

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.

Dear Parishioners and Friends of St. Francis Xavier - MONTMORENCY and Our Lady Help of Christian's - ELTHAM,

An 'End of an Era' and a 'New Beginning' - and I'm not just referring to Election Night and the change of Australian Government, but importantly the 'thank you' to Terry and the wonderful spirit at every occasion to mark the 15 years of his presence and ministry to the Catholic Communities in our area. I hope that you took some time to be a part of one of these occasions and that you enjoyed yourself at these special events. Last weekend was a big weekend on so many levels - thank you for your prayers and support during this time.

This weekend - on the eve of Pentecost and at these masses where we celebrate the Ascension of the Lord - I would like to take this time to introduce the parish to the:

Transition Leadership Community.

This amazing group of people are presently spending quality time with Christopher Pearson and exploring a new way forward as 2 parishes and one priest. This process was started some 3 years ago on my immediate arrival at Montmorency & Eltham, but was halted by Christopher due to the Covid-19 outbreak and isolation requirements of the government (truly a sad and sorry time for all). However, over the past 6 months - and with the unanimous support of the Parish Future Team (PFT) we are slowly moving forward again with the guidance of Christopher.

Much has been written by Rowan and others over the past 6 months regarding the slow interactions with these 2 parishes of Our Lady Help of Christians & St. Francis Xavier and even in these difficult and health sensitive days we are venturing forward.

It is thus my pleasure to publicly announce and ask you to prayer for these new members of the Transition Leadership Community, in the hope that our engagement into the future will be strong and active: 16 people - 8 from each community - with Chris Pearson as our coordinator.

Elisabeth Edwards, Christopher McEwen, Greg Northrop, Greg Scully, Elisha O'Dowd, Vinka Heagerty, Peter Williams, Kathleen Nolan, Mike Nolan, Noel Vincent, Patsy Skipper, Elizabeth Warrilow, Frances Toscano, Anthony Mallia, Marie Wood - (Christopher Pearson & Michael Sierakowski).

The TRANSITION LEADERSHIP COMMUNITY for MONTMORENCY & ELTHAM

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 Priest

Michael Sierakowski - Moderator

michael.sierakowski@cam.org.au

Parish Office

86 Mayona Road

9435 4742

Tue - 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: 1 May 2022

	OLHC	SFX
Thanksgiving	\$898.35	\$1,604.00
Presbytery	\$879.20	\$1,164.05
Good Friday Appeal	\$1,000	N/A
Project Compassion	\$4,000 from our parish communities, including a generous donation from SFX Primary School	

Monty & Eltham Calendar of Events

Saturday 28

12:00pm Baptism - Jack Montmorency

6:00pm Mass & Confirmations Montmorency

Sunday 29

8:30am Mass & Confirmations Montmorency

10:00am Mass & Confirmations Eltham

12:00pm Baptism - Gia Eltham

Tuesday 31

9:30am Mass & SFX Year 3 Class Montmorency

Wednesday 1 June

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

10:30am ASRC Food Collection Montmorency

1:00pm Small Church Community Montmorency

7:30pm Small Church Community Montmorency

Thursday 2

9:30am Liturgy of the Word with Communion Montmorency

2:00pm Mass St Vincent's Care, Eltham

Friday 3

9:30am Mass Eltham

Saturday 4 - Propagation of the Faith

12:00pm Baptism - Dylan, Lucy, Ruby, Matteo, Tara, Wade Montmorency

6:00pm Mass & Confirmations Montmorency

Sunday 5 - Propagation of the Faith

8:30am Mass & Confirmations Montmorency

10:00am Mass Eltham

12:00pm Baptism - Hudson, Flynn, Lennox, Will, Florence, Aurelia Eltham

Monday 6

6:30pm Sisters & Mistresses Choir Eltham

Tuesday 7 - Holy Trinity Feast Day

9:30am Mass & SFX Year 1 Class Montmorency

10:00am Craft Group Montmorency

10:30am Mass Holy Trinity

11:00am Prayer Shawl Ministry Eltham

Wednesday 8

6:30am Meditation Montmorency

9:30am Liturgy of the Word with Communion Eltham

10:30am ASRC Food Collection Montmorency

Thursday 9

9:30am Liturgy of the Word with Communion Montmorency

Friday 10

9:30am Mass Eltham

Saturday 11

12:00pm Baptism - Jack, Leonardo Montmorency

6:00pm Mass & Confirmations & First Eucharist Montmorency

Sunday 12

8:30am Mass Montmorency

10:00am Mass Eltham

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.



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.





