

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.

Happy and Sad Times

Some 5 weeks have passed with restrictions to our way of life - forced by our leading Health Authorities and legislated by Federal & State Governments, and the news is good. Australians - by and large - have heeded the calls for restrictive movement, 'Stay at Home', and we have isolated ourselves into our homes for the sake of the bigger picture! By doing this simple but strange order, we have all played our part in slowing the spread of the Coronavirus within our community - and thus saved lives.



Our famous 1/4 acre block - house and land package, for which we are well known around the world, has indeed been our refuge during this time of crisis. A huge congratulations to everyone in the community who sacrifice their normal daily life to comply with these very stringent health warnings to keep us all safe. Washing hands and social distancing are now the new norm if we venture out to retrieve food and goods on a weekly basis, and I have noticed kindness all around, as we are in this difficult fight together. A fight with an unseen enemy that is present within our country and local community whose effects are truly deadly.

So, I have been 'Happy' to see the effects of our efforts and all Australians share in this good news.

The 'Sadness' I feel is the loss of social contact for me and so many other people in not being able to catch up as we usually did. Naturally, the ritual of Sunday Masses and the strength of wonderful faith communities. But for me it is more than that, I seem to miss the ordinary of daily life! Grandparents missing the regular contact of their Grand Children; Schools and the new approach to daily education; Weddings and Funerals and the celebrations of life, that goes without saying. Just going out to dinner with friends or family! The sadness I feel is one of human interactions on so many levels, be it at home, church or the normal rubbing shoulders with people in society! I'm missing the good and the bad of all those interactions! The famous saying that: 'you don't know what you've got till its gone.' Well, I am hoping that it hasn't gone for good - just on hold for a time! But boy isn't it rather painful! That's why I'm sad.

Michael

Financial Support for the Parish

Dear Parishioners and friends of St. Francis Xavier - Montmorency and Our Lady Help of Christians - Eltham, just giving you an update with regards your financial contributions during this Coronavirus time.

Over the next few weeks, it is my intention to deliver any of the new Envelope series that many parishioners have been apart of, and have not yet received. Your contribution is now more important than ever as we try to stabilise our parish financial position during these several months ahead.

To those families and individuals who contribute to our Stewardship/ Thanksgiving programme via 'Direct Debit' or Credit Card instalments on a regular basis, a very big 'Thank You' because we have been able to operate our accounts through your regular thanksgiving.



The Archdiocese, with the support of CDF (Catholic Development Fund) has provided for us an easy way - an option to consider if you would like to contribute to the running of the parish of Eltham & Montmorency via a simple format. We hope that many people might avail themselves of this option.

Warmest thanks for your generosity and financial support at this strange time.

Michael

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

For more information visit www.sfxmonty.org

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

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

Gina Ang: Pastoral Worker & Caring Group Co-Ord
gina.ang@cam.org.au

Beth Krolkowski: Parish Manager & Pastoral Worker
montmorency@cam.org.au

Kate Kogler: Parish Secretary & Finance
eltham@cam.org.au

Peter Williams: Child Safety Officer
montmorency.childsafety@cam.org.au

Website: www.sfxmonty.org
www.cam.org.au/montmorency
www.olhc.info
www.cam.org.au/eltham

Facebook:
St Francis Xavier Parish Montmorency
Monty & Eltham Newsletter & Facebook items:
eltham@cam.org.au

Schools

St Francis Xavier Primary School

Principal: Mr Philip Cachia: 9435 8474

principal@sfxmontmorency.catholic.edu.au

www.sfxmontmorency.catholic.edu.au

Holy Trinity Primary School

Principal: Mr Vince Bumpstead: 9431 0888

principal@htelthamnth.catholic.edu.au

www.htelthamnth.catholic.edu.au

Our Lady Help of Christians Primary School

Principal: Mr Chris Ray: 9439 7824

school@olhceltham.catholic.edu.au

www.olhceltham.catholic.edu.au



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

Montmorency

For the recently deceased:

For those whose anniversaries are at this time::

