

Risen Christ



Seventeenth Sunday in Ordinary Time

26 & 27 July 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 11:1-13

Once Jesus was in a certain place praying, and when he had finished, one of his disciples said, 'Lord, teach us to pray, just as John taught his disciples.' He said to them, 'Say this when you pray:

"Father, may your name be held holy, your kingdom come; give us each day our daily bread, and forgive us our sins, for we ourselves forgive each one who is in debt to us. And do not put us to the test."

He also said to them, 'Suppose one of you has a friend and goes to him in the middle of the night to say, "My friend, lend me three loaves, because a friend of mine on his travels has just arrived at my house and I have nothing to offer him"; and the man answer from inside the house, "Do not bother me. The door is bolted now, and my children and I are in bed; I cannot get up to give it to you." I tell you, if the man does not get up and give it him for friendship's sake, persistence will be enough to make him get up and give his friend all he wants.

'So I say to you: Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. For the one who asks always receives; the one who searches always finds; the one who knocks will always have the door opened to him. What father among you would hand his son a stone when he asked for bread? Or hand him a snake instead of a fish? Or hand him a scorpion if he asked for an egg? If you then, who are evil, know how to give your children what is good, how much more will the heavenly Father give the Holy Spirit to those who ask him!'



Reflection - Break Open the Word 2025

As they see Jesus praying, the disciples also want to pray. He teaches them to address God as 'Father'. The model he gives them first honours God and expresses trust, before it moves to intercession. The intercessions are simple: that God will care for our daily needs according to his divine providence, and that God will forgive us and protect us.

The second part of the reading, found only in Luke, is a colourful story about the need for persistence in prayer. The conversation with the friend in bed through the closed door gives the lesson on perseverance an attractive comic touch.

The third section (also found in Matthew 7) is constructed in triplets: ask, search, knock / receives, finds, opened / stone-bread, snake-fish, scorpion-egg. The images are vivid and even a bit ridiculous. The triple repetition reinforces the message.

The final sentence thumps home the good news about God who listens to our prayer: *how much more will the heavenly Father give the Holy Spirit to those who ask him.* This should be read as the climax of the whole reading.

*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
Ripley Timmins: Fri 9am-3pm

New Website:

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
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St Francis Xavier Primary School
Principal: Philip Cachia: 9435 8474
principal@sfxmontmorency.catholic.edu.au
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Collections: 13 & 20 July 2025

		OLHC	SFX
Thanksgiving	Cash	\$387.00	\$554.00
	Electronic	\$3,463.67	\$2,300.50
Presbytery	Cash	\$770.05	\$1,000.00
	Electronic	\$200.00	\$110.00

Thanksgiving / Stewardship Offering

Month	OLHC	SFX	Total
April	\$6,796.67	\$10,257.50	\$17,054.17
May	\$6,846.67	\$7,868.50	\$14,715.17
June	\$7,561.67	\$10,092.50	\$17,654.17

Risen Christ Parish Calendar of Events

Saturday 26

6:00pm Mass & First Eucharist Montmorency

Sunday 27

8:30am Mass & First Eucharists Montmorency

10:00am Mass Eltham

Tuesday 29

9:30am Liturgy of the Word with Communion Montmorency

10:00am Rosary Montmorency

Wednesday 30

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

Thursday 31

9:30am Liturgy of the Word with Communion Montmorency

2:30pm Meditation Eltham

7:00pm Meditation Eltham

Friday 1 August

9:30am Mass Eltham

Saturday 2

12:00pm Baptisms: Ashton, Finn, Archibald Montmorency

6:00pm Mass Montmorency

Sunday 3

8:30am Mass Montmorency

10:00am Mass Eltham

12:00pm Baptisms: Isla, Willow Eltham

Monday 4

11:30am Liturgy with Yr 4 Holy Trinity

2:00pm Mass St Vincent's Aged Care

Tuesday 5

9:30am Mass Montmorency

10:00am Rosary Montmorency

10:00am Craft Group Montmorency

11:00am Prayer Shawl Ministry Eltham

2:00pm Bethany Small Church Community Montmorency

Wednesday 6

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

1:00pm Kairos Small Church Community Montmorency

Thanksgiving

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

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

Thank you for your generous support,
Michael



A very Big Thank you to Fr Terry Bergin

We would like to express our heartfelt gratitude to Fr Terry Bergin for celebrating the Eucharist with us for the past four weeks. His presence and guidance during this time have been a blessing to our community.

