1182-1226) spent many days, weeks, and even months walking the roads of Umbria and letting nature teach him. Francis knew and respected creation, calling animals, sun, moon, and even the weather and the elements his brothers and sisters. Through extended time in nature, Francis became intimately connected with non-human living things and came to recognise that the natural world was also imbued with soul. Almost all initiation rites - including those of Jesus and John the Baptist (see Matthew 3:13-17) - took place in nature, surely for that reason.

Without such soul recognition and mirroring, we become alienated from nature and from ourselves. Without a visceral connection to the souls of nature, we will not know how to love or respect our own soul. Instead, we try various means to get God and people to accept us instead of experiencing *radical belonging* to the world itself. We're trying to say to ourselves and others, "I belong here. I matter." Of course, that's true! But contrived and artificial means will never achieve that divine purpose. We are naturally healed in this world when we know things centre to centre, subject to subject, and soul to soul.

When God manifests spirit through matter, then matter becomes a holy thing. The material world is the place where we can comfortably worship God just by walking in it, loving it, and respecting it. Everything visible, without exception, is the outpouring of God. What else could it really be? When we can enjoy all these things as holy, "we experience the universe as a communion of subjects, not as a collection of objects", as the "geologist" Fr. Thomas Berry said so wisely.

When we love something, we grant it soul, we see its soul, and we let its soul touch ours. We must love something deeply to know its soul (*anima*). Before the resonance of love, we are largely inattentive to the meaning, value, and power of ordinary things to "save" us and help us live in union with the Source of all being. In fact, until we can appreciate and even delight in the soul of other things, even trees and animals, we probably haven't discovered our own souls either. Soul knows souls through love, which Jesus teaches as the Great Commandment (Matthew 22:37-39).

<https://cac.org/daily-meditations/soul-and-the-natural-world/>



DO NOT BE AFRAID

Trust in God

Jesus said to his disciples, "Do not let your hearts be troubled. Have faith in God. Have faith also in me." - John 14:1

Father Richard Rohr reflects on the relationship between anxiety, fear, and faith:

Our time has been called the age of anxiety, and I think that's probably a good description. We no longer know what or where our foundations are. When we're not sure what is certain, when the world and our worldview keep being redefined every few months, we're going to be anxious. Understandably, we want to get rid of that anxiety as quickly as we can. I know I do. Yet, to be a good leader of anything today - a good pastor, manager, parent, teacher, or even a good citizen, we have to be able to contain and patiently hold a certain degree of anxiety and fear. Greater levels of leadership require leaders who are capable of holding greater anxiety. Leaders who cannot hold anxiety will never lead us any place good or new.

That's probably why the Bible says "Do not be afraid" almost 150 times! If we cannot calmly hold a certain degree of fear and anxiety, we will always look for somewhere to expel it. Expelling what we can't embrace gives us an identity, but it's a negative identity. It's not life energy, it's death energy.

Can we recognise how different the alternative of faith and trust is? Faith can only build on a totally positive place within, however small. God just needs an interior "Yes" to begin, a mustard-seed-sized place that is *in love* - not fear - that is open to grace.

One could sum up the Bible, and our lives, as an interplay of fear and faith. In general, people are obsessed and overpowered by fears; they fear what they cannot control. God is one of our primary fears, because God is totally beyond us and totally beyond our control. The good news is that God has breached that fear and become one of us in Jesus. Through Jesus, God says, in effect, "You can stop being afraid. It's okay. You don't have to live in chattering fear of me."

The opening chapter of Luke's Gospel presents Mary as the archetypal Christian because God comes into her life and proclaims the divine presence within her, immediately telling her through the angel, "Do not be afraid" (Luke 1:30). Through the same divine Spirit, God comes into our lives and announces the divine presence within each of us. All we are asked to do is be present and open. Only after God calls Mary beyond her fear does God give the message of her calling.

Fear can keep us from hearing what is really being said. Mary's spirituality is focused on trusting. She said, "Let what you have said be done to me" (Luke 1:38). She doesn't try to explain or understand. She just says, "I trust you, God. Do with me what you will. Let it be."