James Michael Caulfield

For those in need of healing, remembering especially:

*Baby Kylie, Sriyani Algama, Nikki Attwood, Justine Best,
Kristina Brazaitis, Daniel Brewis, Desmond Deehan,
Renee Eastwood, Debbie Edgley, Marilyn Fairbank,
Julian Forrester, Gennie Hannon, Samuel Hauser (Kyabram),
Colleen Hussin, Jim Hussin, Tina Inserra, Adrian Jones,
Patsy Leed, Pat Longton, Erin McLindon, Hasti Momeni,
Therese Moore, Patricia Mulholland, Montagna Mustica,
Graham Neal, Geoffrey Nyssen, Mercy Oson, Ron Pfeil,
Susan Phelan, Andrew Pighin, Terry Said, Anthony Salvatore,
Mary Salvatore, Maria Schroeders, Jeanette Steward,
John Tobin, Aldo Viapiana, Sheryn Zurzolo.*

Eltham

For the recently deceased:

Dennis Morganti

For those whose anniversaries are at this time:

Clara Doroszlay

For those in need of healing, remembering especially:

*Baby Harriet Banks, Jon D'Cruz, Ruth Decker, Fay Dobson,
Jeanette Jenkins, Maureen Jenkins, Baby Finley McPartlin,
Simone Owen, Jo Porter, Sally Price, Paul Rushbrook,
Pam Watson.*

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

RECENTLY DECEASED

*Our Lady Help of Christians community offers its sincere
condolences to the family and friends of:*

Dennis Morganti

husband of Beth Morganti

Funeral service will be held on Friday 24 April at 10am
at Le Pine, Eltham.

Please contact Gina (0423 947 858 or
gina.ang@cam.org.au) for live streaming details.

our thoughts & prayers are with you at this time.

RECONCILIATION

Saturday, 10:30am Monty ~ Terry
1/2 hr prior to any mass said by Michael

Collections last weekend: 11 & 12 April 2020

Community	Thanksgiving	Presbytery
Eltham	\$87.55	\$195.00
Montmorency	\$160.00	\$150.00

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

2nd SUNDAY OF EASTER 2020

Like those early disciples we are bunkered down in our rooms, sort of behind locked doors and perhaps afraid to venture out for fear of catching COVID-19 or passing it on to others.

Yet Thomas the apostle ventured out and no doubt he wished he had never done so. When he returned to the locked room, he refused to believe the community telling him they had seen the Risen Jesus. He made his demands for proof before he would believe it. He mouthed off and said “unless I can put my finger into the holes they made and unless I can put my finger into his side, I refuse to believe.”

The Risen Jesus came into the room and said to Thomas, “Put your finger here; look here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.”

Thomas no doubt would have wished the world to swallow him up.

Perhaps in our story of life now, with the virus in our world we have our doubts and demands for God to intervene and prove that we are praying to a loving God.

What happened to Thomas? We continue his story so beautifully crafted in John's Gospel.

Jesus gave Thomas the chance to redeem himself. And Thomas did it so well. “My Lord and my God”, he said. And Thomas no doubt worked selflessly and untiringly in that early Christian community as a disciple of Jesus Christ. He is a saint in our Christian Tradition.

What might this say to us? There's a line of the Gospel that is really fascinating: “Thomas, called the Twin, who was one of the twelve, was not with the others when Jesus came.” Thomas was a twin? Who was his twin? Do we know anything about this twin?

Perhaps the twin is you, is me. Maybe that's what the gospel is asking us to recognise, that we are his twin.

Thomas stands for someone who finds it difficult to trust, who asks for certainty or proof before committing, who lives more in the head than in the heart, who could even be a control freak and will never be happy because things will never be perfect, who sees the negative before the positive, who is more likely to judge a situation and may well be right most of the time, but not always right.

Thomas is not all of these things, but in some way he just might be. Many of us will find ourselves somewhere in this mix of life, and perhaps we are twinned to him.

The Risen Jesus stood before Thomas long ago and said to him: “doubt no longer but believe. You believe because you can see me. Happy are those who have not seen and yet believe.”

