

Risen Christ



All Souls' Day

1 & 2 November 2025 - Year C

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



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



Gospel - Luke 7:11-17

Jesus went to a town called Nain, accompanied by his disciples and a great number of people. When he was near the gate of the town it happened that a dead man was being carried out for burial, the only son of his mother, and she was a widow. And a considerable number of the townspeople were with her. When the Lord saw her he felt sorry for her. 'Do not cry,' he said. Then he went up and put his hand on the bier and the bearers stood still, and he said, 'Young man, I tell you to get up'. And the dead man sat up and began to talk, and Jesus gave him to his mother. Everyone was filled with awe and praised God saying, 'A great prophet has appeared among us; God has visited his people.' And this opinion of him spread throughout Judaea and all over the countryside.

Reflection - Break Open the Word 2025

This is an emotional and touching story. As Jesus encounters the funeral procession of a young man, his heart goes out to the mother and he says to her gently, 'Do not cry'. He follows his consoling words with action: Young man, get! and the dead man sits up and begins to talk. Obviously everyone is overawed and amazed.

This is also a typical Lukan story where a disadvantaged person is lifted up. Again, it is a widow whose sole support was her son. Without him, she is left with nothing. Jesus, in restoring her beloved son, is also restoring her livelihood.

In Jesus, God visits his people. This story of Jesus' compassion for the lowly should be read with great warmth and empathy.



Dear Parishioners,
for all November Masses,
weekday & weekend,
the Sacrament of Anointing
will be offered to everyone
at the conclusion of our
Parish Celebrations
of the Eucharist.



*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.

Collections: 19 & 26 October 2025

		OLHC	SFX
Thanksgiving	Cash	\$502.00	\$642.00
	Electronic	\$3,599.00	\$2,980.50
Presbytery	Cash	\$515.80	\$1,099.75
	Electronic	\$100.00	\$160.00

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 1 November - All Saints Day

6:00pm Mass

Montmorency

Sunday 2 - All Souls' Day

8:30am Mass

Montmorency

10:00am Mass

Eltham

Monday 3

7:30pm RCIA Class

Eltham

Tuesday 4 - Melbourne Cup Day (Public Holiday)

9:30am Mass

Montmorency

10:00am Rosary

Montmorency

10:00am Craft Group

Montmorency

Wednesday 5

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

1:00pm Kairos Small Church Community

Montmorency

Thursday 6

9:30am Liturgy of the Word with Communion

Montmorency

10:30am ASRC Food Collection

Montmorency

2:30pm Meditation

Eltham

Friday 7

9:30am Mass

Eltham

Saturday 8

6:00pm Mass

Montmorency

Sunday 9

8:30am Mass & 30th Anniversary of Passionist Family

Group Movement in Montmorency

Montmorency

10:00am Mass

Eltham

Monday 10

7:30pm RCIA Class

Eltham

Tuesday 11

9:30am Mass

Montmorency

10:00am Rosary

Montmorency

2:00pm Bethany Small Church Community

Montmorency

7:00pm Jordan Small Church Community

Montmorency

Wednesday 12

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

Thanksgiving

Dear Parishioners,

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

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

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

C) EFTPOS terminals

D) thanksgiving envelopes

E) set up payments from credit/debit cards

Thank you for your generous support,
Michael





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

For the recently **deceased**:

Fr Barry Moran, Fr Peter O'Rourke

Montmorency

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

*Joan Billings, Nora Edmond, Pat Hosmer, Siobhan Lappin,
Frances McDonald, Jarrod Mizzi, Cindy & Ed Morrissey, Michael O'Meara,
Regina Roszczenko (mother of Liz Gray), Jeanne Vanderwert, Br Doug Walsh*

For the recently **deceased**:

*Jim Kollaris (brother of Lorraine Gioules)
Peggy Marmion (mother of Patricia Stephens)*

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

*Antonio Chincarini (jnr) (10 year anniversary),
Bernard Edmond (15 year anniversary),
Bill Gayfer (10 year anniversary),
Philip Ferrarotto, Rudolf Jakubik, Betty Lord, Valeria Perosin*

Eltham

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

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

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

Adrian Aloï, Frank Paoli

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

November Remembrances...

