

Risen Christ



The Most Holy Body and Blood of Christ - Year A

6 & 7 June 2026

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



We acknowledge the Wurrundjeri 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 6:51-58

Jesus said to the Jews:

'I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.'

Then the Jews started arguing with one another: 'How can this man give us his flesh to eat?' they said. Jesus replied:

'I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day. For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him. As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me. This is the bread come down from heaven; not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever.'

Reflection - Break Open the Word 2026

Are we cannibals? No! Bread is real food for us - not human flesh; wine is real drink for us - not human blood.

After the consecration, everything about the bread remains the same - except the reality of what it is. By any of our senses, we can only access the bread, by our faith, we access the reality hidden in mystery, that is, Christ himself. Everything we can see, taste, smell of the wine remains unchanged. But, having become a sacrament, it takes us from the wineglass to the reality of Paschal Mystery, Christ dying and rising.

How can this man give us his flesh to eat and his blood to drink?

Christ is the one sent by the Father, who has come down from heaven. Christ is the one who will lead us to eternal life. This saving encounter with Christ takes place above all in the sacrament of eating and drinking which he left us as a memorial. It is here that Christ lives in us and we live in him. Sharing communion through the Sacrament is the entry point into the Paschal Mystery of Jesus' death and resurrection.

*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/RisenChrist.Parish)

Risen Christ Parish Bulletin items:

RisenChrist.Parish@cam.org.au

Schools

Holy Trinity Primary School

Principal: Vince Bumpstead: 9431 0888

principal@htelthamnth.catholic.edu.au

www.htelthamnth.catholic.edu.au

Our Lady Help of Christians Primary School

Principal: Rudy Vail: 9439 7824

school@olhceltham.catholic.edu.au

www.olhceltham.catholic.edu.au

St Francis Xavier Primary School

Principal: 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 6

12:00pm Baptisms: Maeve, Joseph, Adriana Montmorency

6:00pm Mass & First Eucharists Montmorency

Sunday 7

8:30am Mass Montmorency

10:00am Mass & First Eucharists Eltham

12:00pm Baptisms: Alessandra, Ruby, Leonardo Eltham

Tuesday 9

9:30am Mass & HT/OLHC/SFX Staff Montmorency

10:00am Rosary Montmorency

7:00pm Jordan Small Church Community Montmorency

Wednesday 10

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

Thursday 11

9:30am Liturgy of the Word with Communion Montmorency

10:30am ASRC Food Collection Montmorency

10:30am Emmaus Small Church Community Montmorency

2:30pm Meditation Eltham

Friday 12

9:30am Mass & HT Preps Eltham

1:00pm Funeral: Denis Marren Eltham

Saturday 13

6:00pm Mass & First Eucharists Montmorency

Sunday 14

8:30am Mass Montmorency

10:00am Mass & First Eucharists Eltham

Monday 15

2:00pm Mass Calvary Lower Plenty Garden Views

Tuesday 16

9:30am Mass & SFX Prep & Yr 1 Montmorency

10:00am Rosary Montmorency

10:00am Craft Group Montmorency

11:00am Prayer Shawl Ministry Eltham

2:00pm Bethan Small Church Community Montmorency

Wednesday 17

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

1:00pm Kairos Small Church Community Montmorency

Thursday 18

9:30am Liturgy of the Word with Communion Montmorency

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: 24 & 31 May 2026

Thanksgiving	Cash	\$1,671.00
	Electronic	\$4,196.00
Presbytery	Cash	\$1,793.95
	Electronic	\$100.00

Thanksgiving Offering

Month	Total
March	\$21,282.67
April	\$23,331.17
May	\$18,752.55



*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:

*Baby Margot Brady, Darby (13 years old), Lizzie, Peter, Stephen Andrew,
Des Arneson, Bill Boyce, Penny Boyce, Maria Bredle, Vincent Cipolletta,
Nora Edmond, Pat Hosmer, Siobhan Lappin, Mary Luttick, Yvonne Mee,
Jarrod Mizzi, Cindy & Ed Morrissey, Bernard Murray,
Regina Roszczenko (mother of Liz Gray), Phil Rovtar, Audrey Tunks,
Nicholas Turnbull, Jeanne Vanderwert, Noel Vincent, Brian Witten*

For those who have **died** recently:

Denis Marren, Benny Muscat, Brian Reardon

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

*Rose de Zilva, Charlie George, Maurice Kerwin,
Judy Reardon, Russell Rodrigo (10yr anniversary), John Stanhope*

