

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.



Pentecost Prayer SEQUENCE

Holy Spirit, Lord of light
From the clear celestial height
Thy pure beaming radiance give.

Come, thou Father of the poor,
Come with treasures which endure;
Come, thou light of all that live!

Thou, of all consolers best,
Thou, the soul's delightful guest,
Dost refreshing peace bestow;

Thou in toil art comfort sweet;
Pleasant coolness in the heat'
Solace in the midst of woe.

Light immortal, light divine,
Visit thou these hearts of thine,
And our inmost being fill:

If thou take thy grace away,
Nothing pure in man will stay;
All his good is turned to ill.

Heal our wounds, our strength renew;
On our dryness pour thy dew;
Wash the stains of guilt away;

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

Thou, on us who evermore
Thee confess and thee adore,
With thy sevenfold gifts descend;

Give us comfort when we die;
Give us life with thee on high;
Give us joys that never end.

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 | \$357.00 | \$1,700.00 |
| Presbytery | \$820.15 | \$939.90 |

Stewardship Offering

| Month | OLHC | SFX | Total |
|-------|------------|-------------|-------------|
| Jan | \$7,241.06 | \$9,091.00 | \$16,332.06 |
| Feb | \$5,443.06 | \$9,994.50 | \$15,437.56 |
| Mar | \$6,191.60 | \$10,597.00 | \$16,788.60 |

Monty & Eltham Calendar of Events

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 & Confirmations 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
11:00am Requiem Mass: Elsie Magnabosco Montmorency

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

Tuesday 14

9:30am Mass Montmorency

Wednesday 15

6:30am Meditation Montmorency
9:30am Liturgy of the Word with Communion Eltham
10:30am ASRC Food Collection Montmorency
7:30pm Small Church Community Montmorency

Thursday 16

9:30am Liturgy of the Word with Communion Montmorency

Friday 17

9:30am Mass Eltham

Saturday 18

12:00pm Baptism - Berty Montmorency
6:00pm Mass & First Eucharist Montmorency

Sunday 19

8:30am Mass Montmorency
10:00am Mass & First Eucharist Eltham
12:00pm Baptism - Saylor 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.





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

Montmorency

For the recently deceased:

Elsie Magnabosco

For those whose anniversaries are at this time:

John Stanhope

For those in need of healing, remembering especially:

*Rita Bevanda, Kim Brisbane, Alana Foulds,
Debbie Edgley (nee Vanderwert), Maurice Kerwin,
Melanie Lam, Frances McDonald,
Andrew Pighin, Aquatha 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 4 June

St Francis Xavier, 12:00pm

Dylan Egodagamage

Lucy Lesser

Ruby Lesser

Matteo Mulluso

Tara Mulluso

Wade Pollock

Baptism

Baptism

Baptism

Baptism

Baptism

Baptism

St Francis Xavier, 6:00pm

Elijah Brincan

Jack Edwards

Max Hartney

Xavier O'Malley

Maxwell Palermo

Confirmation

Confirmation

Confirmation

Confirmation

Confirmation

Sunday 5 June

St Francis Xavier, 8:30am

Carlo Baggio

Thomas Peters

Confirmation

Confirmation

Our Lady Help of Christians, 10:00am

Jaydon Bacalhau

Ally Brennan

Confirmation

Confirmation

Our Lady Help of Christians, 12:00pm

Florence Cook

Hudson Crimmins

Aurelia Gard

Flynn Inch

Lennox Rigg

Will Sadler

Baptism

Baptism

Baptism

Baptism

Baptism

Baptism

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 |

Roster for WEEKEND 11/12 June 2022

| | |
|--------------------|-----------------------|
| Armstrong, Miranda | Commentator |
| Croft, Pat & Mike | Hospitality OLHC |
| Dean, Mary | PRYR |
| Dunnell, Linda | Eucharistic Minister |
| Foxley, David | Reader |
| Iliffe, Yvonne | Eucharistic Minister |
| Kulkens, Mark | W6:00 |
| Maynes, Phil | W6:00 |
| McKinley, Michael | W8:30 |
| Ramsdale, John | W8:30 |
| Reardon, Kathy | Altar Society |
| Said, Mike & Marie | ASRC |
| Scully, Helen | Altar Society |
| Stewart Family | Pilgrim Rosary Statue |

Official Opening of the Yarning Circle at St Margaret's Anglican Church Eltham

on Sunday 5th June 2022 at 11.30 am.