Adrian Aloï; Natalia & Boleslav Baryla;
Ryszard, Teresa & Zbigniew Cichacki;
Antonion Chincarini (jnr); Bernard Edmond;
Bill Gayfer; Philip Ferrarotto; Rudolf Jakubik;
Anthony & Elizabeth Corera; Ryszard Klepacz;
Jim Kollaris; Betty Lord; Peggy Marmion;
Fr Barry Moran; Fr Peter O'Rourke; Frank Paoli;
Valeria Perosin; Maria, Janina & Wladyslaw Rygala



Parish Renewal Program Launch

Next weekend is the launch of our special **Parish Renewal Program** - the first in well over a decade! Over 3 weeks, the Program is a wonderful opportunity to reflect on what it means to be a member of our Parish Community. As individuals and collectively, we will be challenged to make a new commitment to our role in parish life - to ensure we provide the human and financial resources for mission, for vibrant liturgy, quality faith formation, and pastoral care and outreach to the needy. We also need to provide ongoing funding to maintain our beautiful churches and parish facilities, have essential professional parish staff, and meet the many costs to operate the parish. We encourage you to be actively involved - read the materials, listen to the speakers and follow the Program with weekly updates on our parish website and through our school communities. We encourage you to reflect, pray and discuss the themes and topics with your family, friends, and fellow parishioners. To launch the Program next weekend, at all Masses we will hear from wonderful parishioners on the impact of our Parish on them and the importance of being actively engaged in Parish life. Stephen Littleton from Parish First will be coordinating the Program.

Roster for week ending 2 Nov 2025

Abina, Agnez	H10:00
Agius, Suzanne	M6:00
Brown, Teresa	M6:00
Donnellan, Denice	E10:00
Edwards, Elisabeth	E10:00
Furtado, Lorraine	C10:00
Grande, Silvana	H10:00
Hall, Vali	ASE
Kenny, Michael	W6:00
Lucas, Maree	CLNR
Maynes, Phil	W6:00
O'Dowd, Elisha	M6:00
Reardon, Kathy	E10:00
Reardon, Peter	E10:00
Skipper, Patsy	LoW-01 Thu
Smith, Neil	E10:00
Stephens, Patricia	CLNR
Taylor, Trish	PRYR
Taylor, Trish	R10:00
Volunteer please	H10:00
Volunteer please	H10:00
Volunteer please	W8:30
Volunteer please	W8:30
Zavadil Family	PRSE

Roster for week ending 9 Nov 2025

Armstrong, Miranda	E10:00
Bucknell, Dom	R10:00
Dhanasen Family	PRSE
Dopheide, Marlis	E10:00
Dunell, Linda	ASE
Dunell, Linda	E10:00
Grande, Silvana	H10:00
Haines, Jan-Marie	E10:00
Hannon, Genni	ASRC
Hannon, Kevin	ASRC
Heyhoe, Margaret	C10:00
Kulkens, Mark	W6:00
Lodi, Liduina	H10:00
Maloney, Jo	W6:00
Nolan, Kathleen	PRYR
Renny, Teresa	H10:00
Renny, Tom	H10:00
Scully, Greg	E10:00
Volunteer please	W8:30
Volunteer please	W8:30
Watson, Denis	CLNR
Wood, Marie	LoW-01 Thu

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

Walking together

Pope Leo and King Charles have shown that even if the Anglican and the Catholic Churches cannot be reconciled in principle, they can be reconciled in person / **By Patrick Hudson**

The King was chipper at the Beda on Thursday last week. He emptied a watering can over a newly planted Seville orange tree in the college garden and was all smiles and handshakes with assembled staff and dignitaries. The press, standing behind a cordon a few yards away, could not make out if he said anything to the tree.

You would never guess from his demeanour that the Royal Family is mired in his brother's scandal. Nor, for that matter, would you know he had just come from a major event in ecumenical history. He wore it so lightly that one wondered - had he?