Fr Terry's willingness to step in and allow Fr Michael to have a well-earned rest has been greatly appreciated. We are truly grateful for his dedicated service and commitment to our parish over this time.

Thank you, Fr Terry, for your generosity, kindness, and spiritual leadership. Your presence with us has enriched us all. We are thankful for the time we have spent with you and look forward to future opportunities to gather in prayer and celebration. May God continue to bless and guide you.

PS We loved the jokes!



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

Montmorency

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

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

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

*Sr Sabine de Croos, Stan Gioules, Catherine Nelson,
Michael & Millicent Perera, Mel & Yanthi Perera,
Patrick & Ingrid Pinghe, Patricia Mary Shannon*

Eltham

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

*Stephen Andrew, Penny Boyce, Ruth Decker, Mary Luttick,
Bernard Murray, Audrey Tunks*

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 26th July, 2025

St Francis Xavier, Montmorency, 6:00pm
Harper Rose McNamee

First Eucharist

Sunday 27th July, 2025

St Francis Xavier, Montmorency, 8:30am
Maja Klaric
Talia Rose Lewis

First Eucharist
First Eucharist

Risen Christ Safeguarding Committee Member Profile **Introducing: Anne Williams**

My family moved to Montmorency in 1955. I attended primary school at St Francis Xavier, Montmorency and secondary school at Our Lady of Mercy College in Heidelberg. From there I completed my teacher training at Coburg Teacher's College. Just after starting this training I met my future husband Peter. We still live in Montmorency having raised 3 children - Sarah, Emily & Jarrod. We are now blessed with 6 grandchildren ranging from 5 years to 18 years.

I have been actively involved in the St Francis Xavier Parish for many years. Belonging to this church community has become an integral part of my life. When mass times were changed and the 2 parishes started the process of combining to become Risen Christ Parish, Peter and I started attending mass at both Faith Communities. We have been warmly welcomed at Eltham as we have always been at Montmorency.

In the early years of Safeguarding in the parish, I was contacted to join this group. As protecting children and the vulnerable is an area I am passionately concerned about, I didn't hesitate to respond.

Some people may be surprised to know that after being trained to teach in government schools I ended up teaching at Holy Trinity primary school, Eltham North, for over 30 years.



Roster for week ending 27 July 2025

Bowyer, Darrell	ASRC
Bowyer, Rosemary	ASRC
Castellanos, Rodrigo	E10:00
Cseh, Ferenc	H10:00
Cseh, Nika	H10:00
Davidson, John	PRYR
Dopheide, Marlis	E10:00
Dunell, Linda	ASE
Furtado, Lorraine	C10:00
Illiffe, Yvonne	E10:00
John, Audry	H10:00
John, Des	H10:00
Leahy Family	PRSE
Maloney, Nigel	W6:00
McKinley, Michael	W8:30
Ramsdale, John	W8:30
Reardon, Kathy	E10:00
Scully, Greg	E10:00
Skipper, Patsy	LoW-01 Tue
Taylor, Trish	R10:00
Watson, Denis	CLNR
Witten, Janine	LoW-01 Thu
Witten, Janine	W6:00