Is the Risen Jesus standing before us now, saying to us, “Happy are those who have not seen and yet believe?”

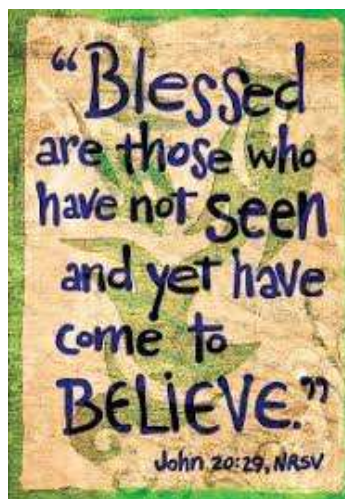
Can we imagine him as the revelation of God, saying to us:

‘Yes you can't see the outcomes of what is happening all around you with COVID-19. You can ask for proof before you will believe that God is a loving God, as if my death on a cross is not enough. Learn from your twin, believe the community and know that I am risen and with you always.’

And if we have made a mess of all this, let's remember Thomas who is a saint who learnt from his mistake. Perhaps we too with Thomas can say:

“My Lord and my God.”

Terry



FEATURES / Liturgy under lockdown

While livestreamed liturgies were celebrated by priests alone in churches this Easter, Passover was being played out around the family table. A Jesuit priest, born of Jewish parents, suggests Catholics might learn from their Jewish neighbours that church and home can both be places of worship / By DAVID NEUHAUS

Learning from our Jewish neighbours

Every year I am invited to participate in the Jewish Passover at the home of Jewish Orthodox friends in Jerusalem. I have learnt much about presiding at a Catholic liturgy from observing closely how the father and mother in wonderful harmony guide the family through the intricacies of the celebration.

As a Jewish-born Catholic priest, my presence in the middle of this family is an important expression of my complex identity, rooted in the Jewish people as a priest in the Church. However, this year, because of the Covid-19 pandemic, I was not able to attend the meal with my friends. Instead, for the first time in 41 years, the members of my own Jewish family congregated on Zoom, bringing together members of the family in Johannesburg, Berlin and Jerusalem, with my brother in Johannesburg presiding.

One of the dramatic effects of the Covid-19 crisis is that Catholics are almost completely cut off from the sacraments. This Holy Week and Easter, priests and bishops scrambled to find creative ways to celebrate the great liturgies of the Triduum so that they would not be completely absent in the lives of the faithful. But livestreaming on social media could not substitute for the physical presence and material participation in the sacraments that is at the centre of Catholic life. Many of the faithful felt orphaned from a Church that is paralysed by civil regulations that insist - wisely - on a shutdown to prevent the spread of the virus.

This year, unable to either celebrate Mass on Easter Day with the faithful or to participate in the Jewish celebration of Passover, I was struck by an astounding difference between religious practice among Jews and Christians. Whereas in the Church we almost exclusively focus on the church as the appropriate place for liturgical worship, and insist on the presence of an ordained (and celibate) male priest when Mass is celebrated, Jewish religious practice offers a very different model.

After the destruction of the Second Temple in AD 70, the rabbis (known as the Sages of Blessed Memory) reimagined what it meant to be Jewish. Religious practice had primarily focused on the Temple, the priestly class and the sacrificial cult, and the destruction of the Temple and the loss of Jerusalem and the Land of Israel should have been a death blow to a religion founded on the centrality of these loci for its faith and



A Jewish family in Moscow gathers at the table for the Passover seder (feast)

religious life.

However, rabbis from Yohanan ben Zakkai through to the formulators of the Mishna and the Talmud rethought Jewish practice and faith, creating the formula that still defines Judaism in the twenty-first century. This time of crisis could be the moment to learn something very important from our Jewish friends.