<https://cac.org/daily-meditations/trust-in-god/>



THE EASTER STORY

Resurrection Is Possible Now

Father Richard describes how it's possible to experience resurrection through experiencing God's love:

We don't need to wait for death to experience resurrection. We can begin resurrection today by living connected to God. Resurrection happens every time we love someone even though they were not very loving to us. At that moment we have been brought to new life. Every time we decide to trust and begin again, even after repeated failures, we are resurrected. Every time we refuse to become negative, cynical, or hopeless, we are experiencing the Risen Christ. We don't have to wait for it later. Resurrection is always possible *now*.

The resurrection is not Jesus's private miracle; it's the new shape of reality. It's the new shape of the world. It's filled with grace. It's filled with possibility. It's filled with newness.

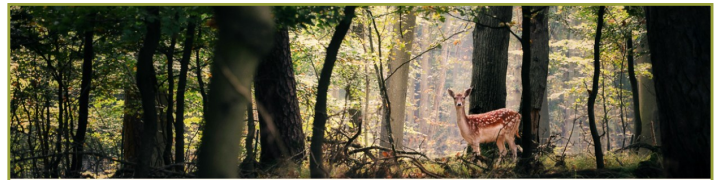
The resurrection is not a miracle story to prove the divinity of Christ, something that makes him the winner. It's a storyline that allows us all to be winners. ALL! No exceptions! There's no eternal death for anybody: All are invited to draw upon this infinite Source, this infinite Mystery, this infinite Love, this infinite Possibility. Spiritually speaking, we live in a world of abundance, of infinity, but most of us walk around operating in a world of scarcity.

And so we hoard it - Spirit, Love, Life - to ourselves. We hoard grace and we hoard mercy. We don't allow ourselves to be conduits through which it pours into the world. Truly, the only way we can hold onto grace, mercy, love, joy - or any spiritual gift - is to give them away consciously and intentionally. If we stop acting as a conduit, we lose them ourselves. That's why there are so many sad, bitter, and angry people. Disconnected from God, we choose death and contribute to negativity, cynicism, anger, and even the oppression of other races and religions.

I believe the meaning of the resurrection of Jesus is summed up in the climactic line from the Song of Songs: "Love is stronger than death" (8:6). In Christian art, the risen Christ often holds a blank, white banner; if that banner should say anything, it should say: "Love will win!" Love is all that remains. Love and life are finally the same thing, and we know that for ourselves once we have walked through death.

Remember, Love has you. Love is you. Love alone, and your deep need for love, recognises love everywhere else. Remember that you already are what you are seeking. Any fear "that your lack of fidelity could cancel God's fidelity, is absurd" (Romans 3:3), says Paul. Love has finally overcome fear, and your house is being rebuilt on a new and solid foundation. This foundation was always there, but it took you a long time to find it, for "It is love alone that lasts" (1 Corinthians 13:13). All you have loved in your life and been loved by is eternal and true.

<https://cac.org/daily-meditations/resurrection-is-possible-now/>



FOR LOVE OF THE EARTH

Recognizing God's Grace

Father Richard, drawing on the wisdom of Scripture and tradition, urges respect and recognition of God's presence in the natural world:

Thomas Aquinas (1225-1274), a Doctor of the Church, wrote: "Grace does not destroy nature, but perfects it." Grace brings nature to a sense of its own sanctity, and it evokes this sacredness within the human heart.

This is the reason St. Francis could speak of animals as "brother" and "sister". This manifold and diverse world is held together in a *universe*, which means a reality turning around one thing. Our common name for that one thing is "God", but the word is not necessary to appreciate the reality. Aquinas explained this theologically; Francis knew it experientially.

Aquinas continues with "The whole universe in its wholeness more perfectly shares in and represents the divine goodness than any one creature by itself". Paul said the same thing long before Aquinas: "What can be known about God is perfectly plain, since God has made it plain. Ever since God created the world, God's everlasting power and divinity, however invisible, has been there for the mind to see in the things that God has made" (Romans 1:19-20).

