

Monty & Eltham

The Catholic Parishes of
St Francis Xavier & Our Lady Help of Christians



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



**Congratulations to all who celebrate
their sacraments this Easter:**

Jude Barro	First Eucharist & Confirmation
Elena Li Buckley	Baptism, First Eucharist, & Confirmation
Arlo Craig	Baptism
Luna Craig	Baptism
Lily de Britt	Baptism
Sebastian Drljo	First Eucharist & Confirmation
Mya Lyons	First Eucharist & Confirmation
Suchitha Miranda	First Eucharist & Confirmation
Harry Mitchell	First Eucharist & Confirmation
Jack Mitchell	First Eucharist & Confirmation
Dominic O'Dowd	Confirmation
Amanda Ravanello	First Eucharist & Confirmation



This parish has a commitment to ensuring the safety of children and vulnerable people in our community.

For more information visit pol.org.au/eltham or pol.org.au/montmorency.

We support the recommendations of the Royal Commission into institutional abuse and pray for all the survivors.



PARISH TEAM & INFORMATION



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

OUR PEOPLE & OUR CONTACT DETAILS



Parish Priests

Terry Kean - Pastor in Solidum

terry.kean@cam.org.au

Michael Sierakowski - Moderator

michael.sierakowski@cam.org.au

Barry Caldwell

Parish Office

86 Mayona Road

9435 2178

Mon - Fri 9am-3pm

montmorency@cam.org.au

Kate Kogler:

Parish Secretary

eltham@cam.org.au

Gina Ang:

Pastoral Worker & Caring Group Co-Ord—**Eltham**

gina.ang@cam.org.au

Peter Williams:

Child Safety Officer

SFX&OLHC.ChildSafety@cam.org.au

Website:

www.pol.org.au/montmorency

www.pol.org.au/eltham

(pol stands for Parish OnLine)

Facebook:

St Francis Xavier Parish Montmorency

Monty & Eltham Newsletter & Facebook items:

eltham@cam.org.au

Schools

St Francis Xavier Primary School

Principal: Philip Cachia: 9435 8474

principal@sfxmontmorency.catholic.edu.au

www.sfxmontmorency.catholic.edu.au

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

Acting Principal: Therese Stewart: 9439 7824

school@olhceltham.catholic.edu.au

www.olhceltham.catholic.edu.au

Collections last weekend: 28 Mar 2021

Community	Thanksgiving	Presbytery
Eltham	\$555.00	\$845.05
Montmorency	\$903.00	\$805.95

Please note the above figures are monies banked & do not include visa/mastercard or direct debits. Thank you so much for your contributions.



Please help our parish continue our important pastoral activities.

You can give an offering online today with CDFpay.

Find our parish by visiting:

<https://bit.ly/CDFpayEltham> or <https://bit.ly/CDFpayMontmorency>

Montmorency

For the recently deceased:

Michael Wellington (brother of Patricia Smith)

For those whose anniversaries are at this time:

Eugene Collins

For those in need of healing, remembering especially:

Debbie Edgley (nee Vanderwert), Estelle Levy

Eltham

For the recently deceased:

For those whose anniversaries are at this time:

For those in need of healing, remembering especially:

Violetta, Fr Barry Caldwell, Lidia Marazzato, Christine Scott, Ibysek Wojciechowski, Sylvek Zylevicz

To include an anniversary please contact Parish House 9435 2178 or eltham@cam.org.au.

RECONCILIATION

available upon request

please call the Parish Office 9435 2178



St Francis Xavier
Catholic Primary School
Montmorency



2022 ENROLMENTS NOW OPEN

JOIN OUR NEXT PRINCIPAL LED SCHOOL TOUR
BY CALLING OUR REGISTRAR ON **9435 8474**

>>> OUR EDUCATIONAL PACKAGE IS UNSURPASSED <<<

- ✓ 7 SPECIALIST TEACHING AREAS EACH WEEK FOR PREP - YEAR 6
- ✓ SCHOOL CHAPLAIN / COUNSELLOR
- ✓ INTERVENTION SUPPORT (ENGLISH/MATHS) AT ALL LEVELS
- ✓ DIGITAL TECHNOLOGY (COMPUTERS)
- ✓ STEPHANIE ALEXANDER KITCHEN GARDEN
- ✓ VISUAL ARTS
- ✓ DISCOVERY CENTRE (LIBRARY)
- ✓ L.O.T.E - MANDARIN
- ✓ PERFORMING ARTS
- ✓ S.T.E.M
- ✓ PHYSICAL EDUCATION