NATIONAL RECONCILIATION WEEK 2022
27 MAY TO 3 JUNE

The National Reconciliation Week 2022 theme, “Be Brave. Make Change.” is a challenge to all Australians - individuals, families, communities, organisations and government - to *Be Brave* and tackle the unfinished business of reconciliation so we can *Make Change* for the benefit of all Australians.

Last year Reconciliation Australia encouraged all Australians to take action; not just in National Reconciliation Week but every week of the year.

We saw unprecedented response to our suggested actions for everyday and for braver action.

This year we are asking everyone to make change beginning with brave actions in their daily lives – where they live, work, play and socialise.

National Reconciliation Week - 27 May to 3 June - is a time for all Australians to learn about our shared histories, cultures, and achievements, and to explore how each of us can contribute to achieving reconciliation in Australia.

ABOUT THE NRW2022 ILLUSTRATIONS

Our collection of bold, brave characters brought to life by contemporary Torres Strait Islander illustrator, Tori-Jay Mordey shows some of the different faces of Australians working for a just and equal society. They are a visual reminder that reconciliation is everybody’s business.

[Find out more about National Reconciliation Week](https://nrw.reconciliation.org.au)
<https://nrw.reconciliation.org.au>

National Reconciliation Week (NRW) is a time for all Australians to learn about our shared histories, cultures, and achievements, and to explore how each of us can contribute to achieving reconciliation in Australia.

The dates for NRW remain the same each year; 27 May to 3 June. These dates commemorate two significant milestones in the reconciliation journey - the successful 1967 referendum, and the High Court Mabo decision respectively.

Reconciliation must live in the hearts, minds and actions of all Australians as we move forward, creating a nation strengthened by respectful relationships between the wider Australian community, and Aboriginal and Torres Strait Islander peoples.

A BRIEF HISTORY

National Reconciliation Week (NRW) started as the Week of Prayer for Reconciliation in 1993 (the International Year of the World’s Indigenous Peoples) and was supported by Australia’s major faith communities.

In 1996, the Council for Aboriginal Reconciliation launched Australia’s first National Reconciliation Week.

In 2001, Reconciliation Australia was established to continue to provide national leadership on reconciliation.

In the same year, approximately 300,000 people walked across Sydney Harbour Bridge as part of National Reconciliation Week - and subsequently across bridges in cities and towns - to show their support for reconciliation.

Check out the factsheet on the National Reconciliation Week website.

Today, National Reconciliation Week is celebrated in workplaces, schools and early learning services, community organisations and groups, and by individuals Australia-wide.



The day of the Lord

This is a time of war and plague, hurricanes and wildfires, and hundreds of billions of locusts are swarming East Africa. No wonder some Christians believe we are living in the end times / **By Martyn Whittock**

The ascension of Jesus into heaven, which we celebrate next Thursday, 26 May, 40 days after his Resurrection, begins the 10-day period of Ascensiontide, which lasts until the evening of the day before Pentecost Sunday. This dramatic event is recorded in the Acts of the Apostles: “As they were watching, Jesus was lifted up, and a cloud took him out of their sight” (Acts 1:9).

Two men in white robes (clearly angelic messengers) tell the Apostles: “Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven” (Acts 1:11). What would happen next had already been on the minds of Jesus’ followers. “Lord, is this the time when you will restore the kingdom to Israel?” He had replied: “It is not for you to know the times or periods that the Father has set by his own authority” (Acts 1:6-7).

The connection of the Ascension with the promise of the return of Christ and the culmination of the present age is expressed in the Apostles’ Creed: “He ascended into heaven, and



Gustave Doré, The Ascension, 1897

is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.” This is referred to as the “Second Coming,” or by the Greek word *Parousia* (meaning arrival, coming, or presence). Other Greek words are also used to describe this event, including *epiphaneia* (appearing), *apokalypsis* (uncovering/revealing), and several terms which are variants of “the Day of the Lord”.

Since the earliest days of the Church, it has been understood that - as Acts makes clear - only God the

Father knows when the “end times” will be; it cannot be predicted. But this hasn’t stopped people trying. Generation after generation there have been confident assertions that the “day and the hour” has been correctly calculated. The Covid pandemic led many to think the end of the world is near. Not only is there a plague but there are hurricanes and wildfires, and hundreds of billions of locusts are swarming East Africa. Antivaxxers and those unhappy with mask-wearing include some who loudly identify these constraints on their freedoms as evidence of an emerging “world order” that they equate with the Antichrist - who biblical prophecies tell us will appear shortly before the end-times. And now Russia’s invasion of Ukraine is serving to confirm in their beliefs the 41 per cent of Americans who expect Jesus to definitely (23 per cent) or probably (18 per cent) return to Earth by 2050.