With the disappearance of the Temple, the priestly class and sacrificial cult also disappeared. A wonderful rabbinic story captures what happened next: the dawning of a new consciousness. "one day, Rabbi Yohanan ben Zakkai was going from Jerusalem in the company of Rabbi Jehoshua when he saw the sanctuary (of the Temple) in ruins. "What a calamity for us", exclaimed Rabbi Jehoshua, "that this place where expiation was made for the sins of Israel lies in ruins!" Rabbi Yohanan said to him: "My son, do not be sad! We have a means of expiation that is equivalent, it is the practice of goodness according to what is written: What I want is love, not sacrifice" (Hosea 6:6) (Abot di Rabbi Nathan, 11a).

During the centuries that followed, the rabbis developed a religious system in which the Temple was replaced by the synagogue and the family home. Two structures of leaderships replaced the priesthood of ancient times: the rabbi and the parent. Two parallel and complementary liturgies developed to replace the sacrificial cult: the worship of the lips in the synagogue and parental instruction and prayer at home. Home worship is not a marginal footnote in the life of Jews, but an essential component, without which Jewish liturgical life is not complete.

The central rite of Passover, one of the most important Jewish feasts, is not celebrated in the synagogue. Rather, the rite plays out in a beautifully formulated

liturgical celebration around the family table at home. The presider is the father, assisted by the mother, who leads the participants, family members and friends, through a multi-layered and evocative liturgy called the Haggadah (which means "narration"), recalling God's redemption of Israel from slavery in Egypt and the continual presence of God through the generations.

The liturgy starts with the youngest member of the family posing questions regarding the feast and its customs, which are answered during the long celebration that follows. I have vivid memories of when I was the youngest at the table and stood up on my chair, suddenly the focus of attention. In the Hebrew I had mastered at school, I enunciated slowly and clearly the four questions, clearly conscious that the flow of the liturgy depended on me getting the questions right.

The practice of two parallel and complementary liturgies is repeated every Sabbath. Before setting off for the synagogue, the mother of the house, often accompanied by her daughters, lights the candles that signify the start of the holy day. When the family returns from the synagogue, the home is once again the centre stage for a liturgy around the table, for the blessing of the special Sabbath bread and wine, the meal and then the prayer of thanksgiving, drawn out with joyful hymns of praise.

The celebration of the liturgy in the Jewish home, with the parent as celebrant and the full participation of the children, and the recognition of the home as a sacred space are all lessons that we might reflect on as Catholics. Many are expressing their longing to visit their church and the realm of holiness it provides and, of course, desperately miss the sacraments, the source of our strength and our renewal.

This longing is already a participation in the very sacraments that cannot be celebrated as they must be. But we need to learn from the example of our Jewish neighbours and rethink the place of the home in our spiritual lives. When Christianity began, church and home were both central. Believers met in the temple and at home to celebrate liturgy. "Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts" (Acts 2:46).

David Neuhaus SJ, a professor of Scripture and superior of the Jesuit community in the Holy Land, was Patriarchal Vicar for Hebrew-speaking Catholics in the Latin Patriarchate of Jerusalem from 2009 to 2017.

Prayers of the Faithful for 19 April 2020 **First Sunday of Easter - John Ramsdale**

Celebrant: God calls us to respond in faith to the risen Lord. Let us bring our needs and those of the world before the God of all.

We pray that, under the guidance of Pope Francis, the Church can continue to spread the Easter message of hope in these difficult and challenging times. Lord, hear us.

Lord, hear our prayer.

We pray for all people in positions of leadership and responsibility: that they learn to work together and show real leadership and concern in looking after all members of their societies especially the most vulnerable. Lord, hear us.

Lord, hear our prayer.

We give thanks for the ongoing generosity of people in this parish in their support of people in need, especially through their support of Project Compassion, the St Vincent de Paul Society and the Asylum Seekers Resource Centre. Lord, hear us.

Lord, hear our prayer.

As the media attention moves on, we pray that the people impacted by the fires and floods will not be forgotten. We pray for their physical, mental and spiritual recovery as they try to rebuild their lives. Lord, hear us.

Lord, hear our prayer.

We pray for all those who are suffering from the Corona Virus and particularly for those in intensive care. We pray also for the sick and elderly who at this time are housebound, isolated and unable to see or be with their loved ones. Let us remind them that they are not forgotten. Lord, hear us.