Roster for week ending 3 August 2025

Bacani, Brian	W6:00
Capuana, Marisa	W6:00
Castellanos, Rodrigo	E10:00
Donnellan, Denice	E10:00
Drljo, Frank	CLNR
Heyhoe, Margaret	C10:00
Illiffe, Yvonne	E10:00
Nolan, Kathleen	PRYR
Reardon, Kathy	ASE
Reardon, Kathy	E10:00
Rigg Family	PRSE
Skipper, Patsy	CLNR
Skipper, Patsy	LoW-01 Tue
Sullivan, Frances	W8:30
Volunteer please	H10:00
Volunteer please	H10:00
Volunteer please	H10:00
Volunteer please	H10:00
Williams, Peter	E10:00
Wood, Marie	W8:30
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

Pope Leo XIV often speaks of being rooted in the tradition of St Augustine. In the first of a series on a spirituality that will shape his papacy, an Augustinian scholar explains how the history and spirituality of the order brings together silence and contemplation, community life and the call of justice and charity / By Martin Laird

The eye of the heart

Rome's church of Santa Maria del Popolo is best-known today for its cache of Caravaggios. But in March 1256, long before the Caravaggios arrived, Pope Alexander IV convoked a gathering there that would unite into a single religious order various groups of Italian hermits, most of whom followed St Augustine's rule (known today as the Grand Union). IN 1244 Pope Innocent IV had already united a group of hermits into one religious family (known today as the Little Union). These hermits (chiefly Tuscan) soon spread from Italy into France, Germany, England and beyond. But what emerged from the 1256 gathering was a new entity, a single Order of Hermits of St Augustine (since 1968, shortened to the Order of St Augustine) gathered from yet more groups of Italian eremitical congregations under the leadership of a single prior general.

Ranked among the four great mendicant orders (the Franciscans, Dominicans, Augustinians, and Carmelites), the Augustinians soon enjoyed wide expansion throughout Europe, especially in the great university cities such as Bologna, Salamanca, Paris, Oxford and Cambridge. *The Rule of St Augustine* (written around 397) was one of the most ancient monastic rules in the Latin west and while it was already followed by the Dominicans (among others) the Order of St Augustine mounted a robust claim that the bishop-monk, St Augustine of Hippo, was uniquely their founding father.

In this same church, now amid its great trove of Caravaggios, the order gathered on 26 March 2006 to celebrate its 750th anniversary. In his address, Robert Prevost, the prior general of the order - now, of course, Pope Leo XIV - identified three defining characteristics of the way of life of the heirs of Augustine's monastic ideal: the spirituality and thought of St Augustine; the order's eremitical-contemplative experience; and the life of apostolic fraternity

developed and lived in the context of the mendicant movement. These three characteristics should not, Prevost emphasised, be thought of as separate but as a unity, and it is precisely the harmonious integration of this threefold unity that gives the Order of St Augustine its originality and identity.

While Augustine never wrote a treatise on the spiritual life as such, his work is saturated by a vision of the spiritual life born of his own experience. Three elements of his spirituality bear especially closely on the development and identity of the order that bears his name: interiority, common life and service to the Church.

No writer has provided the Christian tradition with such a rich resource of language to express the heart's deepest longing for the triune God. This "interiority" is not a narcissist turning in on oneself. In fact it is the liberating antidote to any such self-centredness; for, in the Augustinian tradition, interiority unfolds in God and embraces the entire creation. Augustine's most famous expression of his understanding of interiority is in his *Confessions*: "You are close to me than I am to myself."

Before his baptism by St Ambrose of Milan in 387, Augustine had sought the living God with "the eye of the flesh", as he puts it in *Confessions*. His search had been skewed by the desire for fame as a teacher of rhetoric and speechwriter for the emperor. But when he heard the preaching of St Ambrose, he realised that what is necessary for the Christian life is the awakening of an inner eye, "the eye of the heart, with which God is to be seen" (Sermon 88, 5). As monk and bishop of Hippo he expressed his understanding of interiority in the words of Isaiah, "Go back, therefore, to the heart" (46:8). This gave his spirituality its distinct stamp. "Return to your heart. If you are believers, you will find Christ there; he is speaking to you there. Yes, here am I, shouting my head off; but he

is teaching in silence" (Sermon 102, 2). "God is delight", he writes in *On the Trinity*. Those who are faithful rest in God, called home from the noise that is around us to the joy that is silence. "Why do we rush about searching for God who is already here at home within us? If only we would be with God." There are times, in fact, when Augustine even suggests that one should only speak if duty requires it. In an intriguing commentary on Psalm 139, he writes: "Why do you want to speak and not want to listen? You are always rushing out of doors, but are not willing to return into your own house. Your teacher is within ... It is inside that we listen to the truth:."