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, 6th June, 2026

St Francis Xavier, Montmorency, 12:00pm

Maeve Alicia Cooper

Joseph John Maxence Lopez

Adriana Louise Nestor

Baptism

Baptism

Baptism

St Francis Xavier, Montmorency, 6:00pm

Benjamin Buccella

Thomas Warren

First Eucharist

First Eucharist

Sunday, 7th June, 2026

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

Phoenix Arnold

Frankie Ashworth

Sadie Ashworth

Ethan Morford

Isabella Morford

First Eucharist

First Eucharist

First Eucharist

First Eucharist

First Eucharist

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

Leonardo Christian Colosimo

Alessandra Noa del Mundo

Ruby Ann Maher

Baptism

Baptism

Baptism



Holy Adult Mind
Follow Soul Faith Spirit Believe
Heart Catholic Formation Christ
Love of God Understanding

SAVE THE DATE

**Calling all Catholic youth aged 12–25
this is your chance to connect, chill,
and be part of something bigger.**

Come for real conversation, good vibes, new friendships,
and a space to explore faith in a relaxed and welcoming way.

St Mary's Catholic Church

Gathering Space, St Mary's Church, Greensborough

Sunday 14 June

Doors open from **3.20pm** — **we kick off at 3.30pm.**

The afternoon concludes with prayer and 5.00pm Mass.

**Bring your friends, lock in the date,
and get ready for an awesome afternoon!**

Roster for week ending 7 June 2026

Armstrong, Miranda	H10:00
Bacani, Brian	W6:00
Beckford, Peter	C10:00
Capuana, Marisa	W6:00
Cotter, Anne	CLNR
Cseh, Nika	R10:00
Dopheide, Marlis	H10:00
Dunell, Linda	ASE
Haines, Geoff	E10:00
Haines, Jan-Marie	E10:00
Hannon, Genni	ASRC
Hannon, Kevin	ASRC
Mallia, Anthony	E10:00
McKinley, Michael	W8:30
Nolan, Kathleen	PRYR
Northrop, Greg	E10:00
Ramsdale, John	W8:30
Reischel, Marita	H10:00
Stewart Family	PRSE
Williams, Peter	E10:00
Wood, Gerard	CLNR
Wood, Marie	LoW-01 Thu

Roster for week ending 14 June 2026

Bacani, Brian	W6:00
Capuana, Marisa	W6:00
Cotter, Anne	CLNR
Cseh, Ferenc	E10:00
Cseh, Ferenc	H10:00
Cseh, Nika	H10:00
Davidson, John	PRYR
Dunell, Linda	ASE
Dunell, Linda	E10:00
Hannon, Genni	ASRC
Hannon, Kevin	ASRC
Iliffe, Yvonne	E10:00
McKinley, Michael	W8:30
Northrop, Greg	E10:00
Perera, Brian	H10:00
Perera, Sharmaine	H10:00
Ramsdale, John	W8:30
Roy, Yvone	E10:00
Scully, Greg	C10:00
Stewart Family	PRSE
Wood, Gerard	CLNR
Wood, Marie	LoW-01 Thu
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

AI gets religion

In his first encyclical, Pope Leo has chosen to focus on the cause of human dignity in the middle of the revolution in artificial intelligence / **By Meghan Sullivan**

What does a 2,000-year-old world religion have to say about powerful AI? As it turns out, a lot - more than 42,000 words, give or take, depending on the language in which are you reading the encyclical. Most of the news in the coming days will focus on the optics of the rollout - Anthropic's leadership being on the dais, there will inevitably be speculation about tensions with the Trump administration. But the real star this week should be the text itself, which is one of the clearest presentation of Catholic Social Teaching in recent memory, and which inaugurates Pope Leo as a powerful and compelling voice in AI ethics.

The encyclical opens by explaining how the Church continually develops its social teaching to meet new issues; Pope Leo offers case studies illustrating the ways in which the Church aims to be a place where each generation comes for ethical discernment. This isn't bluster. Last autumn, I attended a closed-door meeting on AI ethics at the Vatican with a group of scholars, theologians and prominent figures in the American technology industry. The meeting began with an optional early morning Mass at an ancient church in Rome. A few pews away from me was one of the tech leaders, the kind of guy you typically see in a black T-shirt and chinos. That morning he was dressed in a brown suit and tie, quietly taking in the sanctuary as the first rays of morning light filled the room.