Light refreshments will be served afterwards.

The Yarning Circle has been created in the garden area located on the west side of the church close to where the aborigines camped at various times circa 1830s-1860s.

The Yarning Circle (Healing Circle) is an important focus in First Nations Culture and is the practice of speaking and listening from the heart, building respectful relationships and stronger understandings.

This physical gathering place will be for individuals / groups to sit, ponder, 'yarn', laugh or meditate, understandings and knowledge of First Nations Peoples.

The Yarning Circle will be available for schools, churches, community organisations and other groups to use.



After the break with Rome at the Reformation, private sympathies, interfaith marriages and clandestine conversions kept a fragile link between the Crown and Catholic Church / **By Catherine Pepinster**

The slender thread

It was the kind of event that usually attracts only the most devout and well-to-do Catholics: a fundraising reception for the centenary of the Society of St Augustine, founded to raise funds to maintain and improve Archbishop's House on Ambrosden Avenue, home of the Archbishop of Westminster. But among the throng at the society's reception on 10 May was a surprising guest of honour: the Prince of Wales.

The Prince may well have been attracted by the Society's efforts to pay for reducing the energy consumption of the home of Cardinal Vincent Nichols, given his own green concerns. But something more than the promise of solar panels on the cardinal's roof may also have piqued his interest - the president of the Society of St Augustine is the Duke of Norfolk. And at this stage in the Prince's life, the 18th Duke of Norfolk, Edward Fitzalan-Howard, has become a very important person. For Eddie Norfolk holds the historic title of Earl Marshal - the man who runs the coronation. It is the Duke who will manage the ceremony when Charles is crowned king - and event, given his mother's great age, that might not be that far off.

Elizabeth II's reign has been so long - this weekend the country celebrates her Platinum Jubilee - that you have to go back two generations to the 16th Duke,

Bernard Marmaduke Fitzalan-Howard, for the last Norfolk involved in a coronation. That particular Earl Marshal was a stickler for timing but less particular, despite the mores of 1953, about the guests. He told Prince Philip's private secretary, Mike Parker, that the Queen would be crowned "at 12.34, give or take a few seconds", while he told a peer, worried that he might not be invited on account of his divorce: "Good God, man, this is a coronation, not Royal Ascot."

The teaming up of Charles and Eddie Norfolk on that spring evening at Archbishop's House highlights the way in which the relationship between Catholicism and the Crown has changed dramatically over the years. For generations, the Roman Catholic Church was perceived as a threat to the monarchy and to Britain itself, and to be kept at bay at all costs. And yet since Henry VIII's break from Rome several of his successors have had a particular fascination for the Catholic Church, some even converting to Rome. And the Duke of Norfolk, historically always a Catholic, is always the Earl Marshal.

The antipathy felt for generations towards Roman Catholicism had its origins in Henry VIII's wish to divorce his first wife, Catherine of Aragon, and marry Anne Boleyn in the hope of having a male heir, which was thwarted by Pope



Clement VII. Henry - previously honoured with the title Defender of the Faith by Pope Leo X for rebutting the teachings of Martin Luther - created the Church of England, making himself head, while his daughter Elizabeth I was the first to take the title Supreme Governor of the Church of England. Both the constitutional role of Supreme Governor and the title Defender of the Faith have been held by successive monarchs ever since.

Antagonism to Catholicism grew after Pope Pius V declared Elizabeth I a heretic in 1570 and excommunicated her. He went even further in warning her Catholic subjects that they too would be excommunicated if they remained loyal to the throne by obeying her orders. Retaliation was swift. Catholics who did not attend Anglican services were punished and those harbouring priests risked death. Catholics were torn between allegiance to the throne and allegiance to their faith. This Elizabethan hostility to Catholicism was inherited during the era of the Stuarts, leading to legislation to ensure that no Catholic monarch would ascend the throne. But that other priority, the need to make dynastic marriages to secure political connections, meant the



British monarchy could not isolate itself completely from Catholicism. James VI of Scotland and I of England, son of the Catholic Mary Queen of Scots, while raised as a Protestant and a staunch one himself, was married to Anne of Denmark, who was thought to have discreetly converted to Catholicism, while their son, Charles I, married Henrietta Maria, the youngest daughter of Henry IV of France, also a Catholic. She refused to participate in the Anglican coronation of her husband, which did not endear her to the English public.