How could humans think we were the only or even the main event? Not only did we think that Earth was the centre of the universe; we were certain our human species was the only one that God really cared about. All of creation was just a stage set for the human drama. Normally that is called narcissism. We extracted the soul from everything else. Nature was simply here for our utilitarian purpose, to be used for our consumption. With this belief system, we entered into a state of profound alienation from our own surroundings. We no longer belonged to this world because there was nothing worth belonging to. It was no longer naturally sacred, deserving our reverence or respect. We could rape, plunder, and misuse the earth. We could torture animals and destroy ecosystems because we thought they had no inherent value. We acted as though we were fully in charge.

Every day we have opportunities to reconnect with God through an encounter with nature, whether an ordinary sunrise, a starling on a power line, a tree in a park, or a cloud in the sky. This spirituality doesn't depend on education or belief. It almost entirely depends on our capacity for simple presence. Often those without formal education and "unbelievers" do this better than many education, religious people. I have met many like this who put me to shame.

<https://cac.org/daily-meditations/recognizing-gods-grace/>

Mullally and Leo join in prayer in Apostolic Palace

PATRICK HUDSON

Pope Leo prayed with the Archbishop of Canterbury Sarah Mullally during their first meeting in the Apostolic Palace.

The archbishop visited the Vatican on Monday at the end of a three-day pilgrimage to Rome. After a private audience, she and the Pope each delivered an address and then said prayers together in the private Chapel of Urban VIII.

In his address, Pope Leo said all Christians are called “not only to accept the Lord’s gift of peace, but also to be messengers of his peace”, insisting that they “must bear prophetic and humble witness to this profound reality together”.

“While our suffering world greatly needs the peace of Christ, the divisions among Christians weaken our capacity to be effective bearers of that peace,” he said.

Archbishop Mullally said she had “come to Rome as a pilgrim, continuing the journey that began in Canterbury”, where she walked from London ahead of her installation on 25 March.

“In our ecumenical journey, I believe the Holy Spirit is inviting us into a deeper practice of hospitality, not simply as



Archbishop Mullally and Pope Leo in the Urban VIII Chapel

welcome, but as a form of ministry: a willingness to make space for one another as those created in the image of God and called to grow more fully into his likeness,” she said.

Both the Pope and the archbishop referred to the meeting between their predecessors Paul VI and Archbishop Michael Ramsey in 1966, which Mullally said “marked a profound turning point in relations between our Churches”.

Noting the ambition of the 1966

Common Declaration for the “restoration of complete communion in faith and sacramental life”, Leo acknowledged that “this ecumenical journey has been complex”.

“While much progress has been made on some historically divisive issues, new problems have arisen in recent decades, rendering the pathway to full communion more difficult to discern,” he said.

“Nevertheless, we must not allow these continuing challenges to prevent us from using every possible opportunity to proclaim Christ to the world together.”

He cited Pope Francis’ 2024 statement that it would be a “scandal” if the Churches “did not fulfil our common vocation to make Christ known”.

:For my part,” Leo continued, “I add that it would also be a scandal if we did not continue to work towards overcoming our differences, no matter how intractable they may appear.”

Archbishop Mullally’s delegation included the Archbishop of Westminster Richard Moth, who called the audience “a further witness to the cooperation between the Catholic Church and the Anglican Communion”.

Prayers of the Faithful for 3 May 2026 - Fifth Sunday of Easter

Leader: Jesus is the Way and the Truth and the Life. We come to the Father through him. Today we offer our prayers in the name of Him, who alone shows us the way.

