

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.



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

OUR PEOPLE & OUR CONTACT DETAILS



Parish Priests

Michael Sierakowski - Moderator

michael.sierakowski@cam.org.au

Terry Kean - Pastor in Solidum

terry.kean@cam.org.au

Barry Caldwell

Parish Office

86 Mayona Road

9435 4742

Mon - Fri 9am-3pm

montmorency@cam.org.au

Kate Kogler:

Parish Secretary

eltham@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

Principal: Patrick Green: 9439 7824

school@olhceltham.catholic.edu.au

www.olhceltham.catholic.edu.au

RECONCILIATION

available upon request

please call the Parish Office 9435 4742

Collections: 5 & 12 December 2021

Community	Thanksgiving	Presbytery
OLHC	\$1,486.30	\$1,224.35
SFX	\$4,169.00	\$1,876.60



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>

Monty & Eltham Calendar of Events

Saturday 18

6:00pm Mass

Montmorency

Sunday 19 - Fourth Sunday of Advent (Year C)

8:30am Mass

Montmorency

10:00am Mass

Eltham

12:00pm Baptism - Henrietta

Montmorency

Tuesday 21

9:30am Mass

Montmorency

7:00pm Outdoor Mass Music Rehearsal

Montmorency

Wednesday 22

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

Thursday 23

9:30am Liturgy of the Word with Communion

Montmorency

10:30am ASRC food collection

Montmorency

Friday 24 - Christmas Eve

6:00pm Christmas Eve Outdoor Mass

Holy Trinity

8:00pm Christmas Eve Mass

Eltham

10:00pm Christmas Eve Mass

Montmorency

Saturday 25 - Christmas Day

8:30am Mass

Montmorency

10:00am Mass

Eltham

Sunday 26

8:30am Mass

Montmorency

10:00am Mass

Eltham

Tuesday 28

9:30am Mass

Montmorency

Wednesday 29

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

Thursday 30

9:30am Liturgy of the Word with Communion

Montmorency

Friday 31

9:30am Mass

Eltham

Saturday 1 January 2022

6:00pm Mass

Montmorency

Sunday 2

8:30am Mass

Montmorency

10:00am Mass

Eltham

Tuesday 4

9:30am Mass

Montmorency

10:00am Craft Group

Montmorency

Wednesday 5

6:30am Meditation

Montmorency

9:30am Liturgy of the Word with Communion

Eltham

11:00am Small Church Community

Montmorency

Thursday 6

9:30am Liturgy of the Word with Communion

Montmorency

10:30am ASRC food collection

Montmorency

Friday 7

9:30am Mass

Eltham

Saturday 8

12:00pm Baptism - Thomas

Montmorency

6:00pm Mass

Montmorency

Sunday 9

8:30am Mass

Montmorency

10:00am Mass

Eltham

12:00pm Baptism - Mia

Eltham

Tuesday 11

9:30am Mass

Montmorency

Wednesday 12

6:30am Meditation

Montmorency



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

Montmorency

For the recently deceased:

Terry Flannery (Bairnsdale)
(father of Elisha O'Dowd)



For those whose anniversaries are at this time:

*Vito Capuana, Peter Carbone, Bernie Farrell,
Leo Fell, Gaetano Zappulla (2020)*

For those in need of healing, remembering especially:

*Debbie Edgley (nee Vanderwert),
Nora Edmond, John Tobin,
Kate Lagerewskij, Adrian Lamers, John Sguerzi,
Sheila Smith*

Eltham

For the recently deceased:

Mary Gastin (103) (Bendigo)
mother of Pauline Wenn

For those in need of healing, remembering especially:

*Violetta, Ryan Bennett, Lucy Bibby, Zara Bucknell
Ruth Decker, Geoff Haines, Luke Hawthorne-Smith,
Jeanette Jenkins, Tom Nolan, Paul O'Dell,
Les Robertson, Christine Scott, Rosemary Scully,
Barbara Snopkowski, Ibyszek Wojciechowski,
Teresa Zammit, Sylvek Zylewicz*

To include an anniversary in the bulletin, please contact
Parish Office: 9435 4742 or eltham@cam.org.au

On the Top Shelf @ OLHC

A small bag of books was left at the library last week. Although the library is not in need, at the moment, the bag contained some very relevant and interesting books for our time. I will catalogue them and place on the shelves for 2022. Thank you to the mystery giver: a great selection.