The state visit to the Vatican was a familiar routine for the King and Queen. Charles and Camilla were welcomed into the San Damaso Courtyard outside the Apostolic Palace with a guard of honour and national anthems. They chatted and exchanged gifts with Pope Leo in his library, joined him and the Archbishop of York, Stephen Cottrell, for midday prayers in the Sistine Chapel, then said their goodbyes, heading down the road for more church and a drinks reception. Leo looked nervous about how to reply to the royal patter. There is an endearing video of Charles as prince of Wales muttering encouragement to Pope Francis for his environmental advocacy and Francis, uniquely, seeming lost for words: popes are not used to being put at their ease.

For the royals, it was all in a day's work. Those prayers were a smooth 20 minutes from the midday office, psalms and prayers familiar to Catholics and Anglicans with a few choice details - Newman's translation of a St Ambrose hymn, a general emphasis on care of Creation - to exalt shared patrimony and common causes. The only thing that clashed were the Essex and Chicago accents of Cottrell and Leo. Even the King's easy gait as he walked out side by side with the Pope showed he was on familiar ground.

There was a kick in the cocktail, since this was the first time a British monarch has prayed alongside a pope since well before the Reformation. Medievalists are scouring the chronicles to work out who prayed what at the Council of Reims in 1119, where Henry I met Pope Callixtus II. Dubious Saxon sources describe an

older custom of royal pilgrimage to Rome. In the meantime, it has been complicated. Buckingham Palace called this week's visit "historic", an ambiguous adjective when there is so much history to navigate.

In a joint reflection published by the Vatican that Thursday afternoon, Archbishop Flavio Pace and Bishop Anthony Ball, respectively secretary to the Dicastery for Promoting Christian Unity and director of the Anglican Centre in Rome, recall the tomb in Westminster Abbey where Elizabeth I was re-interred with her half-sister Mary I in 1607. *Regno consortes et urna hic obdormimus Elizabetha et Maria sorores in spe resurrectionis*, reads the inscription: "Partners in throne and grave, here we sleep, Elizabeth and Mary, sisters in hope of the resurrection".

It is a poignant monument to the strange place of the King's forebears in the English Reformation - a personal and political phenomenon as much as a religious one. Since the Act of Supremacy in 1534, the contest between monarch and pope has been the fulcrum for the mutating theological struggle between Anglicans and Catholics. Brendan Behan's unecumenical doggerel about the architectural function of Henry VIII's anatomy puts it more succinctly. The twentieth-century rapprochement between the Court of St James and Holy See accelerated from the formal visit of Elizabeth II in 1961 to the establishment of full relations in 1982 by diplomatically dodging this conundrum. While the late Queen became familiar with the Vatican - the Pathé film of her meeting John XXIII has the same choreography as her 2014 visit to Francis - you couldn't say she was comfortable there.

Her unease probably had something to do with the low-church bent of her serious Christianity. When she undertook to "maintain in the United Kingdom the Protestant Reformed Religion established by law" at her coronation, those words still meant something to most of her subjects. In 1985 she barred Charles and Diana from attending a Mass with John Paul II in his private chapel, despite Robert Runcie's assurance that only the "lunatic fringe" would object. Fringes were wider in those days, of course, and the Queen felt attendance



would undermine her and her successor as Supreme Governor of the Church of England. That title is still a direct rebuke of the Supreme Pontiff of the Universal Church.

So why was the King received last week with a tailored prayer service, rather than the genial Ostpolitik the Vatican employs with officials from other nominally rivalrous regimes? The UK could in turn treat the Pope like the potentate of a dubious but influential principality. Yet both parties recognise the need somehow to acknowledge, if not accept, the other's pretension to supremacy. When Benedict XVI came to Britain in 2010, it was formally billed "a papal visit with the status of a state visit". (John Paul II came on a Church-funded "pastoral visit" in 1982, so could do what he liked.) This sly formula meant he could dodge the open-carriage procession, the state banquet and the overnight stay at Buck House; more importantly, it acknowledged the pope qua pope in the language of the Court Circular. If the Vatican has not exactly reciprocated, last week's arrangements were a discreet nod towards the King's peculiar religious status. The Pope does not take part in ecumenical prayers at the request of any old head of state.