For Augustine, the search for communion of mind and heart in God is at once both deeply personal and expansively ecclesial - not limited to those living together in the monastery. The outstanding characteristic of Augustinian spirituality is that we must enter the spaciousness of an unshakeable paradox: self-forgetful contemplation of the indwelling presence of God *and* a radically ecclesial communion with all who "seek the face of God" (Psalm 26).

One might expect Augustine to enjoin on his monks' perpetual silence, but in fact his *Rule* begins: "The following precepts we order you living in the monastery to observe. The main purpose for you having come together is to live harmoniously in your house, intent upon God in oneness of mind and heart." He always conceived this communal search in unity of mind and heart intent upon God as the foundation of the many monastic communities he founded, but he never opposes this common search for God in contemplation to apostolic service to the Church. In Letter 48, 2 Augustine politely rebukes Eudoxius, the abbot of the monks of Capraria, because they seemed to be doing exactly that. He tells him, "Do not prefer your peaceful withdrawal to the needs of the Church."

He expresses this integration of contemplation and apostolic service in *The City of God*: "A man ought neither to lead such a contemplative life that in his leisure he does not consider the welfare of his neighbours, nor to lead so active a life that he does not seek holy leisure; the demands of love take up the proper task. If this burden is not imposed on us, we have the time free to perceive and contemplate the truth; but if this burden is placed on us, we must take it up as charity demands."

In his communities (and in his own life) while there is a strong preference for the contemplative life, "a life that cultivates the inner eye whereby God may be seen", it is never at the expense of service to the Church and the call of charity. As Augustine succinctly puts it *Inde pasco, unde pascor* ("I nourish you with what sustains me") (Sermon 339).

It is not easy to trace the fate of



Augustine's monastic foundations after the Vandal invasions of Roman north Africa. Some made their way to Italy. But what happened to them? Charlemagne insisted that all monasteries follow the *Rule of St Benedict*. There is little historical evidence connecting Augustine's monastic foundations from the fifth century to the rise of communities following *The Rule of St Augustine* in the early-twelfth century. Different groups of hermits emerged in Italy claiming to be the heirs of Augustine's monastic legacy before the Order of Hermits of St Augustine emerged from the brawl.

Even though the order committed itself to a new mission to the pastoral care of souls, it did not abandon its eremitical roots entirely. It kept communities in the countryside for those friars who felt called to witness the solitude that characterised the pattern of Jesus' own prayer life, routinely going to a desert place to commune with the one he called "Abba". Jordan of Saxony, who in many ways shaped the spirituality of the order, describes this in *The Life of the Brethren*: "Any friar may depart to the wilderness from a house of common life and embrace the anchoritic state - so long as this is done to obtain the fruits of a better life and with the permission of one's superior, for we have shown that the anchorite's state is more perfect."

Among other famous Augustinians who have witnessed to the inextricable unity between the call to contemplation and the charism of apostolic service is St Thomas of Villanova. This Spanish friar saw contemplation as the doorway to apostolic life. "Exercise contemplation as best you can," he wrote, "even if you achieve little. For without it you will accomplish nothing, nor will you be able to live the active life. Contemplation is

needed to protect you and give you wings so that you may exercise yourself in the active life. Otherwise you will remain without either of these two lives, like a fruitless tree."