Another book, missing, is **Bert Facey's 'A Fortunate Life'**. Please return it, as it is a pearl of a story and others should have access to it. Check shelves at home for some borrowed books were probably borrowed pre-Covid time. Please leave them on the top shelf so I know they're back and please sign IN and OUT so I can chase up books. Thank you, Trish Taylor

It is that time again where the less fortunate can be supported with donations of NEW toys and gifts suitable for teenagers and adults for Christmas presents. These can be left in the baskets available in Our Lady's Chapel at St Francis Xavier, Montmorency. Items may be delivered at Mass times, or to the Parish Office. Baskets will be available 1 to 19 Dec.

All enquiries to the Parish Office.
Thank you for your continued support.

SVDP Montmorency Christmas Appeal 2021

Fourth week of Advent and Christmas is just a week away. Many thanks to all parishioners who supported our Christmas appeal this year. Many of you placed cash in the appeal envelopes anonymously and so we are not in a position to personally acknowledge your donation apart to say a very big thank you. For those who gave us postal details, the Montmorency conference has sent a Christmas card to all who provided their address. We presume that receipts for credit card donations will be issued by our head office who will be processing your details. However, if you do not receive a tax receipt in the next few weeks, please email Mike at msaid@netspace.net.au.

We are now preparing Christmas Hampers for families in need within our local community. Each hamper is tailored to the number of people in the family with special attention given to age and sex of the children.

So thanks again for the wonderful support parishioners have given to our 2021 Christmas appeal.

The Montmorency conference of SVDP would like to wish all families in our parish and school communities a merry Christmas and a safe and healthy 2022.

How to Donate

- **Envelopes** are in the church pews for **cash, cheque or credit card donations**. Please place the envelopes in one of the three boxes in the church foyer.
- **On Line at Vinnies.org.au** and ensure you **nominate Montmorency or Eltham in the Comments/Conference box** to ensure your donation stays local.
- **Phone 13 18 12** again state "for Montmorency or Eltham conference Christmas appeal".

If you choose to donate online, it would be appreciated if you email msaid@netspace.net.au so that our conference can acknowledge your generosity.

If you, or someone you know, require assistance is always promptly available by contacting 1800 305 330 between 10am and 3pm weekdays.

Collection of quality household goods/furniture can be arranged by calling 1800 621 349. The St Vincent de Paul Montmorency's conference sincerely wishes to thank everybody for their continued support of our work and wish all parishioners and their families every blessing and happiness for Christmas and a very happy and safe New Year.



St Vincent de Paul Society
good works

Roster for WEEKEND 25/26 December 2021

Montmorency	
Dean, Mary	PRYR
Ramsdale, Sue & John	ASRC
Eltham	
Haines, Geoff	Eucharistic Minister
Haines, Jan-Marie	Eucharistic Minister
Leahy, Michelle	Reader
Reardon, Kathy	Altar Society
Scully, Helen	Altar Society
Stewart Family	Pilgrim Rosary Statue
Taylor, Trish	Commentator

The old picture of Protestant hostility to Mary of Nazareth is changing. Some of the freshest, most creative contributions to our understanding of the mother of Jesus are now coming from Protestant women theologians and biblical scholars / by Margaret Hebblethwaite

To Mary through Jesus

When it comes to Mary of Nazareth, Christmas is the one time of the year that has brought Catholics and Protestants together - though only up to a point. "Mary stars briefly in annual Christmas pageants, if encountered at all," says Protestant Bonnie Miller-McLemore, professor at Vanderbilt University. A similar tale is told by Presbyterian Beverly Roberts Gaventa: "She creeps into our consciousness along with the Advent wreath, making a brief appearance perhaps in sermon and song, and then she disappears along with the crèche, no later than Epiphany." Nora Lozano-Diaz, a Mexican Baptist, recounts the absurd extremes to which anti-Catholic prejudice could go: "My siblings and I were not allowed to have a Christmas Nativity scene or to participate in the *Posadas* (pre-Christmas novena) because they were Catholic traditions. We did, however, set up a Christmas tree and wait for Santa to bring us our toys." The three women theologians were writing in a 2002 collection of a dozen essays (10 of them by women) called *Blessed One: Protestant Perspectives on Mary*, which includes some of the freshest, most creative contributions to Mariology this millennium - except that they do not call it Mariology, of course. Miller-McLemore calls it a "feminist maternal Protestant theology".