After the restoration of the monarchy following the Civil War and Oliver Cromwell's republic, Puritanism was

abandoned and Anglican ecclesiastical power restored, but there were fears among parliament of growing popish influence. A new Test Act in 1673 required civil and military officials to take an oath rejecting transubstantiation and to receive Communion in the Church of England. Yet the king, Charles II, and his brother and heir presumptive, James, Duke of York, were both strongly attracted to the Church. Charles, no doubt aware of the disastrous repercussions if he made known his own feelings, publicly disapproved of James' conversion to Rome around 1668. That the two brothers had, again for political reasons, foreign wives who were Catholic - Charles had married Catherine of Braganza and his brother wed his second wife, Mary of Modena, in 1673 - caused concern that Rome was edging ever closer to the Protestant throne. The Popish Plot, a conspiracy to assassinate Charles and put James on the throne fabricated by Titus Oates, provoked a wave of anti-Catholic hysteria.

It was only when he was dying in 1685 that Charles became a Catholic. The Anglican bishops attending his deathbed were asked to leave, and Queen Catherine and his brother witnessed Fr John Huddleston had saved Charles' life in 1651, a few days after his defeat at Worcester, by hiding him from Cromwell's soldiers in a priest hole. James is alleged to have said that the priest who saved his body was there at the end to help save his soul.

James lasted just three years as king. The turning point was the birth in 1688 of his son, an event many feared would lead to a new Catholic Stuart dynasty. Leading parliamentarians moved against the king, inviting the thoroughly Protestant William of Orange and his wife Mary - James' daughter by his first wife, who had been raised as an Anglican on the orders of

her uncle, King Charles - to assume the throne. The Protestant nation was taking no chances, with the first, the 1689 Bill of Rights, allowing no Roman Catholic to ever again ascend the British throne, and later, the 1701 Act of Settlement that reinforced the ban and also decreed that if William and Mary, and her sister, later Queen Anne, had no issue, the throne must pass to the Electress Sophia of Hanover and her Protestant descendants. Fifty Catholics with greater claims to the throne than Sophia were passed over before the reassuring figure of a minor German aristocrat - Mary and Anne's second cousin George, the Elector of Hanover - offered a Protestant future for the Crown.

But the Hanoverian kings ruled a nation where ideas of liberty were taking hold and pragmatic concerns about uprisings, especially in British-ruled Catholic Ireland, meant change had to come. In 1778 George III signed the first Catholic Relief Act, giving Catholics freedom to acquire land, and then a 1791 act permitted freedom of worship. But it took all the tactical skills of the prime minister, the Duke of Wellington, to eventually persuade George IV to agree to approve further emancipation, the 1829 Catholic Relief Act. Wellington believed only repeal of discriminatory laws could save England from war with Catholic Ireland. He also knew the benefits of collaboration with the Catholic Church. In 1839, the Waterloo Chamber at Windsor Castle was opened, commemorating the battle hero's great victory, decorated with portraits of Britain's allies in the struggle against Napoleon. They included Pope Pius VII and his Secretary of State.

Emancipation and migration, especially from Ireland, saw Britain's Catholic population swell in the nineteenth century, but Queen Victoria had little enthusiasm for the faith. Her

son, who succeeded her as Edward VII, was altogether different, and from his coronation onwards showed a warmth and curiosity about Catholicism. In 1902 he managed to get the declaration repudiating transubstantiation removed from the coronation service, but it appeared instead in an accession statement. A year later, Edward raised eyebrows with his desire to visit Pope Leo XIII while on a trip to Italy. Objections were so vehement that he could only visit him as a private individual, not as King or Supreme Governor of the Church of England.

By 1910 Edward was a very sick man, and on a trip to France, visited Lourdes. But there was no miracle cure and within three weeks he was dead. Biographers have discounted the rumour of his deathbed conversion to Catholicism, saying there is no evidence of it. Yet the archives of *The Tablet* include letters from witnesses who say the priest who attended Edward, Fr Cyril Forster, did indeed receive him into the Church. Like Charles II, Edward VII was a popular king who relished a life of wine and women: might a Church that saw them both, not primarily as superior, kingly beings, but, like all of us, penitent sinners, have offered them hope of redemption at the last?