The prayers themselves were the simple part. Michael Ramsey prayed with Pual VI on his visit to Rome in 1966; John Paul II and Runcie knelt together in Canterbury Cathedral in 1982. The visionary ecumenists of the twentieth century might have been disappointed to learn it would take so long for a monarch to join in, notwithstanding the diplomatic intricacies. They might have expected last week's report in the *Scottish Daily Express* that the King had attended Mass and received

communion to be closer to the truth than it was.

When Paul VI gave Ramsey his episcopal ring in 1966, he winningly suggested that their two Churches would simply slot back together. Their successors have found they have been trying to fit a UK plug into a European socket. The same history that complicates dealings between popes and monarchs has given very different meanings to ideas such as parishes and episcopacy which the Church of England thought they shared. When intellectually satisfying achievements - including agreement on the doctrine of justification by faith, the main theological reason for the Reformation - failed to magic away division, it became clear that Christian unity might not offer much intellectual satisfaction. In its 2017 document *Walking Together on the Way*, the latest iteration of the Anglican-Roman Catholic

International Commission (ARCIC III), compared their Churches' asymmetrical "instruments of communion" just to get the differences straight. It doesn't address the monarch's intractable place in the Church of England, but some of that logic applies to last week's modest prayers: if the King and the Pope can't be reconciled on paper, they must be reconciled in person.

"The Conviction," says the introduction to *Walking Together*, is that by examining and reforming our respective instruments of communion alongside and in conversation with each other, we are also growing closer to each other and strengthening the imperfect communion that already exists between us." The ecological causes that Charles and Leo share can be part of the conversation as can the historic ties evidenced in the Sistine Chapel and at the Basilica of St Paul

Outside the Walls. Even the ugly shadow Prince Andrew cast over events is part of an honest discussion, *pace* Behan, of the consequences of royal personality for the institutions to which it is bound. At any rate, it did not stop the King chatting as he ambled out of the chapel with Leo, or as he watered his tree at the Beda.

Two weeks before the royal visit, ARCIC III concluded to examine "how the Church local, regional and universal discerns right ethical teaching", the tricky job they have been working on since 2011, and a joint statement will be published in early 2026.

There is nothing it can do about the structural barriers to ecumenism, but the image of Charles and Leo walking out of their shared prayers might illustrate how those barriers need not affect the behaviour or the discernment that really does bring Christians closer together.

SPIRITUAL DIPLOMACY

'The King wills it'

Last week's events could not have happened without Charles's commitment to tightening the bonds between Rome and Canterbury. The prospect of reunion are as remote as ever, but he has set an example of hope / **By Serenhedd James**

One of my favourite historical titbits is that when John Paul II was volubly heckled as the Antichrist by Ian "Ulster Says No" Paisley in the European Parliament in 1988, the Protestant firebrand was roughly manhandled out of the chamber by a furious Otto von Habsburg - his veins coursing with the blood of the Holy Roman Emperors, protectors of Christendom, Kings of the Romans and (at least nominally) defenders of the Church.

Power-sharing and the peace process softened Paisley's tone - one of his sons, Ian Paisley Jr, even wrote for the *Catholic Herald* a few years ago - but it was heartening to see the family business return to form a couple of weeks ago. The Revd Kyle Paisley, another of the preacher-politician's sons, publicly urged Charles II to cancel his planned meeting with Pope Leo XIV or "abdicate" in favour of "a true Protestant".

Life was simpler, obviously, when the boundaries were less blurred: *pace* Orwell, "Protestant good, Catholic bad". After four centuries of *froideur* and not a little bloodshed, the post-Reformation glasnost started in 1923 when George V and Queen Mary called on Pius XI during their state visit to Italy. There was no prayer, although king and consort had both attended the requiem Mass for Empress Eugénie at Farnborough Abbey in 1920.

On that occasion they were channelling their predecessors Edward VII and Queen Alexandra, who in 1908 attended the

requiem for the assassinated Carlos I of Portugal at St James's, Spanish Place; a contemporary engraving showed them firmly keeping their seats in the sanctuary while everyone else knelt. A lifetime later, Elizabeth II attended the requiem for King Baudouin of the Belgians in Brussels in August 1993: a singular honour.