As women enter increasingly into theology and ministry in all the Churches, the old picture of Protestant hostility to Mary of Nazareth is changing. Protestant women want to rediscover the female biblical figures that tradition has semi-suppressed, and do not want Jesus' mother brushed aside as an embarrassment. Many theologians and ordinands nowadays are themselves mothers, and feel they already know a lot about her because of the universally valid emotions of motherhood. And they find ample further development of that in the gospel stories.

Bonnie Miller-McLemore tells vividly how motherhood has affected her response to Mary of Nazareth, as she considers the two passages in Luke



where Mary "ponders" and "treasures" things said to her - the shepherds' report, and Jesus' reply when he is found in the Temple. "I never paid much attention to these passages until I became a mother myself," she says, but "with children in tow, the words 'Mary kept all these things in her heart' literally jumped off the page." She uses the word "ponder" to describe her own thoughts on the dilemmas of mothering, as she was "tested regularly in the fire of trivial yet revelatory moments of childcare".

"Perhaps I felt able to identify with Mary - albeit partially and in a carefully contained Protestant feminist way," she muses. "Frankly, I have been in awe of Mary's pondering for a long time. I have, so to speak, wanted this conversation with her. I have wished, as I think many in Catholicism also desired, that she could talk back. I have wondered if Mary's experience as a mother even remotely resembles my own." Let us not cheapen this by saying Miller-McLemore is fumbling towards the practice of praying to the Virgin. Let us rather say that she is teaching

Catholics who pray to the Virgin something about why they feel the need to do so.

Feminist maternal Protestant theology (if we are to call it that) is continuing and developing. In the February 2018 issue of the Baptist journal *Review and Expositor*, Natalie Webb pointed out that the word traditionally translated as "lowliness" in the Magnificat, *tapeinosis*, actually means "humiliation", and she links it to the #MeToo movement of women speaking out against sexual assault. Mary's humiliation could refer generally to her social position as a young female under foreign occupation, she says, but it is note-worthy that when the word occurs in connection with women in the Septuagint (the Greek version of the Old Testament), it specifically indicates sexual humiliation such as rape. "Mary's pregnancy would have looked to those around her like the result of this kind of humiliation," she reflects.

Nor is the United States the only place where Protestant women are rediscovering Mary of Nazareth. In 1987, a statement was issued by 32 Christian women from 16 countries in Asia and the Pacific region, meeting in Singapore (published in *Feminist Theology from the Third World: A Reader*, edited by Ursula King). They are just as angry with the way the Protestant Churches have ignored Jesus' mother as they are with the way the Catholic Church has used her to keep women in their place. "In the Catholic Church, Mary's exaltation has been used to reinforce women's oppression, while in the Protestant Churches the rejection of Mary has oppressed women," they write.

They read all the Marian texts with new eyes. While traditional interpretations of the virgin birth "emerged from male fear of female sexuality", its real meaning, in excluding the human male, is that "the end of patriarchy is announced". At the Visitation, there is recognition of the support and solidarity that women give to one another, especially older women to younger women, so "it is time for us to claim and celebrate the presence of the Spirit in old women. We need them."

Mary's Magnificat announces "moral, social, political, economic and cultural reversals", so, "with the singer of the Magnificat as his mother, it should not surprise us that Jesus' first words in Luke's account of his public ministry are also a mandate for radical change. Predictably, however, the Church has

forgotten that Mary is the first to announce this change. Understanding this is basic to our response to everything else about Mary.” In fact, they say, it is she who “inspires and initiates Jesus’ ministry from its beginning to its end”. For example, “she is the one who pushes her son into responding to the needs of hospitality at Cana.” She is the one who said “Thy will be done” at the Annunciation, and taught her son the same response, for “these are also his words in the garden of Gethsemane”. They claim Mary as “a woman of the poor” and “challenge the lie that depicts her as jewelled and elaborately dressed. Because the good news of the Magnificat is bad news for the rich, we reject Mary’s hijacking by a wealthy Church - for the consolation of the rich.”

Like or dislike these ideas, we need to recognise that Asian women’s theology is emerging like “the eruption of a volcano”, says Korean Presbyterian Chung Hyun Kyung in her moving book *Struggle to Be the Sun Again*. Some Westerners will just want to reinforce the old entrenched positions, on either the Catholic or Protestant side, but others will hear the tone of discovery, and be ready to listen to new ideas and forge a common future.