Lord, hear our prayer.

We pray for all workers who, at great personal risk and sacrifice, are keeping our communities functioning and are attending to the needs of victims of this devastating global pandemic. We pray that the You will bless them with safety in their work and that they realise that their efforts are appreciated. Lord, hear us.

Lord, hear our prayer.

We pray for all of those who are listed on the sick list in our parish bulletin and for all others who are suffering in mind, body or spirit. We pray that they will experience the healing touch of Christ. Lord, hear us.

Lord, hear our prayer.

We pray for those who have died recently, remembering especially Dennis Morganti. We also remember James Michael Caulfield & Clara Doroszlay whose anniversaries occur at this time. May they rest in the peace and love of Christ. Lord, hear us.

Lord, hear our prayer.

Celebrant: Lord God, you breathe your Spirit on your people and strengthen the hearts of believers. Hear our prayers which we make in the name of Christ Jesus, who is Lord for ever.

All: Amen.

Rosters

Montmorency	25/26 April 2020	Eltham	25/26 April 2020
Gaffney, Peter	CLNR	Saltalamacchia, Carmel	Altar Society
Maynes, Phil	GRDN	Zavadil Family	Pilgrim Rosary Statue
Williams, Anne	PRYR		
Williams, Peter	PRYR		

FEATURES / Coronavirus pandemic

A former head of the Dominican order suggests how we might use these days of waiting and hoping to change the way we structure our lives. There is an opportunity to let go of the past with its burdens, be open to the future with its promises, and live each moment as it comes / By TIMOTHY RADCLIFFE

How long, O Lord?

At midday we sang “How long, O Lord?” (Psalm 13). Before Covid-19, when I sang those words I used to think of my brothers and sisters in Iraq: how long will their suffering go on, decade after decade? Now they are the words in all our mouths. How long, O Lord, will this pandemic continue?

NHS staff and GPs must wonder how long they will have to go on working draining hours, risking their lives. How long must those working in supermarkets, in transport and the post, and other essential areas, have to be dangerously close to other people? How long can parents locked in with young children stay patient and loving? How long before grandparents can enjoy their grandchildren again? How long before I get the result of my test for the virus? How long shall I live?

Even in my spacious priory in Oxford, I ask, “How long, O Lord” before I see again the faces of those I love. Skype and Zoom are not the same. How long before I hold and hug those who are dearest to me - if ever?

A short absence sharpens anticipation but when it is prolonged, it gnaws at our humanity. In Amelie Nothomb’s novel, *Soif*, Jesus delights in thirst. “Having panted with thirst for a while, don’t drink the goblet of water straight down. Take a mouthful, keep it in your mouth before swallowing it. Measure how marvellous it is.” But on the cross, this thirst becomes horrific and all-engulfing.

Usually we estimate “how long” be reference to the calendars that structure our time: family gatherings, the seasons of our faith, school and university terms, sporting events. But what structures our time now? It is shapeless, which makes it hard to endure. “The time is out of joint,” as the troubled Hamlet observed. We seem to have been living with the virus for years rather than weeks.

A friend wrote to me: “The news makes me feel worse but without it there is a sense that I might be missing something. Lockdown makes me nervous of the outside world but claustrophobic too.” I have a pile of books I have long wanted to read. Now I have the time, but I cannot settle down to it. The temptation is just to keep sending and answering emails and tuning in to the news.

The answer to that cry, “How long, O Lord?” is not a date in a diary, but a way of living in time. Martin Luther King was asked how long his people would be oppressed. “However difficult the moment, however frustrating the hour, it will not be long because truth pressed to the earth will rise again ... How long? Not long because the arc of the moral universe is long but it bends towards justice ... He has sounded forth the trumpets that shall never call re-

treating. He is lifting up the hearts of men before His judgement seat. Oh, be swift, my soul, to answer Him. Be jubilant my feet. Our God is marching on.”