Monarchs since have proved to be more solidly Anglican, and yet tolerance towards Rome has grown. Sometimes it has been pragmatic. Herbert Asquith's government, which had one eye on growing Irish discontent about British rule, devised a shorter and less offensive accession statement of adherence to Protestantism in time to relieve Edward's son, George V, from the necessity of wounding the feelings of his Catholic subjects by a repetition of the old formula.

But it is in the 70-year reign of George V's granddaughter, Elizabeth II, that lingering

political suspicion about Catholics has dwindled away, matched by growing ecumenical friendship between Rome and the Church of England, which she heads. That and diplomatic soft power has been served by her regular encounters with popes - she has met five popes in Rome, and hosted two in Britain - John Paul II in London in 1982 and Benedict XVI in Edinburgh in 2010. It is her personal faith that has made the greatest impact in the Vatican, where she is held in the highest regard. One official called the second Elizabeth during a conversation with me, "the last Christian monarch". Compare that with Pope Pius V's description of the first Elizabeth as "the pretended Queen of England and servant of crime".

Rapprochement between Rome and the British monarch has also been symbolized by various gestures involving her family. In the 1940s, her mother, Queen Elizabeth, who had Stuart blood, paid for the restoration of the Monument to the Royal Stuarts in St Peter's Basilica, which commemorates the last three members of the House of Stuart: the son of James II, James Francis Edward Stuart, the "Old Pretender", and his two sons Charles Edward Stuart, the "Young Pretender", and Henry Benedict Stuart, a cardinal in the Catholic Church. In 2016 the Queen had a wreath placed on the tomb of the "Old Pretender" in the crypt below the basilica to mark the 250th anniversary of his death.

Blood matters to the Queen. In 2010 she asked a Catholic guest at Holyroodhouse, to ensure Lord Nicholas Windsor, a Catholic convert, was introduced to Pope Benedict because he was a "blood royal" - the great-grandson of George V. Other Catholic royals include Lord Nicholas' mother, the Duchess of Kent, a convert, and Marie-Christine von Reibnitz, Princess Michael of Kent. Prince Michael forfeited his right in the line of succession to marry Marie-

Christine, due to the 1701 Act of Settlement's rules - an injustice that rankled among Catholics, although it often went unspoken for fear of seeming disloyal to the Crown. It took until the 2013 Succession to the Crown Act to end this restriction. But another limitation stayed: that the person who swears at the coronation to uphold the Protestant religion, and indeed is Supreme Governor of the Church of England, must not be a Roman Catholic.

As part of a wider picture, does that ban matter? Some would think it trivial, and yet it indicates that a society that prides itself on its diversity and inclusiveness still thinks this prejudice against Catholicism is acceptable. Removing it would open up some awkward issues: Whether, for example, in a diverse society it is appropriate for the monarch to promise to uphold Protestantism and for religion, monarch and the state to be so intertwined that the new king must also be Supreme Governor of the Church of England. A stroke of the pen through anti-Catholic prejudice might begin the unravelling of the very nature of Britain and Britishness. Time may well be running out to enact such a significant change before the next coronation. Catholics may have to be consoled by the inclusion of one or two of their senior prelates among the faith leaders expected to be invited to witness the ceremony.

And of course the Catholic Duke of Norfolk in his historic role of Earl Marshal will be watching over it all - a living symbol that for all the violence of the split from Rome, the British monarchy could never quite bear to make the separation absolute. It has always had a fragile bridge across the Tiber, even if it grew rusted and splintered.

Catherine Pepinster is a former editor of *The Table* and author of *Defenders of the Faith: The British Monarchy, Religion and the Next Coronation*, to be published on 9 June by Hodder.