At this point I should make a perhaps surprising confession. I absolutely love singing the *Salve Regina* (“Hail holy Queen”), the second-best-known Marian prayer after the *Ave Maria* (“Hail Mary”). I will go to Masses purposefully where it is sung, usually Latin Masses. The *Salve* incorporates something of the idea of the queenly lady disliked by the Asian women, and it promotes much of the kind of Mariology that I feel uncomfortable with, applying to Mary of Nazareth epithets that properly belong to

God: “Mother of mercy”, “our life, our sweetness and our hope” and our “most gracious advocate” with “eyes of mercy”. It seems to imply that she is more merciful than Jesus is, more merciful than God is.

It can be rationalised by saying that we just *feel* she is more approachable because she is a woman, not that she really *is* more compassionate. But it is still an indictment of the smallness of our male image of God. In the words of Elizabeth A. Johnson, whose book *Truly Our Sister* is the most important Catholic contribution to Mariology so far this millennium, “Let God have her own maternal face. Let Miriam the Galilean woman rejoin the community of disciples.”

Why, then, do I love the *Salve* so much? It is not just that I love the music - though I do - nor is it just that I like Latin - though I do. It is also something to do with feeling plugged into the centuries-old tradition of the Church, part of a believing community, part of the family of God - everything that being Catholic is about in terms of the communion of saints. But how can I make sense of it? How, in short, can I allow myself to enjoy it?

A recent experience has led me to see a possible new meaning in the prayer. This year my daughter has become the mother of a son; and although I myself have borne three children, I am now watching this relationship as an observer, and seeing the bond between them. The confidence of my grandson in his mother, his insistence on her presence, his sense of completeness when she is there, almost his sense of ownership of her - all this tells me something about the way baby Jesus felt about his mother.

For a baby boy, the mother is indeed the source of mercy. She is indeed his life,

his sweetness and his hope. She is indeed the queen, the one who can do no wrong. She is the person to whom he turns when distressed, with total confidence that she will make him better. In the privations of the exile, Jesus would have turned to his mother crying, confident that she would look on him with eyes of mercy and make everything right again.

Jesus’ favourite title for himself was “Humanity’s Son” and he represents us. (The translation “Son of Man” is now so archaic as to be inaccurate, and to those who would suspect me of changing the words of Jesus, I would point out that he did not speak English.) By placing ourselves with Jesus in his experiences, even as a small child, we can begin to feel about his mother as he did. Vicariously, we can find it acceptable to love her, put our trust in her and ask her to help us. The old adage “to Jesus through Mary” changes into “to Mary through Jesus”.

If this perspective is found comprehensible by those of the new feminist maternal Protestant theology, it could enable them to bring on board something of the wealth of our centuries of Marian devotional art, music and liturgy that they have lacked for so long. Meanwhile, for Catholics, the time has come to allow our Protestant sisters to help us look at Mary of Nazareth with new eyes. Far from Mary being someone to divide the Churches, says the Singapore Statement, “the Magnificat is the rallying point for ecumenism, as Christians join together working to liberate the poor and all victims of injustice.” Is it time for the male celibate interpreters of Mary of Nazareth to be silent and to learn from women?

Margaret Hebblethwaite is writing a book about women in the gospels.

Salve Regina

*Salve, Regina, Mater misericordiæ,
vita, dulcedo, et spes nostra, salve.*

*Ad te clamamus exsules filii Hevæ,
Ad te suspiramus, gementes et flentes
in hac lacrimarum valle.
Eia, ergo, advocata nostra, illos tuos
misericordes oculos ad nos converte;
Et Jesum, benedictum fructum ventris tui,
nobis post hoc exsilium ostende.*

O clemens, O pia, O dulcis Virgo Maria.

Hail holy Queen, Mother of Mercy,
Hail our life, our sweetness and our hope.
To thee do we cry, poor banished children
of Eve;
To thee do we send up our sighs,
Mourning and weeping in this valley of tears.
Turn then, most gracious advocate,
Thine eyes of mercy towards us;
And after this our exile,
Show unto us the blessed fruit of thy womb,
Jesus.

O clement, O loving, O sweet Virgin Mary.



New ways to consider supporting our parish financially as we move forward into 2022

We are very aware that after 2 years of Covid-19 most people now carry little cash in their pockets and prefer to use their Credit Cards and Mobile Phones to pay or purchase or support people and items in a modern Covid-safe way of daily life.