Shoe-horning current events into a conviction that we are at the end of the world is not just the preserve of modern-day US evangelicals. After the

Roman Empire in the West crumbled, the Magyars and the Viking invaders were frequently seen as portents of the end-times. During the crusades, the armies of Islam were confidently identified as triggering the end-times. Rival popes and anti-popes, kings and emperors, accused each of being the Antichrist. The background to Umberto Eco's *The Name of the Rose* is conflict between some renegade Franciscans and the papacy over end-times beliefs. During the Reformation, many Protestants were sure they lived in the end-times, with the pope as the Antichrist - a view that some very Protestant Protestants still hold. Anabaptist groups established "New Jerusalems" in anticipation of the Second Coming. Most Puritans in the Civil War subscribed to end-times beliefs, which Puritan settlers took with them to North America. In the nineteenth century, mainline apocalyptic interpretation shifted from "postmillennialism" (Christ will appear after the prophesied millennium, referred to in Revelation) to "premillennialism" (Christ will first appear and then instigate the millennium); this was closely related to belief in the "pre-tribulation rapture" (the supernatural removal of the Church before the "Great Tribulation"). This outlook is now mainstream among US evangelicals.

A common feature of end-times history is what I would term the "weaponising" of the Second Coming: the co-opting of end-times beliefs to justify political and social radicalism. It allows believers to demonise opponents as agents of Antichrist. This was used, for example, as an excuse to slaughter Rhineland Jews at the time of the crusades and exterminate the Catholic Irish under Cromwell in the 1650s. Now, leading figures in the Russian Orthodox Church and their fellow travelers are invoking the end-times narrative to justify the attack on Ukraine, to reclaim it from the "decadent Antichrist-West" (Christians see the Antichrist on both sides of the war). The belief that we are in the end-times emboldens extremists, since they believe that they will soon be vindicated. It inspired some of those who took part in the storming of the Capitol, Washington DC, in January 2021.

The need to "correctly" interpret apocalyptic "signs of the times" and to decide what actions are called for tends to promote leaders imbued with an immense sense of personal authority, often with catastrophic results. Hong Xiuquan, the self-proclaimed younger brother of Jesus Christ, led the Taiping rebellion in China between 1850-64, which had a death toll of more than 20 million

people; Alice Lakwena created the Holy Spirit Movement in Uganda in the 1980s, which morphed into Joseph Kony's Lord's Resistance Army, responsible for the deaths of an estimated 100,000 people. End-times thinking can render complex situations simple: the unquestioning support for Israel among US evangelicals; or the surprising positing of the EU as being the seat of Antichrist, fulfilling prophecies in Daniel and Revelation. Extreme end-times ideology encourages passivity in the face of climate change - dismissed (not unreasonably from the point of view of those anticipating the imminent return of Jesus) as irrelevant.

Ascensiontide might be a moment to reflect on both sides of the dramatic event recorded in Acts: looking back to the climax to the triumphant vindication of Jesus that had begun on Easter Sunday, and looking forward to his return, resisting the temptation to try to second guess the day and the hour. It only leads to trouble.

Martyn Whittock is a historian, writer and columnist with a particular interest in the interaction between faith and politics. He is the author of *The End Times, Again? 2000 Years of the Use and Misuse of Biblical Prophecy* (Wipf and Stock, 2021).



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

Montmorency

For the recently deceased:

Kathleen (Kate) Lagerewskij

For those whose anniversaries are at this time:

*Tom Barnsley (Snr), Sebastiano Cartisano
John Moylan, Cath Ramsdale*

For those in need of healing, remembering especially:

*Mona, Rita Bevanda, Kim Brisbane, Alana Foulds,
Debbie Edgley (nee Vanderwert), Melanie Lam,
Frances McDonald, Andrew Pighin, Aguatha Spina*

Eltham

For those in need of healing, remembering especially:

*Violetta, Elisabeth Edwards, Jade McAlear,
Fiona Rogers, Rosemary Scully,
Ian Sturman, Sarah Thompson*

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



Congratulations to all who celebrate their sacraments this weekend:

Saturday 28 May

St Francis Xavier, 12:00pm

Jack Clancy

Baptism

St Francis Xavier, 6:00pm

Ian Corlett

Confirmation

Michael Denni

Confirmation

Mila Porqueddu

Confirmation

Hayden Scott

Confirmation

Olivia Weiland

Confirmation

Georgia Williams

Confirmation

Sunday 22 May

St Francis Xavier, 8:30am

Magnum Chasteau

Confirmation

Tahnee Ditty

Confirmation

Our Lady Help of Christians, 10:00am

Jaydon Bacalhau

Confirmation

Giselle Muraca

Confirmation

Charlie Reato

Confirmation

Roster for WEEKEND 28/29 May 2022

Bacani, Brian	W6:00
Capuana, Marisa	W6:00
Costanzo, Brenda	W8:30
Cotter, Anne	W8:30
Davidson, John	PRYR
Donnellan, Denice	Eucharistic Minister
Dopheide, Marlis	Commentator
Haines, Geoff	Eucharistic Minister
Haines, Jan-Marie	Reader
Hall, Vali	Altar Society
Leahy, Michelle & Colin	Hospitality OLHC
Milwain, Gianna	Altar Society
Ramsdale, Sue & John	ASRC
Ryan Family	Pilgrim Rosary Statue

Roster for WEEKEND 4/5 June 2022

Armstrong, Miranda	Hospitality OLHC
Beckford, Peter	PRYR
Beckford, Peter	Commentator
Dopheide, Marlis	Hospitality OLHC
Emslie, Maureen	W6:00
Frediani, Gabriella	Altar Society
French, Jossie	W8:30
Furtado, Lionel	Reader
Haines, Jan-Marie	Eucharistic Minister
Hannon, Kevin & Genni	ASRC
Kenny, Michael	W6:00
Love, Philip	W8:30
Scannell Family	Pilgrim Rosary Statue
Scully, Greg	Eucharistic Minister



CATHOLIC ARCHDIOCESE OF MELBOURNE

Applications are invited from suitably qualified and experienced people for the positions of:

Parish Positions

- Parish Secretary, St Mark's Catholic Parish, Fawkner
- Property Administrator, Property & Infrastructure, East Melbourne
- Parish Finance Officer, Nazareth Parish, Grovedale
- Parish Secretary, Our Lady of Mount Carmel & St Joseph's Parish, Middle Park & Port Melbourne
- Parish Secretary, Our Lady of the Nativity Parish, Essendon West
- Full Stack Developer, East Melbourne
- Digital Designer, East Melbourne

Further details of the above positions can be found on the Archdiocese website at: <https://melbournecatholic.org/job-vacancies>



Catholic Theological College

Online unit via Zoom

Teaching Meditation and Prayer

Four Saturdays:

18, 25 June; 8, 15 October

To enrol or for further information:

Undergraduate: dean@ctc.edu.au

Postgraduate: postgrad@ctc.edu.au

CATHOLIC THEOLOGICAL COLLEGE



Prayers of the Faithful for 29 May 2022 - The Ascension of the Lord

Leader: Jesus assured his disciples that he would not leave them alone. With trust then in God let us place our prayers before the Lord.

For the Church - that the call to 'go and teach all people my Gospel', enkindles unity and a missionary flame in the hearts of all Christian people. *Let us pray to the Lord.* **Lord, hear our prayer.**

For peace between neighbouring countries - that misunderstanding, division and hatred be dispelled and a new desire for peace arise in the hearts of the people. *Let us pray to the Lord.* **Lord, hear our prayer.**

For Aboriginal and Torres Strait Islander people - give us the courage to acknowledge the realities of our history so that we may build a better future for our nation. *Let us pray to the Lord.* **Lord, hear our prayer.**

For those who are receiving the sacrament of Baptism or Confirmation this weekend - may their faith be nurtured and strengthened by belonging to this community and may they always know God is near to them.

Let us pray to the Lord. **Lord, hear our prayer.**

For those who suffer - we remember those caught up in war, those mourning the death of a child, those forced to flee their homelands, those seeking asylum that face insurmountable difficulties.

Let us pray to the Lord. **Lord, hear our prayer.**

For our newly elected parliamentarians - may they always put the good of the country first and respectfully govern for each and every person who calls Australia home. *Let us pray to the Lord.* **Lord, hear our prayer.**

For all the sick and especially those mentioned in our newsletter - that God's healing love may touch them and restore them to fullness of life. *Let us pray to the Lord.* **Lord, hear our prayer.**

May our departed parishioners, family members and friends find their peace in the everlasting mercy and the joy of the Ascended Christ. We pray for *Kate Lagerewskij*, and for those whose anniversaries are at this time: *Tom Barnsley Snr, Sebastiano Cartisano, John Moylan & Cath Ramsdale.*

Let us pray to the Lord. **Lord, hear our prayer.**

Leader: Accept the prayers we bring before you now. Make us eager to share your good news and bring your Gospel to all people. Grant this through Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God for ever and ever.