After the service, I pulled him aside. I hadn't known he was

Catholic. "I'm not," he said.

"Then why are you here?" He paused. "We're building something that is going to change life as we know it. I want to make sure I keep in touch with what humans have always cared about. This is a place that takes care of those values."

While leaders will still make the pilgrimage to Rome for moral guidance, we now have an authoritative document to guide our day-to-day thinking about AI. We will need the weeks ahead to pore over *Magnifica Humanitas*. I come at it first as a philosopher who also leads a \$50.8 million initiative to provide practical resources for putting Christian teachings about human dignity and AI into action. My first read of this beautiful document yielded three "can't miss" themes.

First, the deepest challenge AI poses is anthropological. It forces us to ask: *What, exactly, makes human beings special?* For most of modern history, the implicit answer has been our minds. In particular, our capacity for abstract reasoning, creative expression and decision-making. But now, commercial software on our phones can write poetry, pass bar exams, diagnose diseases and generate artistic images. The implicit answer turns out to be false. This realisation has the ability to undermine all of our ethical thinking, which has long rested on the foundation that human life has profound value and should be upheld.

Pope Leo uses the encyclical to forcefully argue that the Church



Three 'can't miss' themes: Leo XIV presents his first teaching document

has a better theory of where our dignity lies. Christian tradition has never grounded human dignity in cognitive performance or economic productivity. It has never said: you matter because of what you can do. Rather, the faith says that you matter because of who you *are*. Someone with a body, mind and soul. Someone built for love. Someone with an intellect orientated towards truth and will that can be held accountable. We are vulnerable in a way that AI models are not. And Pope Leo argues that this special belovedness and vulnerability makes us magnificent. He writes: "Finitude, when truly accepted, does not diminish us but opens us to recognising the face of God and others. Indeed, precisely because we experience limits - vulnerability, suffering and failure - we can recognise the inviolable dignity of every person, both our own and that of others" (122).

This leads to the second major theme I picked up in the encyclical. Pope Leo offers a blistering critique of the technocratic paradigm that goes unquestioned in much of western culture. In this, he continues a project that was central to Pope Francis' ethical teaching in *Laudato si'*. Technocratic

ideology views every decision as an occasion to realise efficiency, gain further control and extract a profit. This is often the logic of the market. Pope Leo points out how worried we should be that a small number of private companies rather than democratic governments are now making the most weighty decisions about which AIs to develop and release. Reflect on just how much of your own “mind-share” is now dominated by news about these companies and their products. Pope Leo writes: “When [technology] becomes the standard by which everything is judged, it begins to dictate what matters and what can be discarded, reducing Creation to an object of exploitation and human beings to mere cogs in a system driven towards ever greater efficiency” (92).

Perhaps the most insidious forms of technocracy arise when we think this is the way we must think about ethics. There are major schools of thought in technology companies, at universities and in government that believe our most profound ethical obligation is to work to optimise the human condition using technology. They believe we have an obligation to saturate our institutions with AI - that we have an ethical obligation to enhance human intelligence using AI. They assert that we have an obligation to minimise disabilities and to plan ways to enhance the abilities of distant generations. On this approach, all ethical reasoning boils down to a cost-benefit calculation, and a small number of engineers and economists control everyone else.

The alternative to the technocratic ethic is an ethic of love. Pope Leo makes extensive use of an idea coined first by St Augustine and later made into a church teaching by Pope Paul VI - the ethical ideal for humanity is a civilisation of love, “a social order in which justice and charity are intertwined and love becomes the guiding principle of economic, political

and cultural life” (186). For Pope Leo, any progress we make with AI needs to be measured against this standard: *Is this helping the human family grow in love and solidarity with one another?* The first 20 years or so of the digital revolution have largely failed this test. Social media has fed toxic political hatred. Small numbers of people have become very rich while new underclasses have been created. And while we now have unprecedented access to information, we resolutely choose what is convenient over what is true. Ethical progress with AI will only occur when these trends are arrested and reversed.

This leads to the final “can’t miss” element of this encyclical: the practical guidance Pope Leo offers to policymakers and ordinary people on how to think about AI in light of this ethical vision. We need to take a global perspective on this technology and we have to resist the shallow realpolitik which has taken hold among world leaders. While global leaders such as Donald Trump and Xi Jinping frame these debates about who will “win”, the US or China, there are 6.5 billion other people on planet Earth whose lives are being upended by this technology. Pope Leo argues that the Church must be a voice for them, especially the poor, who are increasingly excluded from the benefits of this technology and forced into desperate situations, to mine the rare earths we need for computer chips, to devote their days to manually filtering the (often horrifying) visual data used to train machines and to allow large, extractive data centres to be built near their homes.