With this new experience in mind, the Catholic Communities of St Francis Xavier, Montmorency & Our Lady Help of Christians, Eltham are happy to trial the 'QR code' system and our new 'Tap & Go' facilities now situated in the entrance areas of each Church - along with our Parish baskets to enable Parishioners and friends to contribute to our secure financial future.

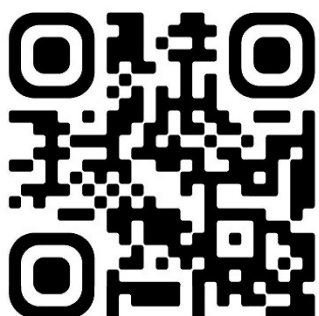
Naturally, I again take this opportunity to say **'THANK YOU'** for your support, particularly over the past two years!

Warmest Thanks,
Michael
(on behalf of our parish financial committee)



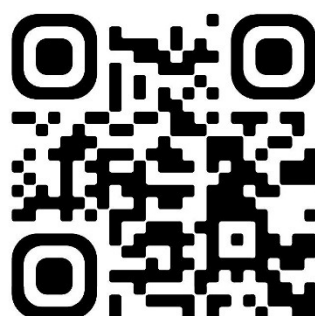
Support Eltham Parish by giving with CDFpay

Simply scan the QR code with your mobile phone and in a few easy steps you can quickly and securely give to your parish.



Support Montmorency Parish by giving with CDFpay

Simply scan the QR code with your mobile phone and in a few easy steps you can quickly and securely give to your parish.



Prayers of the Faithful for 19 Dec 2021 Fourth Sunday of Advent



Leader: Let our hearts leap for joy as we recognise that God is with us.

For the spirit of joy: may we be grateful for all the gifts and opportunities that God offers us and rejoice in the blessings which come to us each day. *Let us pray to the Lord.* **Lord, hear our prayer.**

For the gift of patience: in times when family members can be stressed and frustrated may we bring a sense of calm and respect. *Let us pray to the Lord.* **Lord, hear our prayer.**

For parents and couples who wish to be parents: that they will treasure the gift of life and love expressed through the presence of their children. *Let us pray to the Lord.* **Lord, hear our prayer.**

For all who are travelling during this festive season: that they may arrive safely and enjoy their visits with family and friends. *Let us pray to the Lord.* **Lord, hear our prayer.**

For those who are frail and sick: may they be comforted by the spirit of Advent and renew the strength of all who are caring for them. *Let us pray to the Lord.* **Lord, hear our prayer.**

For those who have died, *Terry Flannery & Mary Gustin*; and those whose anniversaries occur around this time, including *Vito Capuana, Peter Carbone, Bernie Farrell, Leo Fell & Gaetano Zappulla*, that they will have eternal life with Christ forever. For their loved ones and friends who are feeling the loss of their physical presence, may they be comforted by their memories. *Let us pray to the Lord* **Lord, hear our prayer.**

Leader: We make these and all our prayers in the name of Jesus the Lord, who lives and reigns with you and the Holy Spirit.

All: Amen



Advent Meditation / Winter is past

In her final meditation on the Mass readings for the final days of the Advent journey, **Leonie Caldecott** notices the physician's eye in Luke's telling of the story

The young woman draws breath, then calls out a greeting. Inside her house, the older woman rises on somewhat painful feet. She knows that voice. Putting a hand to her surging belly, Elizabeth's blessing breaks between the elements, her exhalation giving form to something thus far unuttered. *Why should I be honoured with a visit from the mother of my Lord?*

The scene (Luke 1:39-45) will be reprised in its chronological context, as the Mass readings between the Fourth Sunday of Advent and Christmas Eve unfold. Luke's Gospel lays before us lives transfigured by the flexing of the divine into flesh and blood. Here, as in the Book of Acts, we are in the presence of a master storyteller. Luke may not have been a literal portraitist, but he certainly knows how to paint with words. And he has a physician's eye for detail.



A barren woman is in her sixth month, a virgin is in her first. The events are umbilically linked, the first a sub-plot to the other; which is why Luke devotes so much space to the unfolding story.

There are people in Luke's scenario who never get a speaking part. Those dumbstruck shepherds, or St Joseph, barely present in this gospel. Zechariah's sceptical repartee earns him a tongue-tied period on the bench. Yet Mary explores her own

annunciation with impeccable logic. The Gospel according to Luke is fully of lively dialogue.