Prayers of the Faithful for 5 June 2022 - Pentecost Sunday

Leader: Inflamed by the fire of the Spirit let us call on God to hear these prayers we make for those in need.
For the Church in the world: that the Holy Spirit will fill the Church community throughout the world, today and until the end of time. *Let us pray to the Lord. Lord, hear our prayer.*

For our parish communities: that our hearts will be at peace as members of the body of Christ here in this place, a place of celebration, solace, contemplation and love. *Let us pray to the Lord. Lord, hear our prayer.*

For those celebrating the Sacrament of Confirmation this weekend: that the Lord will banish any evil from their lives, and they will encounter all the gifts of the Holy Spirit. *Let us pray to the Lord. Lord, hear our prayer.*

For peace in the world: at a time of wars and rumours of wars we pray for all those suffering deadly harm in war. We pray that the Lord will lift them up and give them comfort and hope for a better future. We pray for our rulers and their counsellors to have the wisdom to resist aggression without resort to unjust war and to promote co-operation among the nations. *Let us pray to the Lord. Lord, hear our prayer.*

We pray for all those who are sick, in body, in mind, or soul, and for those listed in our parish bulletin. *Let us pray to the Lord. Lord, hear our prayer.*

We pray for those who have died recently, including *Elsie Magnabosco*. We remember *John Stanhope* whose anniversary occurs at this time of the year. May perpetual light shine upon them, may they rest in peace. *Let us pray to the Lord. Lord, hear our prayer.*

Leader: O God of Easter glory, you breathe your creative Spirit on the world and shower us with abundant gifts. Hear our prayer as we recommit our lives to you. We ask this through Christ our Lord, in unity with the Holy Spirit, one God, for ever and ever.

All: Amen

REFUGEES CELEBRATE with the ROSARY.

It is six years since turmoil forced many Syrians, Iraqis, Iranians, Armenians and Lebanese to flee their war-torn countries, overnight transforming them into refugees. The Australian Government welcomes 12,000 to our shores. In the Eltham community, Catholic Care helped settle couples and families for two years, into one bedroom units at the former Judge Book Aged Care Village.

The refugees came with two suitcases, little if any English, and the scars of their fear and pain at the loss of family members and their countries etched on their faces. But they also brought with them strong faith, which has survived and flourished among their people since Jesus's days. A gift to our community. In 2018 the younger refugees were relocated in age-appropriate housing, whilst the over-55's were permitted to remain in the village.

Their love for Mary is huge, so the month of May is a special time for them. Before Covid, they set up a prayer room in their communal Meeting Room, and gather each night to pray the rosary. For the past 2 years, this has been done individually in their own rooms, all participants praying at the same time with their doors open.

But last Wednesday, May 31st, excitement pulsed through the village. The Prayer Room had been re-established. The people would again gather in community. The Rosary would be shared together. And so 12 women gathered (the maximum seating in the room)... the biblical connection to the twelve apostles not going unnoticed. A statue of Mary stood in the corner of the room, adorned with flowers, surrounded by candles and bathed in incense. M & M were the only non-Arabic speakers, but it mattered not. We prayed together in our own languages, dedicating each decade to healing the sick and bringing separated families back together. One decade was dedicated to the people of Eltham and OLHC Parish whose love, warm welcome and generosity is remembered daily by the residents.

People from the Middle East never celebrate without food and music, so of course a banquet fit to feed an army was laid before us. Some women picked up paper napkins in each hand danced joyously whilst others clapped their hands and sang.

These women usually look troubled and exhausted, but in prayer and song, their faces shone like angels and their spirits were raised to God. "Hail Mary, full of grace, the Lord is with thee."

Marlis and Miranda



Gospel: John 20:19-23

In the evening of 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.'



How to donate to the SVDP Winter appeal

- Envelopes:** SVDP envelopes are available at SFX in church pews or at the tables at the entrance doors or at the Presbytery/Church office. You are welcome to leave your donations and/or envelopes in the SVDP Donation boxes on the tables near the entrances to the church, at the Parish Office, to an SVDP member or to Mike on 0417 221 245. Receipts can be issued by simply completing name and address on the envelope.
- On Line:** vinnies.org.au. In terms of directing funds back to the Montmorency or Eltham Conferences, we request that you state **Montmorency** or **Eltham** in the **"Comments/Conference Name box"** which is just after the postal address box.
- By Phone:** by calling 13 18 12 and again stating your donation is for the **Montmorency or Eltham conference**.
- Direct Credit:** BSB 063000 Account 106 07556 **with a reference W22 and Montmorency 916**. In this way moneys will be credited to the Montmorency Conference account and stay within our community.

If you are donating **online, by phone or direct credit** could you please send an email to msaid@netspace.net.au with your full name and address, amount and date of deposit so that the conference can acknowledge your generosity and ensure these moneys are allocated to the **Montmorency or Eltham Conferences**.