All: Amen



Cosmology: Part Two - Participating in God

From the beginning until now, the entire creation as we know it has been groaning in one great act of giving birth. - Romans 8:22

Just this one line from Paul should be enough to justify evolution. God creates things that create themselves! Wouldn't this be the greatest way that God could create - to give autonomy, freedom, and grace to keep self-creating even further? Healthy parents love their children so much that they want them to keep growing to their highest potential, even surpassing their parents. As Jesus said to his disciples, "Don't get too excited about the things that I did. You're going to do even greater things!" (John 14:12).

For a long time, many people were satisfied with a very static universe. But now we clearly see the universe is unfolding and expanding. It's moving until, as Augustine (354-430) put it, "In the end there will be only Christ loving himself," or as Paul wrote, "There is only Christ, he is everything and he is in everything" (Colossians 3:11). Paul saw history as an ongoing process of ever greater inclusion of every lesser force until in the end, "God will be all in all" (1 Corinthians 15:28). Christ is the Christian word for the One reality that includes everything and excludes nothing.

Franciscan scientist Sr. Ilia Delio writes about this cosmology as participatory movement:

Evolution impels us to think of God as drawing the world from up ahead, attracting it into a new future. Process theology maintains that God is neither simply an impersonal order nor simply the individual person who creates the universe. Rather, God and world are in process together; the world continually participates in God and God in the world. God, who is the primordial ground of order, embodies within Godself the order of possibilities, the potential forms of relationship that are not chaotic but orderly even before they are actualised. Nothing less than a transcendent force, radically distinct from matter but also incarnate in it, could ultimately explain evolution... God is distinct from the world yet essential to it, just as the world is essential to God. Apart from God there would be nothing new in the world and no order in the world. God influences the world without determining it. This influence is the lure of ideals to be actualised, the persuasive vision of the good; it contributes to the self creation of each entity...

Evolution brings with it the rise of consciousness, and as consciousness rises, so too does awareness of God. The human person is created to see God in every aspect of life, charged with divine energy, and to love what he or she sees. In this respect scripture is written daily in the supermarkets, nursing homes, playgrounds, post offices, cafes, bars, and in the scripts of home and community life. God is not hovering over us; God is the amazing depth, breadth, imagination, and creativity in culture, art, music, poetry, science, literature, film, gyms, and parks - all in some way speak the word of God. Every place is the place to find God, and God is in everything.

Gospel: Luke 24:46-53

Jesus said to his disciples: 'You see how it is written that the Christ would suffer and on the third day rise from the dead, and that, in his name, repentance for the forgiveness of sins would be preached to all the nations, beginning from Jerusalem. You are witnesses to this.

'And now I am sending down to you what the Father has promised. Stay in the city then, until you are clothed with the power from on high.' Then he took them out as far as the outskirts of Bethany, and lifting up his hands he blessed them. Now as he blessed them, he withdrew from them and was carried up to heaven. They worshipped him and then went back to Jerusalem full of joy; and they were continually in the Temple praising God.



Reflection:

Of all four gospels, Luke's has the sunniest ending. The whole conclusion is upbeat. Jesus gives his disciples a short summation of the good news, commissions them, promises them "power from on high," blesses them, withdraws from their earthly company, and leaves them "full of joy." As has been the case throughout this gospel, Jerusalem remains central to the story. It's where the mystery of salvation has been played out and the base from which the good news will be "preached to all the nations." That's a tale for another book. In the meantime the disciples remain "continually in the Temple praising God," bringing the story to a close in the same place it began, when Simeon praised God for the light that would "enlighten the pagans" (2:32).

As noted above, Luke's gospel places the ascension at the close of Easter Day, after the resurrection, the Emmaus story, and Jesus' evening appearance in Jerusalem. This unified account of the paschal event is akin to the seamless movement described by John in his gospel, but with one notable difference. John has Jesus impart the Holy Spirit to his disciples that Easter evening. Luke signals an interlude during which they must wait for this gift. Those who proclaim this reading will surely do so gladly.

Break Open the Word 2022

BRING HOPE TO NEELA AND HER FAMILY

This week Catholic Mission offers us the opportunity to be part of a life-changing program which aims to help prevent malnutrition, especially in babies and young children, and help disadvantaged families provide food for their loved ones.

The Deberety Goat Rearing Centre is a dream of the local Church and community in Emdibir. When established, the Centre aims to provide nutritious goats milk for families in need, like Neela's*, so that babies like Ajani* can be healthy and strong.

Please give generously today to help kickstart this life-giving program by using the appeal envelope provided, going online at catholicmission.org.au/ethiopia, or scanning the QR code. Your gift will also help many other similar Church-run mission programs around the world.

*Name altered to protect identity



Freecall: 1800 257 296
catholicmission.org.au/ethiopia