Witness Elizabeth's moment of recognition, and the miracle of poetic exegesis it unleashes: *Magnificat anima mea Dominum!* Ste down princes: a new song is being heard in the land. The voices that populate this hill country are not pushing agendas, they're speaking from the heart, from the gut. The Gospel according to Luke will animate faith for generations: in truth, it feels ghosted by something beyond mere human art. The inventor of language itself is mixed up in there.

"Give us life that we may call upon your name!" (Psalm 79). What is the second person of the Holy Trinity, if not the answer to this aboriginal prayer? The angels appearing to the shepherds make sure to convey the appellation, as well as the location, of the

child: Christ the Lord (Luke 2:11). The Christmas gift is this: a real presence, hastening to us through time, yet issuing from eternity. A voice, which calls us definitively out of our comfort zone: "Come my love, my lovely one, for see, winter is past..." (Song of Songs 2:10-11).

Any baby is irresistible - a doctor would know this. This one knows what he is doing, leading us to a God who is far from unknown, nestled unaccountably in his beastly bed. Even this detail is savvily chosen. The ox (whose image the Evangelist will come to bear) retreats from his manger, his fodder, so that we might receive ours. As the light of dawn picks out the hills and hollows we have followed through Advent, under our masks a secret smile may now unfold. We may even find ourselves humming the *Tantum ergo* as we make our way home to pop fruit in the toes of our children's stockings.

Leonie Caldecott is a writer living in the West Country. She is the editor of the UK/Ireland edition of *Magnificat*.

Gospel - Luke 1:39-45

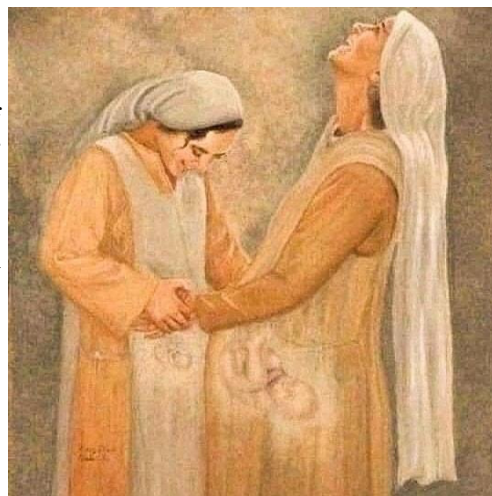
Mary set out and went as quickly as she could to a town in the hill country of Judah. She went into Zechariah's house and greeted Elizabeth. Now as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be honoured with a visit from the mother of my Lord? For the moment your greeting reached my ears, the child in my womb leapt for joy. Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled.'

Reflection

With great skill Luke weaves together a story with human appeal and theological purpose. What could be more heart-warming than the sight of two surprisingly pregnant women - one young and betrothed, the other older and childless - greeting and blessing each other?

Having captured our attention so sympathetically, Luke wants us to join Elizabeth in her confession of faith. The ancient hopes of God's people are being fulfilled in an unimaginably new way. And it is all the work of the Holy Spirit. The prophet who will herald the messianic mission of Jesus, John the Baptist, pays homage even from the womb. Countless believers have made this witness of mother and son, Elizabeth and John, their own every time they have prayed the prayer that enshrines her words, the Hail Mary.

Along with the enigmatic prophecy of Micah, this lovely story sets the stage for our celebration of the Saviour's birth, even as the reading from Hebrews alerts us to its paschal implications. **Break Open the Word 2021**



- Parish Office Timetable for the next 5 weeks -

Dear Everyone, from December 24 to January 28 - that's five weeks - Our Parish secretary Kate Kogler will be taking some time off to celebrate this summer season with her family. Kate will help to produce a simple and smaller Parish Bulletin on Fridays and Michael will be available throughout the month of January, so please call the Parish Office Phone number: 9435 4742 if you require any pastoral support - and I'm sure that your grumpy local priest will answer!

Christmas Mass Timetable

Christmas Eve:

6pm

Holy Trinity Primary

8pm

OLHC Eltham

10pm

SFX Montmorency

Christmas Day:

8:30am

SFX Montmorency

10am

OLHC Eltham

Boxing Day:

8:30am

SFX Montmorency

10am

OLHC Eltham

Our Lady Help of Christians, 2 Henry Street, Eltham &
St Francis Xavier, 88 Mayona Road, Montmorency