A question arises, then, about why the present King and Queen only attended the midday office in the Sistine Chapel - especially in light of the requiem attended by King Charles and most of the rest of the Royal Family for the Duchess of Kent back in September - and not a Mass at which they did not communicate. The answer, surely, goes back to the Paisleys: it would just have been too much.

It was the same story in 1985. As Prince of Wales - on a different trip, with a different wife - the King explored the possibility of attending Mass celebrated by John Paul II. His mother would have none of it, despite meeting almost every pope of her reign. It was too dangerous a signal to send, she thought, for the future Supreme Governor of the Church of England and Protector of the Church of Scotland (the latter doesn't even have bishops). It caused not a little hurt, both at home and in the dominions.

Similar considerations of realpolitik cannot have been very far away from this visit, either. The Church of England is in a very different place now from where it was only four decades ago, and if the polls are to be believed then very soon the

British monarch will have more Catholic subjects than Anglican ones. Islam, too, is on the rise; earlier this year the King made a point of hosting an *iftar* meal during Ramadan in St George's Hall at Windsor Castle.

Only time will tell if the moving scene of King and Queen, Pope and prelate - the Archbishop of York had to be wheeled out, Canterbury still technically being vacant despite the nomination of Dame Sarah Mullally last month - bears spiritual as well as diplomatic fruit. The exchange of knighthoods and positions of honour in St Paul's Outside the Walls and St George's Chapel, Windsor, was a particularly evocative, medieval touch.

These things do not happen by accident: from palace officials to diplomats on the ground, to the artisans who added an English gothic topper to a grand Roman armchair at St Paul's with the royal coat of arms and the circlet of the Order of the Garter. Again, the wheels of history turn: ironically enough, the abbey attached to the basilica was granted the use of the Garter on its coat of arms by Henry VIII. Above all, however, it is worth bearing in mind that the essential components of the latest Vatican visit would not and could not have happened had the King himself not wanted them to. Given all the associated burdens of history, and with the knowledge that it is impossible to please everyone all the time, his energy and commitment to the cause of deeper, better relations is remarkable and admirable - all the more so in the precarious context of his health.

It must be said that the ever-more-divergent directions of travel make reunion seem more unlikely than ever. Nevertheless the King has given us an example of hope, which is not to be despised. *Le Roy le veult*.

Serenhedd James is a church historian and a former editor of the *Catholic Herald*.

CONNECTING WITH OUR ANCESTORS - A Veil of Light and Love

When we die, we don't go anywhere, but rather, we cross over into unmediated, infinite union with God. We cross over into loving God, with God's own love for God, which is the Holy Spirit. We cross over into knowing God, with God's own knowledge of God, which is Christ. - James Finley, *Turning to the Mystics*, podcast

James Finley leads us through a meditation to help us experience the immediate presence and intimacy of God's love and those who have joined God before us:

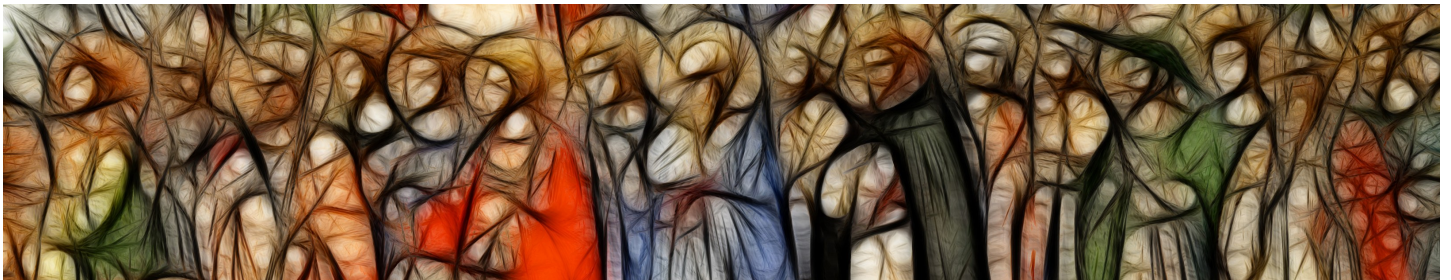
I invite you to imagine that you are sitting alone in the middle of a well-lit room. There are no windows and no furniture in the room other than the chair you are sitting in... As you sit there alone in silence, the light in the room slowly begins to dim. As the room dims, a light on the other side of the wall you are facing slowly becomes brighter and brighter. You begin to realise that the wall you are facing is not really a solid wall, as you had imagined, but is rather a gossamer veil that is becoming increasingly translucent in the light that is shining through it, filling the darkness of your room with an unfamiliar light.