TOGETHER WE CAN ACHIEVE ANYTHING

www.sfxmontmorency.catholic.edu.au

ROSTERS:	
<i>week ending 4 April</i>	
Eltham	
Armstrong, Miranda	Commentator (Holy Thursday)
Armstrong, Miranda	Reader (Good Friday)
Beckford, Peter	Reader (Easter Vigil)
Dhanasen Family	Pilgrim Rosary Statue
Dopheide, Marlis	Reader (Easter Vigil)
Furtado, Lorraine	Reader (Good Friday)
Furtado, Lorraine	Reader (Easter Vigil)
Hall, Vali	Altar Society
Leahy, Michelle	Reader (Good Friday)
Milwain, Gianna	Altar Society
Nolan, Kathleen	Reader (Holy Thursday)
Reardon, Peter	Reader (Good Friday)
Reardon, Peter	Reader (Easter Vigil)
Scully, Greg	Reader (Good Friday)
Scully, Greg	Reader (Easter Sunday)
Walker, Neil	Commentator (Easter Sunday)
Zylstra, Diane	Reader (Good Friday)
<i>week ending 11 April</i>	
Montmorency	
Said, Mike & Marie	ASRC
Eltham	
Frediani, Gabriella	Altar Society
Heyhoe, Margaret	Commentator
Leahy Family	Pilgrim Rosary Statue

Monty & Eltham Calendar of Events

Saturday 3rd - Holy Saturday

12:00pm Easter Blessing of Food Montmorency
 7:30pm Easter Vigil Eltham
 7:30pm Easter Vigil Montmorency

Sunday 4th - Easter Sunday

8:30am Easter Mass (160 people) & Baptisms: Lily, Arlo & Luna Montmorency
 10:00am Easter Mass (160 people) Eltham

Monday 5th - Easter Monday

Parish Office Closed

Tuesday 6th

9:30am Mass (160 people) Montmorency
 10:00am Craft Group SFX Parish Hall

Wednesday 7th

6:30am Meditation Montmorency
 9:30am Mass (160 people) Eltham

Thursday 8th

9:30am Mass (160 people) Montmorency
 10:30am ASRC food collection & delivery Montmorency

Friday 9th

9:30am Mass (160 people) Eltham

Saturday 10th

6:00pm Mass (160 people) Montmorency

Sunday 11th

8:30am Mass (160 people) Montmorency
 10:00am Mass (160 people) Eltham
 12:00pm Baptism: Charli, Bodhi, Coco, Reggie & Lucy Montmorency

Monday 12th

Parish Office Closed

Tuesday 13th

9:30am Mass (160 people) Montmorency

Wednesday 14th

6:30am Meditation Montmorency
 9:30am Mass (160 people) Eltham

Thursday 15th

9:30am Mass (160 people) Montmorency
 10:30am ASRC food collection & delivery Montmorency

Friday 16th

9:30am Mass (160 people) Eltham

Saturday 17th

11:00am Baptism: James Eltham
 6:00pm Mass (160 people) Montmorency

Sunday 11th

8:30am Mass (160 people) Montmorency
 10:00am Mass (160 people) Eltham
 12:00pm Baptism: Maya, William, Holly & Ronni Montmorency

Easter Sunday - 4th April 2021

Happy Easter from all at Caritas Australia!

Thank you for supporting us this year as we demonstrate how love and compassion for our global community can transform lives. You have responded to St Oscar Romero's invitation to "Be More", putting your compassion into action to support some of the world's most vulnerable communities. By aspiring to be more, you have helped change lives.