In one of his sermons, Thomas says, "First [Christ] makes use of solitude ... Solitude is a tremendous help, for those occupied with activities, those in the commotion of agitation, do not feel injuries or wounds ... But when those who are alienated from themselves regather themselves, separate themselves from commotion in a place of prayer, they will see their wounds ... When someone is in silence and calm, he is on careful watch ... He will sense an evil thought or evil desire and pushes it out of his heart."

For Thomas the apostolate is rooted in the interior silence of contemplation. Thus, preaching should be grounded in time devoted to contemplation: "Do not ascend the pulpit, I beg you, without studying your subject and giving it mature consideration beforehand ... You must give at least two hours entreating God in silent contemplation." Centuries earlier Thomas's confrère, Jordan of Saxony, had described the dynamics of silence in the common life of the friars. In his *Life of the Brethren* he remembers a speech from a former prior general who reminded the friars that the Holy Spirit inspired them to cultivate "certain times and places in the monasteries and religious houses where silence should be observed. From this silence peace of mind is born." The silence of which Jordan of Saxony speaks is not turned in on itself, but "through silence a brother begins to cultivate and practice justice ... On the other hand, from the breakdown of silence arises disturbance of mind ... quarrels are born, strife."

Hence, in the Augustinian tradition, silence is something dynamic, integrated

into the life of the community. Silence generates the peace of mind that is born, not as the opposite of turmoil, but as the ground of both turmoil and tranquillity. It gives birth to justice and works to resolve problems and anxieties. Silence creates and fosters community and it overflows into the service of the People of God.

It is easy to see why the Augustinians are considered "the most contemplative among the active orders and most active among the contemplative orders". For them, contemplation is not something tagged on to apostolic service but is the fertile ground of the order's creative service to the people of God. The *Constitutions of the Order of St Augustine* insist that the friars "ought to be dedicated essentially to a holy leisure with which their only ambition is to love God ... This holy leisure should not make us forget the love of neighbour, because love of God and neighbour form an indivisible unity in the thought of St Augustine."

This fundamental dedication to "holy leisure" - a term Augustine uses to describe a life of contemplation - bears witness to what the Augustinians give to the Church and to the world: "Gathered together as a community, the first service that we render to the Church and humanity as religious is witnessing to the experience of our encounter through his word and the events of history. This encounter occurs always when we freely recognise the presence of God who creates us and draws us unceasingly to himself" (*Constitutions*, 80).

What distinguishes the Augustinians from the other three mendicant orders? According to the Spanish historian of spirituality José Maria Moliner, "Unlike the friars of St Francis, the Augustinians sought the fullness of love not through poverty but through love itself. The Dominicans sought the love of God through the apostolate, the Carmelites through contemplation, and the Augustinians through love; of the four mendicant Orders only the Augustinians seek God directly without intermediary. Augustinians love in God the reality of unity wherein multiplicity is resolved, and union with God for them is something more than spiritual marriage; it is the transformation expressed by St Paul when he cried that he did not live but Christ lived in him."

Adapted from the chapter on Augustinian spirituality in The Bloomsbury Guide to Christian Spirituality, edited by Peter Tyler and Richard Woods.

Martin Laird OSA is professor of early Christian studies at Villanova University. He is the author of a host of books and articles on early Christian thought and spirituality, including *Into the Silent Land*, *A Sunlit Absence* and *An Ocean of Light*.

GAZA / Israel issues statement of 'deep regret' over 'stray ammunition' hitting holy site Leo prays for three killed in strike on Holy Family Church

ALAMY/IMAGO, OMAR ASHTAWY

Patrick Hudson
and Ellen Teague

Pope Leo prayed by name for the three people killed in an Israeli strike on the only Catholic church in Gaza, as he renewed his call for a ceasefire at the Sunday Angelus.

Saad Issa Kostandi Salameh, 60, Foumia Issa Latif Ayyad, 84, and Najwa Ibrahim Latif Abu Daoud, 69, died from injuries after fire from an Israel Defense Forces (IDF) tank hit the Holy Family Church on the morning of 17 July. Others were injured, including the parish priest.