In the light shining out from the other side of the veil you see God, the angels, and the saints. They are all laughing and waving at you, letting you know how delighted they are that you can see them. You start laughing and waving back at them.

Then God, the angels, and the saints pass through the veil to join you, rendering the room radiant with communal joy and delight in which your very presence begins to glow with the presence of God. Illumined and transformed in this way, God and the angels and saints carry you with them into heaven, just on the other side of the veil, where all are dwelling who have died and crossed over into God. Then God and the angels and saints carry you with them back through the veil, back to the room, now aglow with heavenly wonder and delight. Then, once again, they transport you back into the celestial realm, and then back again into the room...

You are left once again in the familiarity of your earthly experience of yourself sitting there alone in the room, facing the wall. But while everything is the same as before, everything is, in an interior way, radically different. For you now realise that while, yes, it is true that, on one level, the wall you are facing really is a wall, ... yet in the afterglow of the unitive experience that has just graced your life, you now know in the depths of your awakened heart that, ultimately speaking, the wall is no wall at all... You have been graced with a fleeting experience of being immersed in God-immersed-in-you in a boundless communion that utterly transcends, even as it utterly permeates, the darkness and fragmentations of this world.

<https://cac.org/daily-meditations/a-veil-of-light-and-love/>



CONNECTING WITH OUR ANCESTORS - Remembering All My Relations

Walking, I am listening to a deeper way. Suddenly all my ancestors are behind me. Be still, they say. Watch and listen. You are the result of the love of thousands. - Linda Hogan, *Dwellings*

Chickasaw poet and author Linda Hogan describes how a sweat lodge ceremony draws together elements of the earth to accompany those inside:

In a sweat lodge ceremony, the entire world is brought inside the enclosure. The soft odour of smoking cedar accompanies this arrival. It is all called in. The animals come from the warm and sunny distances... Wind arrives from the four directions. It has moved through caves and breathed through our bodies... The sky is there with all the stars whose lights we see long after the stars themselves have gone back to nothing. It is a place grown intense and holy. It is a place of immense community and of humbled solitude; we sit together in our aloneness and speak, one at a time, our deepest language of need, hope, loss, and survival. We remember that all things are connected.

The ceremony seeks to repair any disconnections:

Remembering this is the purpose of the ceremony. It is part of a healing and restoration. It is the mending of a broken connection between us and the rest. The participants in a ceremony say the words "All my relations" before and after we pray; those words create a relationship with other people, with animals, with the land. To have health it is necessary to keep all these relations in mind. The intention of a ceremony is to put a person back together by restructuring the human mind... We make whole our broken-off pieces of self and world. Within ourselves, we bring together the fragments of our lives in a sacred act of renewal, and we reestablish our connections with others. The ceremony ... takes us toward the place of balance, our place in the community of all things. It is an event that sets us back upright. But it is not a finished thing. The real ceremony begins where the formal one ends, when we take up a new way, our minds and hearts filled with the vision of earth that holds us within it, in compassionate relationship to and with our world.

We speak. We sing. We swallow water and breathe smoke. By the end of the ceremony, it is as if skin contains land and birds. The places within us have become filled. As inside the enclosure of the lodge, the animals and ancestors move into the human body, into skin and blood. The land merges with us. The stones come to dwell inside the person. Gold rolling hills take up residence... We who easily grow apart from the world are returned to the great store of life all around us, and there is the deepest sense of being at home here in this intimate kinship. There is no real aloneness. There is solitude and the nurturing silence that is relationship with ourselves, but even then we are part of something larger. <https://cac.org/daily-meditations/remembering-all-my-relations/>

Prayers of the Faithful for 2nd November 2025 The Commemoration of All the Faithful Departed (All Souls' Day)

Leader: All Saints' Day and All Souls' Day together, recognise the ambiguity of human life after death, and the mystery of our death in Christ.