Pope Leo also offers a clear message to corporate leaders on the rollout of AI across the workforce. Unemployment is a grave evil, especially when caused by profit-driven automation. Work is how we contribute to the common good, and it is a key element in human flourishing. He argues that we need social criteria for judging AI innovation; we

need continuous support for reskilling and professional transitions for workers; and we need to hold corporations accountable for their commitment to the human dignity of their employees (156).

And Pope Leo exhorts schools and universities, which have the unenviable task of preparing a generation of human beings to be at home with this powerful technology. Educational institutions must remain the primary place where human knowledge is united and authoritatively advanced. And more than ever they must be places of human formation: “Schools are not called to follow the pace of the digital world, but to offer that which the digital sphere by itself cannot provide, namely a shared time for learning and developing trustworthy relationships” (147).

We have our work cut out for us supporting advances in how we teach human dignity that can keep pace with the relentless onslaught of educational software. At Notre Dame, with the DELTA network, we are taking on this challenge by building a large network of educators committed to formation-first approaches to AI in education. And in the coming weeks, we will announce a major grant for over 50 college professors committed to building and launching courses on AI ethics that are rooted in human dignity.

A teaching like this is obviously a cause for celebration among Catholics. But people of all faiths will hear their deepest concerns about AI represented by Pope Leo XIV. More importantly, they will see a road map for how we should now envisage the world we should build with this technology in it. Magnificent indeed.

Meghan Sullivan is Wilsey Professor of Philosophy at the University of Notre Dame, Indiana. Follow her substack on faith and AI: <https://aidelta.substack.com>

In the Mass we celebrate our deepest hopes and beliefs - but not everyone finds it easy to be still in the presence of the Lord. An autistic deacon seeks respect for all who struggle with social norms / **By Mark Paine**

Radical openness

A parent once asked me: “Deacon Mark, what is expected of a child during Mass?” He had been referred to me by the diocese. His son, who is autistic, had been involved in an incident at a school Mass, after which the boy refused to return to church. The assumption - never quite stated, but clearly felt - was that he had behaved wrongly; that he had failed to meet expectations.

But what, precisely, are those expectations? And who decides them? More importantly, why was the child the only one expected to change?

The Church mirrors society, and our parishes mirror our communities. The expectations we bring to Mass are shaped by assumptions about “normal” behaviour in public spaces. We rarely questions those assumptions - still less notice whom they exclude.

In my ministry, I have encountered many individuals and families who feel pushed to the margins of parish life. This exclusion is almost never deliberate. It happens through glances, murmured comments, fraught expressions - a subtle but unmistakable withdrawal of welcome. A child calls out. A young woman stims in response to sensory overload. A teenager uses a fidget to regulate himself. None of these things fits the expected pattern, and so they are quietly corrected - or quietly judged.

We tell ourselves that everyone is welcome. But the experience of many autistic people suggests this is not necessarily so: you are welcome, but only so long as you behave like everyone else.

As an autistic person myself, I know how difficult - sometimes impossible - it can be to recognise or conform to these unwritten rules. We may need to move, to make noise at unexpected moments or to regulate ourselves in ways that draw attention. We may feel overwhelmed by sound, smell or crowding.



Mark Paine

These are not acts of defiance; they are ways of coping. Yet they are often interpreted as disruption - and, very often, treated as such.

Every weekend, I serve as deacon at Mass, yet it remains a sensory battleground: the sound, the smells, the movement and the closeness of people are always on the verge of becoming overwhelming. Usually, as in any situation involving other people, masking routines kick in. I try to appear composed. Even so, I can feel myself on the edge of losing focus, my mind threatening to spiral.

One Sunday, I closed my eyes at several points - something I have learned helps me decompress. At the church door afterwards, a parishioner asked whether I found Mass boring, having seen me sitting with my eyes shut, fiddling with my robes. Was I aware how irreverent that looked?

I do not believe it was said unkindly. But I remember the feeling of it - of having tried my best to participate in something that is, to me, of the highest significance, and still being found wanting. What was, for me, an effort to cope and remain spiritually, mentally and emotionally present was seen simply as a failure - a mark of disrespect. It left me with a quiet but persistent question: whether there was, in fact, a place for me there at all.