For the Church: that we may be courageous witnesses of the Resurrection, bringing the light of Christ to a divided world. *Let us pray to the Lord.* **Lord, hear our prayer.**

For all who live in pain: victims of war and terror, for those worried where their next meal is coming from, for those who are homeless and indeed all in need. Help us to respond with love, compassion and wisdom. *Let us pray to the Lord.* **Lord, hear our prayer.**

For all those who volunteer in our Church, carrying out the mission of Christ. We are thankful for the gift of our volunteers, for their time, talent, and selfless hearts. We ask the Lord to strengthen and sustain them, rewarding their generosity with your abundant grace. *Let us pray to the Lord.* **Lord, hear our prayer.**

We bow our heads and remember in silence our own personal intentions and the intentions of those who have asked for our prayers. (Pause). *Let us pray to the Lord.* **Lord, hear our prayer.**

May the glory and the promise of this joyous Easter time bring peace and happiness to you and those you hold most dear. May Christ, Our Risen Saviour, always be there by your side to bless you most abundantly and be your loving guide. *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, especially xxx and for those whose anniversaries occur at this time, including *Gabriele Larosa, Gilbert McDougall, Anthony Posar and John Swindon*. 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: Gracious God, through these prayers, continue to show us the way to your peace as we trust in you. Through Christ our Lord.

All: Amen

Marion Month of May

Rosary for
Our Lady's Month of May
will be at:

Our Lady Help
of Christians
at 7:30pm
every Wednesday evening
and

St Francis Xavier
at 10am
every Tuesday after Mass
in May



Since the world
is very much in need
of prayers for peace,
we would like
to encourage you to join us.

For further information,
please contact
Parish Office 9435 4742



31. Synodality and young people

Young people long to be heard and taken seriously. Synodality invites the Church to listen attentively to their questions and hopes.

32. Synodality and families

Families are schools of synodality, where listening, patience, and forgiveness are lived daily. The Church learns synodality from family life.

33. Synodality and mission beyond the Church

A synodal Church listens not only inwardly but outwardly, engaging respectfully with society and culture.

34. Synodality prevents isolation

When leaders and communities walk together, no one carries the burden alone. Synodality builds shared responsibility.

35. Synodality and courage

Listening honestly may reveal uncomfortable truths. Synodality requires courage to face them with faith.



CATHOLIC ARCHDIOCESE
OF MELBOURNE

Melbourne Catholic Digest Bringing the light of the risen Christ

Bearers of Good News

Easter is a time to remember that we are, each of us, invited to be bearers of very good news to a world that sometimes doesn't feel it has a lot to celebrate.



This week, the Xavier School of Preaching comes to Melbourne. We speak with Prof Maeve Heaney, one of the presenters, about why the Catholic Church needs more prayerful and skilled preachers - not just ordained priests but also laypeople with a heart for sharing the Gospel.

<https://melbournecatholic.org/news/what-the-words-hold-xavier-school-of-preaching-comes-to-melbourne>



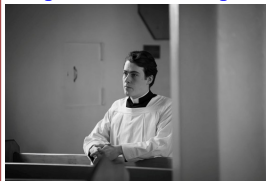
We remember the remarkable life and witness of army chaplain Fr Frank Doolan. Recounting a number of profound experiences during Fr Doolan's service in Vietnam, his nephew Joe Doolan pays tribute to a man who brought the light of the risen Christ to the soldiers in his care, helping them to rest in God's embrace, even in the face of terror and carnage.

<https://melbournecatholic.org/news/remembering-army-chaplain-fr-frank-doolan-war-zone-witness-to-the-risen-christ>



Over the weekend, the Catholic Church celebrated Good Shepherd Sunday and World Day of Vocations, an opportunity to pray for those who, as our pastors, 'are called to a specific, delicate and difficult way of loving', as Pope Leo XIV recently put it.

<https://melbournecatholic.org/news/pope-leo-to-new-priests-keep-church-door-open-dont-be-an-obstacle>



To mark the occasion, we spoke with seminarian Xavier Ryan about learning to place himself entirely in God's hands, and the joy he's discovering in serving a local community. 'Something I've grown to appreciate more and more in the Church is how incarnational things are,' he says, 'and so being a visible sign of Christ's presence is bringing Christ's love'.

<https://melbournecatholic.org/news/were-called-to-know-love-and-serve-god-seminarian-xavier-ryan>

<https://melbournecatholic.org/events>

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