May we place our trust in the knowledge of a merciful and loving God.

Let us pray to the Lord.

Lord, hear our prayer.

We pray that despite the turmoil and trouble of our world, that You, our Lord, will always triumph, for You have said so!

Let us pray to the Lord.

Lord, hear our prayer.

In Luke's Gospel, we read that 'God has visited His people'. Indeed, our Trinitarian God is in constant movement, always visiting His people. Help us to keep our eyes and ears alert to the presence of the Holy Spirit.

Let us pray to the Lord.

Lord, hear our prayer.

For those in our parish and the wider community who may be isolated or alone: that they find caring and gentle souls to nourish their loneliness, pain and sorrow.

Let us pray to the Lord.

Lord, hear our prayer.

Pope Francis called us 'to come out of ourselves' and turn our minds to caring for each other and our suffering planet, Earth.

Let us pray to the Lord.

Lord, hear our prayer.

For family and friends who accompany loved ones approaching death, that their expression of love may be sustained by their hope in Christ's resurrection.

Let us pray to the Lord.

Lord, hear our prayer.

It is fitting that on this feast day of All Souls' we recall the many people who have journeyed with us, especially those of our own families. We pray for those who have died recently, especially *Jim Kollaris, Peggy Marmion, Fr Barry Moran and Fr Peter O'Rourke*, and for those whose anniversaries occur at this time including *Adrian Aloï, Antonio Chincarini (jnr), Bernard Edmond, Philip Ferrarotto, Bill Gayfer, Rudolf Jakubik, Betty Lord, Frank Paoli and Valeria Perosin*, who are now in the Eternal Embrace.

Let us pray to the Lord.

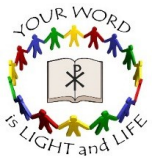
Lord, hear our prayer.

Leader: God our Father, please listen to these prayers offered to you today, through Jesus Christ your Son our Lord.

All: Amen



The members of the **Passionist Family Group Movement in Montmorency** will celebrate their 30th Anniversary on Sunday, November 9 at the 8:30am Mass followed by hospitality in the Parish House afterwards to which all are welcome.



Small Church Community

With Advent fast approaching it is timely for us to gather again.

There will be a meeting of Facilitators of Small Church in the Parish House, 86 Mayona Rd on 16th Nov, after the 8:30am Mass.

All are welcome.

We will share stories of where we find ourselves at the present moment. We will pray the Spirit of wisdom be with us as we discern ways of moving forward in solidarity, promoting involvement and the sharing of talents as we journey towards being a synodal Parish and Church.

Enquiries, Patsy 0429 439 675



*****FREE*****

3 Drawer Filing Cabinet!

If you would like a three drawer filing cabinet (no keys), please contact Vinka or Kate (Parish Office).



USE TECHNOLOGY BUT DON'T LET TECHNOLOGY USE YOU: POPE



While calling artificial intelligence a great novelty - "one of the *rerum Novarum*, or 'new things', of our time" - Pope Leo XIV urged students to

"not let technology use you". Source: *Crux*.
<https://cathnews.com/2025/10/31/use-technology-but-dont-let-technology-use-you-pope/>

CATHOLIC SECTOR WELCOMES START OF AGED CARE ACT



Catholic Health Australia has welcomed the commencement of the new Aged Care Act this Saturday, describing it as a historic reform that will help

deliver quality care to older Australians.
<https://cathnews.com/2025/10/31/catholic-sector-welcomes-start-of-aged-care-act/>

VICTORIA'S LOWER HOUSE PASSES MAJOR REFORMS TO ASSISTED DYING



Major reforms to Victoria's voluntary assisted dying laws - which would allow doctors to openly discuss the end-of-life option with terminally ill

patients - have passed Parliament's lower house. Source: *Herald Sun*.
<https://cathnews.com/2025/10/31/victorias-lower-house-passes-major-reforms-to-assisted-dying/>