"I again call for an immediate halt to the barbarism of the war and for a peaceful resolution of the conflict," the Pope said in his Angelus address at Castel Gandolfo. "I renew my appeal to the international community to observe humanitarian law and to respect the obligation to protect civilians, as well as the prohibition of collective punishment, the indiscriminate use of force and the forced displacement of the population."

He had expressed his "spiritual closeness" to the community in a telegram shortly after the attack, and spoke to the Latin Patriarch of Jerusalem Cardinal Pierbattista Pizzaballa the next morning as he led a



Christian Palestinian mourners prepare loved ones for burial on 17 July

church delegation into Gaza with the Greek Orthodox Patriarch Theolophilos III to deliver aid to the parish.

"Pope Leo repeatedly stated that it is time to stop this slaughter, that what has happened is unjustifiable, and that we must ensure there are no more victims," Cardinal Pizzaballa said.

The office of the Israeli Prime Minister Benjamin Netanyahu issued a statement after the attack saying his government "deeply regrets that stray

ammunition hit Gaza's Holy Family Church" and "remains committed to protecting civilians and holy sites."

The US President Donald Trump had earlier called Netanyahu to discuss the strike. A White House spokesperson said Trump's response was "not a positive reaction" and that Netanyahu had told him it was "a mistake".

On 18 July, Netanyahu called Pope Leo who "repeated his appeal for a renewed push for negotiations, a ceasefire and an end to the war".

WAR IN GAZA

THE US IS COMPLICIT IN ISRAEL'S MISDEEDS

The cliché about an "elephant in the room" has rarely been more apt to describe the rage and fury directed at Israel in the House of Commons on Monday, when the Foreign Secretary, David Lammy, made a statement on the conflict in Gaza. What was obvious was the inability of Lammy in particular, Britain in general, and indeed all the nearly 30 states that had signed a denunciation of Israeli policy to alter Israeli conduct. Their joint statement was not just fuelled by frustrated exasperation that a civilised nation, Israel, should behave in such an uncivilised manner as to allow its troops to open fire on innocent hungry children scrambling for something to eat. (Allegedly; Israel denies the accusation.) There was more to it than that: the elephant everyone was pretending they could not see.

The one Western nation that had not signed, the United States, is in fact the only one with real influence. It could bring Israel to heel. Its choosing not to do so makes it complicit in Israel's misdeeds. But nobody said so. The nearest MPs got was the Liberal Democrat who asked, "Can he [the Foreign Secretary], dispel the widespread view that he is not setting the policy he would choose but he is instead being reined in by Number 10's desire not to upset President Trump by acting more boldly?" It is arguable, indeed likely, that the international statement was aimed as much at the US as at Israel, so that if it triggered an aggressive response from President Donald Trump it would not be one nation he would be trying to bully but a large group of them. There would be safety in numbers. They are all nations committed to the defence of Israel's

right to exist, who see Israel as a fellow democracy which has gone astray under the most extreme form of genocidal outrage - the 7 October 2023 atrocities committed by Hamas - and is now refusing to be recalled to the values embedded in law and morality they all share.

If Israeli soldiers have misconducted themselves, as seems overwhelmingly likely, it is not because they are Jewish. That needs saying, as antisemitism is not absent from this arena. It is because this is what happens to any army engaged in warfare long enough to be desensitised to its own violence. It happened to the Union army towards the Confederates in the American Civil War; to the same army later, towards native tribes; to the "Black and Tans" towards Catholics in the war of Irish independence; and indeed, to use a contemporary example, to the SAS towards Afghan civilians, if abundant credible allegations are to be believed. There are plenty of explanations, but no excuses. In every case the violence starts with the dehumanisation of the enemy, leading to indifference to the distinction between armed opponents and innocent civilians.

It is transparently clear that Israeli government policy towards Gaza is designed to make it uninhabitable. Donald Trump, with his blinkered real-estate mind, imagines Gaza becoming a Mediterranean holiday Riviera, with its former Arab population either exiled or waiting at the tables of wealthy tourists. It is a demonic design. Yet such a man is soon to be welcomed on a State visit to the UK as an honoured guest of the King. How is this possible?