“Not long” - but not because there is a date when prejudice will be over, but because King had learned to live each day with hope. St John Henry Newman said a Christian is someone who waits for Christ and so is already touched by his coming. On Low Sunday in 1945, when the Gestapo came to take Dietrich Bonhoeffer away to be executed, he just had time to whisper a final message to a fellow prisoner to be relayed to his friend, Bishop Bell of Chichester: “This is the end, but for me the beginning ... Our victory is certain.”

So when our habitual calendars are shredded and we have no idea when this pestilence will pass, the secret is to live our days as shaped by hope. The Baptist theologian, Ian Stackhouse, makes a startling claim: “It seems to me that the battle for civilisation will pivot on the outrageously simple challenge of living a day well” This, he believes, is the gift of the Liturgy of Hours.

Both of my parents discovered the life-giving rhythm of the breviary. A member of the Dominican laity, imprisoned for his career as a hitman for the Mafia, told me he had become like a nun, reciting his office morning, noon and night. People may find other rhythms more fruitful. A friend of mine, a GP imminently to be unretired, structures her day around family, running, gardening, music and poetry. We are re-discovering the joy of “the regular life”. I have not lived such a regular life since I was a novice!

What does a well-lived day look like? The Liturgy of the Hours is shaped so that we can let go of the past with its burdens, be open to the future with its promises, and so live in the now. It gives us hints of how all of us who are stuck at home may structure our days so as to live in hope. The liturgy of each hour, except midday and the Office of readings, has a canticle that invites us to live that moment of the day. In Genesis 1, the day begins in the evening, as it does still for all great feasts. John Donne calls darkness “light’s elder brother”. The dawn comes as an awaited gift. To prepare ourselves for the new day, in the evening and at night, we must let go of the past, with its burdens and resentments.

Shut up with other people, in a family or a shared flat or even in a religious community, burdens are bound to accumulate and tensions intensify. In Lockdown Britain, after a few weeks together, murderous thoughts will bubble to the surface. In Wuhan, when the restrictions were lifted, the divorce rate shot up. The Magnificat at Vespers is the song of a young woman who remembers with gratitude the great things that the Lord has done for her. How else could she face the future?

How can we mark each day with gratitude for the graces given, and even for the people who might at that very moment be driving us crazy? We need to find times to give thanks, even when we cannot go to the sacrament of Thanksgiving, the Eucharist. More people are now coming to Mass online at Blackfriars than ever came in the flesh.

Last thing at night, at Compline, we are invited to let go of the day, and even of our lives. Like old Simeon we sing: “At last, all-powerful Master, you give leave to your servant to go in peace, according to your promise” (Luke 2:29). St Paul tells us: “Do not let the sun go down on your anger” (Ephesians 4:26). It is the time to cleanse our minds of the hurts of the day so that we can be at peace with each other. One way or another, we need a daily act of mutual forgiveness, a healing of wounds. Otherwise, we shall not sleep.

The morning is the time of new beginnings. It is in the morning that the Risen Christ appears in the garden. Every Lauds is an invitation to be open to the Lord’s promise. The canticle is the Benedictus, in which Zechariah sings of his child, the future John the Baptist:

And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, to give knowledge of salvation to his people by the forgiveness of their sins. Luke 1:76-77.

Children are the promise of the future. During the genocide in Rwanda, one of the brethren wept with me because all that he loved was being destroyed. The following Christmas he sent me a photograph of himself with two fat babies. On the back he had written: “Rwanda has a future.”

Midday Office has no canticle. It invites us to face the toughest challenge: to live *now*, rather than be trapped in the past or to lunge after the future. Jesus was a man who lived each day as it came. He is walking through a village when he sees little Zacchaeus up the tree. “Zacchaeus,” he tells him, “make haste and come down, for I must stay in your house today” (Luke 19:5). He grabs the moment. “Today, salvation has come to this house, for he is also a son of Abraham.”

Waiting for the lockdown to be over may be the hardest thing we shall ever do. Already I am longing to break out of isolation and take a walk in the gardens of Oxford. But I hear the voice of Abba Moses, the desert father, remind me: “Sit in your cell and your cell will teach you everything.”