CARITAS UKRAINE WORKERS STAY RESILIENT 'BY LIVING OUR MISSION'



Caritas Ukraine president Tetiana Stawnychy has met with Caritas Australia donors and staff, sharing firsthand insights into the organisation's

evolving humanitarian response amid the protracted war in Ukraine.
<https://cathnews.com/2025/10/31/caritas-ukraine-workers-stay-resilient-by-living-our-mission/>

WAGGA WAGGA DIOCESE GETS NEW HEAD OF EDUCATION



Bishop Mark Edwards OMI has appointed Sandra Harvey as the new executive director of Catholic Education Diocese of Wagga Wagga.

<https://cathnews.com/2025/10/31/wagga-wagga-diocese-gets-new-head-of-education/>

BRIGHT FUTURE ON THE HORIZON FOR HOMELESS YOUNG PARENTS



A new facility designed to provide safe housing and support for young parents and their babies who are homeless, or at risk of homelessness, has

opened in Perth. Source: *St John of God Health Care*.
<https://cathnews.com/2025/10/31/bright-future-on-the-horizon-for-homeless-young-parents/>

THE POWER OF HUMBLE, LOVING SERVICE Ordinary holiness

In a world distorted by spin and riven by distrust, stories of humble Christian service - of ordinary people reaching out with love and generosity - answer our yearning for authenticity and connection.



Following the recent passing of Prof John Murtugh AO, we pay tribute to 'the grandfather of general practice', whose deep Catholic faith, genuine interest in people, and humble, generous approach to medical practice and education had a profound impact

on countless lives. <https://melbournecatholic.org/news/sincere-and-humble-pioneering-gp-prof-john-murtugh-ao-dies-aged-89>



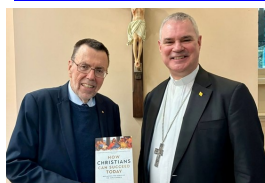
For more than 25 years, a band of volunteer booksellers at Mitcham's House of Books have been quietly reaching out to their community and to each other, offering not just bargains and reading suggestions but hospitality, service and friendship.

<https://melbournecatholic.org/news/turning-pages-building-community-25-years-of-mitchams-house-of-books>



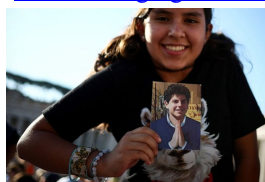
We celebrate with newly ordained transitional deacon Dominic Lawes as he embarks on the next step in his vocation 'to live out the Gospel, especially in the service of others'.

<https://melbournecatholic.org/news/configured-to-christ-dominic-lawes-ordained-a-deacon-for-melbourne>



At the recent launch of his latest book, Greg Sheridan AO recalled the powerful witness of early Christian communities, who showed us that a life lived well and with integrity remains one of the Church's most powerful forms of evangelization.

<https://melbournecatholic.org/news/faith-courage-and-conviction-greg-sheridan-on-how-christians-can-succeed-today>



And as we approach All Saints Day, Josephine Plazzer reflects on the 'ordinary holiness' of the saints, those 'quiet witnesses to the beauty of a life lived in Christ'.

<https://melbournecatholic.org/news/it-is-always-the-era-of-saints>

RUNNING FOR ACYF: ONE YOUTH MINISTER'S FUNDRAISER FOR ALL

Groups around the country have been fundraising to attend this year's Australian Catholic Youth Festival (ACYF), which is now only a month away. Together with her team, Qwayne Guevara, manager of Catholic Youth Parramatta, has been busily preparing their local pilgrims both spiritually and practically. This has included some creative fundraising efforts 'to lessen the load for our young people, because every dollar [raised] is less of an impact on our young people'. Last month, Qwayne completed a personal challenge of running 100km in 30 days, raising more than 45,500 for local pilgrims to attend ACYF. <https://melbournecatholic.org/news/running-for-acyf-one-youth-ministers-fundraiser-for-all>

<https://melbournecatholic.org/events>

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