Thank you for supporting Caritas Australia's Project Compassion 2021 Lenten appeal.

www.caritas.org.au/projectcompassion

#projectcompassion 1800 024 413



At Easter, joy enters the world. But victory is won through defeat; we are freed through a crucified Body. The world is still broken, and still needs saving. In Holy Week we are invited to embrace a uniquely Christian, mystical moment of tearful joy / **By Erik Varden**

The grace of tears

At a turning point in George Mackay Brown's historical novel *Magnus*, the eponymous here sets sail for Trondheim - medieval Nidaros - to attend the funeral of the Earl of Orkney, Erlend Thorfinnson. It was the winter of 1098, the year Citeaux was founded. "East from Scotland", he travelled, "under a black sail". "Through high dark narrow streets Magnus," a stranger in the city, "was led by foreign voices to the great kirk that was there, a God-steading, the high cathedral of Norway".

The kirk had been build some 20 years earlier by King Olav Kyrre, who knew Erlend well. The two had, in their youth, served side by side in the battle of Stamford Bridge. The future king then spent a season with Erlend and his brother, joint earls. Seeing the cathedral in Birsay inspired his project to raise a shrine to his uncle, St Olav, who had been killed in battle in 1030, then canonised the following year, accomplishing in death what had been his life's great matter: the unification of the nation under Christ's banner.

Olav Kyrre built his church too small. In the 1140s, work began on a grander edifice intended to befit the renown of the martyr and that of the see, created a metropolis in 1152 by the Cistercian Pope Eugene III. Its jurisdiction embraced Iceland and Greenland, the Scottish archipelagos, and the Isle of Man.

This vast province remained intact until 1537, when Christian III of Denmark imposed his royal rule and Lutheran creed on the realm of Norway. The relics of St Olav were removed to spare them profanation. They in turn became pilgrims of a sort. Eventually they were reinterred beneath the floor of the cathedral, which a hundred years ago was splendidly restored. When Norway reclaimed independence in 1905, the body politic, in search of a heart, turned to the sanctuary of Olav, whom the Catholic liturgy invokes as the country's "everlasting king".

The penultimate Archbishop of Nidaros was Erik Valkendorf (1465-1522). He smelt the storm brewing, but did not let himself be blown about by winds of doctrine. Standing up to power, he strengthened the Church and, ambitiously, commissioned two great works: a Breviary and a Missal *Nidrosiense*. He recorded the rite of Nidaros barely 20 years before it was consigned to oblivion.

Since my arrival last year as a worker of the eleventh hour in the vineyard once tended by Valkendorf, I have kept looking into these books. What, in times of constant interruptions, better roots us in the Church's inner life, serenely continuous, than her habits of prayer? I love the first oration in the Missal. To be recited by the priests of the metropolis before they offered Mass, it runs like this:

Grant me, Lord, inward tears with strength to cleanse the stains of my sins

and fill my soul with heavenly gladness always. I pray you, Jesus, by your own most kind tears: grant me the grace of tears which, apart from your gift, is beyond me. Grant me a fountain of tears that will not dry up, that my tears may be my bread by day and by night. Prepare this table for your servant in your sight that it may strengthen me. I desire to eat my fill of it daily.

Who, these days, would come up with such a prayer? Our modern understanding of tears is one-dimensional, arrested in sentiment. Such are not the tears intended here. The tears that Christians of old aspired to cry were other, having much in common with the *lacrimae rerum* of Virgil. When Aeneas recalled the blood shed at Troy, he cried out, in W.F.J. Knight's paraphrase, "The world has tears as a constituent part of it, and so have our own lives hopeless and weary" (*Aeneid*, 1.461-2). The "tears of things" acknowledge that this world, in its brittle beauty, is broken.

Jesus' "most kind tears" were tears of this sort, I'd say. The verse "Jesus wept" occurs in the story of the mourning over Lazarus. Reproached by Martha for arriving too late, the Lord is taken to the tomb. Seeing Mary and her company approach disconsolate, Jesus, "deeply moved in spirit", weeps in turn (John 11:20-35).