The Lord is coming. How long? Not long!

Timothy Radcliffe OP is a former Master of the Dominicans. He explores the Liturgy of the Hours as a way of structuring our lives in *Alive in God: A Christian Imagination* (Bloomsbury).



Thank you for your financial offering to Our Lady Help Of Christians, Eltham Church

We are grateful for your ongoing support of our Parish community.

Give one time		Set up a recurring offering	
\$10	\$25	\$50	Other

Additional Questions

Offering Intention

Presbytery	Parish
------------	--------

Note

Note

Contact information

Make a personal giving		Make a business giving	
First Name	Last Name		
First Name	Last Name		
Address			
Address			
Suburb	Country		
Suburb	AUSTRALIA		
Postcode	State		
Postcode	--Please Select --		
Email			
Email			

Payment information

Credit Card Number

Credit Card Number

Cardholder's name

Cardholder's name

Expiry Date

MM / YY

CCV

123

Give \$10

Hi everyone,

It's Kate here. As Fr Michael mentioned on the front of the bulletin, there is a new possible option for people who would like to contribute financially to the running of the Parishes.

To assist our Parishioners whilst in isolation/social-distancing and unable to attend Masses, CDF have set up a simple way to enable Thanksgiving to continue.

This form (left) is what you will find online by following the links below:

Our Lady Help of Christians, Eltham:

bit.ly/ElthamCDFPay

St Francis Xavier, Montmorency:

bit.ly/MontyCDFPay

(Please note: the links **are** case-sensitive.)

By following the links (above), you will be directed to a secure CDFPay system, one for Eltham and a separate one for Montmorency.

If you have any difficulty, I am only too happy to fill in the form for you or do the process with you. A simple phone call is all I require.

I know this is new, but it is a very simple, secure and effective way to help us. Any payment is made directly into the specified Eltham or Montmorency account, and importantly, you have a choice to contribute to the Presbytery or Parish (church), and for this we are very grateful.

Simply make your selections, 'give one time' or 'set up a recurring offering', select the amount you would like to give, choose if your offering is for the Presbytery or Parish and ensure you include your personal details (this will enable correct allocation of your Thanksgiving).

If you have any questions or concerns, please don't hesitate to contact me at the office (kate.kogler@cam.org.au or 9435 2178).

As we all bunker-down in these strange isolating months, I would just like to say thank you for your support and prayers at this time, as we endeavour to move forward.

Just for your interest - I will be in the office Tuesday to Friday each week, from 9am to 3pm, so please don't hesitate to contact me regarding any financial issues or Parish matters.

I can't thank you enough for your support,

Blessings, Kate

Gospel: John 20:19-31

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you,' and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you. As the Father sent me, so am I sending you.'

After saying this he breathed on them and said: 'Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained.'

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him: 'You believe because you can see me. Happy are those who have not seen and yet believe.'

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.



Reflection

The importance of today's gospel story is shown by the fact that it led to the original conclusion of John's gospel. The story proper falls into two parts: the appearance of the risen Lord to the assembled disciples on the first Easter Day and his appearance before Thomas a week later.

John presents Jesus' resurrection, his giving the Spirit and the commissioning of the disciples in a single unified sequence. By contrast, the gospel-writer Luke introduces a time-span of forty days before Jesus' ascension, and fifty days before the outpouring of the Spirit. Each is communicating the same profound truth within a different theological framework.

The text for today can be subdivided into four parts. In part one, Jesus appears to the fear-filled disciples and greets them with peace. This twofold greeting should be given strong emphasis. Part two consists of Jesus' commissioning the disciples and breathing out his Spirit upon them. Part three relates the encounter between the risen Lord and the apostle Thomas, culminating in words that implicate us: "Happy are those who have not seen and yet believe". The reading comes to a climax with the final summary of the gospel's purpose: "that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name".

Each part should be heard by the congregation as a distinct unit. The reading as a whole is a wonderful invitation to renew our faith in Jesus and to live in the peace and joy of his Spirit.

Break Open the Word 2020