No one intends to ostracise. Yet

good intentions do not prevent this happening. When participation in the liturgy depends on conforming to neurotypical norms, the Church risks becoming a place where some people learn, very quickly, that they do not belong.

The gospels present a stark challenge to this. Jesus does not ask people to meet social expectations before approaching him. Again and again, he resists attempts to control access or impose conditions. When others seek to exclude, he rebukes them. His ministry is marked by a radical openness: people come as they are, not as others think they should be.

It is striking how often those closest to him struggle with this. The instinct to manage, to filter, to impose order - to decide who belongs and on what terms - is not new. But it is one that Jesus consistently refuses. And if that is so, then perhaps we are asking the wrong question.

Instead of asking “What is expected of an autistic child at Mass?”, we might begin by asking a more uncomfortable one: “What needs to change in our parishes so that this child can belong?”

That question shifts the burden - from the child to the community. It asks us not simply to make space, but to relinquish control over what “appropriate” participation looks like. This could be a moment of honesty for our parishes. Not simply to affirm that all are welcome, but to ask whether that welcome is actually experienced as such.

It begins with a simple, rarely asked question: “What do you need? What would help you to feel safe, calm, and able to take part?”

And then, more challengingly still, with a willingness to accept the answer.

Mark Paine serves as a permanent deacon at Our Lady and St Rose of Lima, Weoley Castle and St Peter, Bartley Green in the Archdiocese of Birmingham.

Prayers of the Faithful for 7 June 2026 - The Most Holy Body and Blood of Christ

Leader: Christ is the Bread of our Life. In faith and confidence we present our intentions to Him.

We pray for the unity of all Christian Communities. May our inter-church dialogue lead to our being united around the same Eucharist. *Let us pray to the Lord.* **Lord, hear our prayer.**

We pray for those not able to accept Christ's Bread of Life. May the Word of God be for them a source of peace and unity. *Let us pray to the Lord.* **Lord, hear our prayer.**

We pray for those countries or communities experiencing famine, warfare or civil unrest. May our international solidarity allow all those affected to have their essential needs met.

Let us pray to the Lord. **Lord, hear our prayer.**

We pray for our own communities, and especially for priestly vocations to help us all share the bread of life.

Let us pray to the Lord. **Lord, hear our prayer.**

We pray for those who are ill that they may receive strength through the Eucharist. We pray especially for those who distribute the Eucharist to the ill or house-bound.

Let us pray to the Lord. **Lord, hear our prayer.**

We pray for those who have died recently, especially *Benny Muscat and Brian Reardon* and for those whose anniversaries occur at this time, including *Rose de Zilva, Charlie George, Maurice Kerwin, Judy Reardon, Russell Rodrigo and John Stanhope*. May they experience eternally the joy of the presence of the Living Bread in heaven.

Let us pray to the Lord. **Lord, hear our prayer.**

Leader: Lord Jesus, you who join with us today in the sharing of your Bread of Life, offered to all, confidently we pray to you, who lives and reigns for ever and ever.

All: Amen

Pray for Persecuted Christians in Nigeria

Christians in Nigeria continue to suffer greatly for their faith, yet many persevere with deep trust in Christ and devotion to Our Lady. *Aid to the Church in Need* invites you to join with John, a Catholic farmer in Nigeria, in praying a decade of the Rosary this week for persecuted Christians and all who suffer for their faith.

Watch John's moving testimony and download a free Red Rosary Prayer Card to unite your prayers with the suffering Church throughout the world.

Scan the QR code or visit www.rebrand.ly/RedRosary26



Aid to the
Church in Need

ACN AUSTRALIA NEW ZEALAND



Freecall: 1800 257 296
catholicmission.org.au/united



This week, you are invited to partner with Catholic Mission and the Church in Malawi as we support families rebuilding after devastating floods and help children access education close to home.

Through projects like St Peter's Nyamikuta Primary School, the Church is creating a place where children can learn, be nourished, and grow with dignity, regardless of their background or beliefs.

As we celebrate 100 years of World Mission Day, we are reminded by Pope Leo XIV that we are 'One in Christ, United in Mission'.

Join with us in celebration and action by supporting this work with a compassionate gift. Use the provided appeal envelope, scan the QR code, or visit catholicmission.org.au/united to make a difference today.