Preachers cite this passage to speak of Christ's affection and to point towards the hallowing of ours. The point is valid, the evidence unsure. From the outset, Jesus says: "This illness is not unto death; it is for the glory of God" (11:4). He knew what he would do. He doubted not his competence to do it. The raising of Lazarus would be the final "sign" pointing forward to his own resurrection. It makes no sense that Christ should weep, at this moment of "glory", for one about to be restored to life.

That it was not in the evangelist's mind to suggest it, appears from the verse: "The Jews said: 'See how he loved him'" (11:36). Throughout John's account, "the Jews", that is, "the observers, not followers", are assigned a specific role: they get the wrong end of the stick. Proffering mistaken or limited views, they draw forth from the Word made flesh a fuller revelation. The fact that they ascribe Christ's tears to affection for his friend suggests that something quite different is at stake.

Indeed, what causes Christ to weep is the sight of humanity weeping. His tears show him aggrieved, indignant at the scandal of death's reign in beings made for immortality, who long for paradise lost and lost friendship. Having wept, he goes up to Calvary to work our redemption. Priests do well to weep likewise on ascending to the altar where Christ's sacrifice remains present and effective.

By virtue of this sacrifice, our tears are

transformed. They are imbued with a "heavenly gladness" that does not cancel grief, but makes of grief, mysteriously, its receptacle. A poem by Elsa Morante comes to mind. One who knows love's life-giving power, says Morante, gains access to the house of twofold mystery: the mystery of sorrow and the mystery of joy. What life is like within this house, words struggle to express. Language ordinarily labours to define opposites, not to at-one them. Only poetry, which graces speech with the polyvalence of music, stands a change.

Ultimately, though, we must inhabit the mystery in silence. Only in the stillness of our inner sanctuary, a room many people spend a lifetime not entering, can we know Christ's gift intimately. There he strikes our heart's rock with the wood of the vivifying tree, provoking tears of adoration. "Through the wood," we sing on Good Friday, "joy entered the world." Victory is won through defeat; a crucified Body frees us. To take all this in, we are invited to enter a uniquely Christian, paradoxical condition that St John Climacus called *charmolupe*, a "sadness-gladness" producing mournful-joyful tears.

Our Paschal proclamation is not "Hurrah!" The Easter Vigil's Alleluia sounds hesitant at first. Sung by a single voice, it hardly dares credit the message with which it is entrusted. The first believers' response to the empty tomb was of "trembling and *ekstasis*" (Mark 16:8): they were outside themselves. From that perplexing point of view, they had to reconsider all things.

When Erik Valkendorf had his Missal produced in a Paris printery, the order of the world as he knew it was floundering. Rooting his people's devotion in tears, he relieved them of overly simplified notions of hope. Trauma in response to disaster often stems from the unbiblical fiction that the world is, and ought to be experienced as, hale and whole. To declare it instead sick, "a vale of tears", is not pessimistic. It is to own that the world needs saving still; that Easter is not a past event, but present; that we depend on it. The man we now revere as St Magnus of Orkney was also storm-beaten. The story of his life, which ended in a violent, apparently senseless death, can seem to resemble Mackay Brown's description of the votive candle placed by Tinker Jock on Magnus' tomb in Birsay not long after his burial - it must have been in 1117: "Inside the kirk a tallow stump reeked and sputtered and went out."

Is that all? Of course not. The poet, shedding his oilskin and putting on a prophet's mantle, proclaims: "A light that has once shone is never quenched. Can a diamond wither?" The moment the tallow flame goes out, Jock's wife Mary, blind for years, regains sight. "The sources of Light were troubled for a moment", Heaven and Earth reflecting one another.

In his kingdom, when we're home at last, God will make all crying cease. For now, we eat our fill from his table as wanderers, his Bread seasoned with our tears. A weight of glory is made ready meanwhile. Such is the mystery of faith.

Erik Varden, a Cistercian monk and the author of *The Shattering of Loneliness*, was consecrated as Bishop of Trondheim at the Cathedral of Olav in October last year. He was the first Norwegian-born Bishop of Trondheim in modern times.