Prayers of the Faithful for 27 July 2025 - Seventeenth Sunday in Ordinary Time

Leader: God offers comfort, consolation and hope to all people. May our prayers today bear witness to our faith in God.

May all Christians, with the help of our loving God, remain strong in their faith, especially when faced with criticism or hostility.

Let us pray to the Lord.

Lord, hear our prayer.

May Pope Leo's appeal, that hunger not be made a weapon of war, be heard across many nations in the Middle East, Africa and Asia, who suffer because of this policy.

Let us pray to the Lord.

Lord, hear our prayer.

For migrants and refugees: that the forces which cause them to flee be calmed, that they find places of welcome where they can settle, obtain work and raise children in safety.

Let us pray to the Lord.

Lord, hear our prayer.

For peace in the world, and for justice which is the foundation of that peace.

Let us pray to the Lord.

Lord, hear our prayer.

That those who are suffering from sickness, oppression, or discrimination may join their pain to the cross of Christ and find new strength.

Let us pray to the Lord.

Lord, hear our prayer.

For those who have been called from this life, may they experience the joys of the heavenly banquet. We remember all those killed in the Holy Land, Ukraine and Russia, Myanmar, Nigeria and the Congo. We remember those whose anniversaries occur at this time, including *Sr Sabine de Croos, Stan Gioules, Catherine Nelson, Michael & Millicent Perera, Mel & Yanthi Perera, Patrick & Ingrid Pinghe and Patricia Mary Shannon.*

Let us pray to the Lord.

Lord, hear our prayer.

Leader: Father, you have made each of us a new creation. Answer our prayers and sustain us in living your new life of grace. We ask this through Christ our Lord.

All: Amen



Library News:

I am leaving a copy on the top shelf of Omar El Akkad's latest book, *One Day Everyone Will Have Always Been Against This*.

It's a confronting and difficult read about Gaza. Hopefully there are some parishioners who will choose to read it. Please sign the Borrowers Book or tell me you have it. It's my copy. Omar El Akkad is a novelist and journalist. He is an award winner, and his books have been translated into thirteen languages. He is a USA citizen.

Blessings, Trish

PROJECT COMPASSION

Certificate of Appreciation

Presented to:

Eltham & Montmorency Catholic Parish

♥ Thank you ♥

Your generosity during Project Compassion this year will support our neighbours worldwide, empowering the most vulnerable people to build a just future for themselves, their families and communities.

Kirsten Syers

Caritas Australia CEO



AUSTRALIAN CATHOLIC

Year 9 –
25 years
plus leaders



BE EMPOWERED
TO LIVE
YOUR FAITH

EXPERIENCE
THE BREADTH
OF THE CHURCH

YOUTH FESTIVAL

CONNECT
WITH OTHER
YOUNG PEOPLE

DEEPEN YOUR
RELATIONSHIP
WITH JESUS

MELBOURNE, VICTORIA

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CHURCH BACKS NATIONAL WORKING WITH CHILDREN CHECKS



Bishops Commission for Professional Standards and Safeguarding chair Bishop Greg Bennett has written to Attorney-General Michelle Rowland in support of a national approach to working with children and vulnerable people checks. Source: *ACBC Media Blog*.

<https://cathnews.com/2025/07/24/church-backs-national-working-with-children-checks/>

POPE ENDS 'WORKING HOLIDAY' AND RETURNS TO ROME



Returning to Rome on Tuesday night after a short stay in the nearby town of Castel Gandolfo, Pope Leo XIV called for an end to the arms trade "that goes behind every war". Source: *Crux*.

<https://cathnews.com/2025/07/24/pope-ends-working-holiday-and-returns-to-rome/>

SENATORS SUPPORT MOTION CONGRATULATING NEW POPE



Queensland Senator Matthew Canavan introduced a motion in Parliament yesterday "wishing Pope Leo XIV best wishes for his pontificate".