Scarves, Socks & Beanies



Your response has been
OVERWHELMING already,
and winter has just begun.

Thank you! Thank you!
Thank you!



St Vincent de Paul Society
VICTORIA
good works

Many thanks to all parishioners who contributed to our Winter Appeal last weekend.

For those who may have taken an envelope home or who still wish to contribute, **the SVDP donations box and some blank envelopes will be on a table in the Church foyer for the next few weeks.** It is also worth noting that there are two SVDP collection boxes (once called 'Poor boxes') recessed into the brickwork near each of the external doors of the church which are also checked regularly for any donations. Many thanks again for your wonderful generosity.



Melbourne Synod 2026

<https://melbournecatholic.org/synod2026>

Archbishop Peter A Comensoli has formally convoked a Synod for the Archdiocese of Melbourne. A synod is a gathering of God's people - bishops, priests and representatives - who come and discern together about matters regarding faith, governance, and pastoral care. This process involves prayer, dialogue, and consultation, aiming to foster a deeper understanding of the Church's mission in the contemporary world.



CATHOLIC ARCHDIOCESE
OF MELBOURNE

Melbourne Catholic Digest St Augustine's begins new chapter in the heart of Melbourne

Gifts from God

Everything we are and everything we have are gifts from God. Rather than jealously guarding and hoarding those gifts for ourselves, we are invited to offer our whole lives in the service of God and others - just as Jesus did.



St Augustine's Church in Bourke Street, one of Melbourne's oldest Catholic communities, has been just such a gift to the people of Melbourne for more than 170 years. On Sunday, it began a new chapter in its rich history of service and prayer in the heart of the city as it became part of the St Patrick's Cathedral Parish.

<https://melbournecatholic.org/news/united-and-strengthened-together-st-augustines-begins-new-chapter-in-the-heart-of-melbourne>



Last December, ACYF brought more than 6,000 young people together from around the country to encounter Jesus and to reflect on the profound gift of their own lives. Today, six months on, a special reflections book was released, along with videos of some of the festival highlights, including the keynotes and commissioning Mass. So now even those who couldn't be there can share some of the magic of ACYF, a gift that keeps on giving.

<https://melbournecatholic.org/news/reflections-book-and-videos-capture-the-magic-of-acyf-2025>



We hear from Catholic parents Jenny and Mark Siu, and from parenting educator Paul Ninnes, about how parents can give their teenage children the gift of their presence, and about how to open up and keep important conversations going.

<https://melbournecatholic.org/news/raising-teenagers-the-art-of-the-conversation>



This Sunday, you are warmly invited join the annual Melbourne Corpus Christi Procession from St Patrick's Cathedral to Federation Square. Don't miss this wonderful opportunity to bring the most precious gift of all, the presence of Christ, to the streets of Melbourne.

<https://melbournecatholic.org/events/melbourne-corpus-christi-procession>

ACU bestows honorary doctorate on influential Vatican figure Sr Nathalie Becquart - One of the most senior women in the Vatican has accepted an honorary doctorate from Australian Catholic University (ACU). Sr Nathalie Becquart XMCJ received a Doctor of the University (*Honoris Causa*) at the ACU Rome campus on 28 May, recognizing the French religious sister's contributions to youth ministry and synodality, and her significant leadership in advancing women and the laity in the Church.

<https://melbournecatholic.org/news/acu-bestows-honorary-doctorate-on-influential-vatican-figure-sr-nathalie-becquart>

<https://melbournecatholic.org/events>

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

The **Parish Pastoral Leadership Team** met on 28 May at the Parish Office. Father Michael was joined by 12 of the PPLC team seated around, with three for their "first supper".

Our three new parish pillar co-ordinators attended their first meeting - for Liturgy, Margaret Heyhoe; for Hospitality, Paul Brady and for Social Justice, Lavanya Miranda. They have been busy contacting ministry co-ordinators and checking in and look forward to sharing more about what is happening soon.

Peter Williams continued his heroic efforts with Child Safety. Training is improving and new work is being done on children's liturgy. This is a dynamic part of our parish. Risen Christ was to host an Eastern Region meeting on 29 May.

Team members had the opportunity to speak candidly of their recent experiences and talked about what the next phase of leading from within the Parish looks like. This includes touching base with parish groups and with parishioners and engaging a lay-led parish. With this in mind you, dear reader, are encouraged to raise initiatives or concerns or to offer your own abilities by contacting the Parish or a Leadership Team member.