Source: *The Catholic Leader*.

<https://cathnews.com/2025/07/24/senators-support-motion-congratulating-new-pope/>

MARIST 180 ENDORSES DAMNING REVIEW OF AUSTRALIA'S HUMAN RIGHTS RECORD



Catholic youth organisation Marist180 has joined more than 50 civil society organisations in endorsing the Joint NGO Submission to the United Nations Universal Periodic Review of Australia's human rights record, which was released on Monday.

<https://cathnews.com/2025/07/24/marist-180-endorse-damning-review-of-australias-human-rights-record/>

NEW SPECIALIST SCHOOL OPENS TO MEET RISING DEMAND



MacKillop Family Services has opened its fifth specialist school, MacKillop Education Clifton Hill in inner Melbourne, to meet the growing need for education settings that support students with complex learning and emotional needs.

<https://cathnews.com/2025/07/24/new-specialist-school-opens-to-meet-rising-demand/>

FOUR SYDNEY LAYPEOPLE AWARDED PAPAL HONOURS



Four Sydney laypeople were among the last Catholics worldwide to receive papal honours from Pope Francis. Source: *The Catholic Weekly*.

<https://cathnews.com/2025/07/24/four-sydney-laypeople-awarded-papal-honours/>

Above and beyond

Too often we view God - and God's purposes for us - in ways constrained by our limited perspectives and understandings. God is always calling us to something bigger than ourselves.



One of our newest auxiliary bishops, Bishop Rene Ramirez RCJ, shares the story of how, as he has continued to put his hand up, surrendering to God's plan, he has been presented with opportunities and experiences above and beyond his expectations.

<https://melbournecatholic.org/news/the-harvest-is-great-but-the-labourers-are-few-bishop-rene-ramirez-rcj>



In anticipation of astronomer Br Guy Consolmagno SJ's visit to Melbourne next week, Australian Jesuit and theoretical physicist Matthew Pinson SJ shares how participating in the Vatican Observatory's annual Summer School in 2023 deepened his appreciation of both the grandeur of the universe and the depth of God's love.

<https://melbournecatholic.org/news/star-struck-matthew-pinson-sj-on-how-science-and-wonder-can-deepen-our-faith>



Pope Leo XIV also visited the observatory on Sunday after video-calling Apollo 11 astronaut Edwin 'Buzz' Aldrin to mark the anniversary of the first crewed moon landing.

<https://melbournecatholic.org/news/pope-celebrates-apollo-11-anniversary-with-peek-at-the-heavens-call-to-astronaut>



And we share the excitement of a small group of young Catholics from Melbourne as they prepare to embark on a Jubilee of Youth pilgrimage to Assisi and Rome, where along with hundreds of thousands of other young people from around the world, they will get a glimpse of what it means to be part of something bigger.

<https://melbournecatholic.org/news/melburnians-to-join-hundreds-of-thousands-at-jubilee-of-youth-in-rome>

Loreto sisters celebrate 150 years in Australia The first Loreto sisters arrived in Victoria from Dublin exactly 150 years ago. As the order celebrates this milestone, honouring the contributions of generations of remarkable women, their work continues through education, social justice advocacy, prison chaplaincy, refugee support and their ongoing commitment to First Nations reconciliation.

<https://melbournecatholic.org/news/loreto-sisters-celebrate-150-years-in-australia>

Faith in the dark: St Mary Magdalene, a companion in suffering Today we celebrate the feast of St Mary Magdalene, one of only a few of Jesus' disciples and loved ones who remained with him throughout his suffering and death. Joe Doolan reflects on how this remarkable woman can guide and assist us in caring and praying for the sick, the suffering and the dying in our own lives.

<https://melbournecatholic.org/news/faith-in-the-dark-st-mary-magdalene-a-companion-in-suffering>

<https://melbournecatholic.org/events>

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