

Our Lord Jesus Christ, King of the Universe - Year A 21st & 22nd November 2020

Update on Masses

There has been a slight change to masses. Please ensure you read the weekly calendar carefully to see when masses are being held and whether you have to register.

Weekday Masses: Weekday masses are no longer zoom masses. Weekday masses will happen in church with a maximum of 20 at this stage. No registration is required. However, when we get 20 parishioners inside the church, the doors will be locked.

Weekend Masses: Zoom/Livestreaming mass will only happen on Saturday evenings at 5.30 pm. All other weekend masses will be held on Sunday at 9.00 am and 10.30 am outdoors. Registration is required for weekend masses.

Note: The church is still only open for masses. **The church will NOT be open for private prayer.** When this restriction changes, we will let you know as soon as possible.

Next Change in Restrictions: is due on from Monday 23rd November. We are hoping that from the 29th/30th November we will be able to go back to regular mass times, with all masses being indoors. We will keep you updated, however, on these changes within the next few weeks.

Schedule of masses for the week below:

WEEKLY CALENDAR 2020

Friday 20 November

09.00am Mass - Inside Church - Max 20 - Registration Not Required

Saturday 21 November

09.00am Mass - Inside Church - Max 20 - Registration Not Required

05.30pm Mass - Inside Church - Max 20 - Register your attendance by emailing stschpar@bigpond.net.au

Zoom Link - <https://us02web.zoom.us/j/83011055782?pwd=UDBnS21tOHFQcXdqQzgxZ00yMU4zQT09>

Sunday 22 November

09.00am Mass - Outside Church - Max 50 - Register your attendance by emailing stschpar@bigpond.net.au

10.30am Mass - Outside Church - Max 50 - Register your attendance by emailing stschpar@bigpond.net.au

05.30 pm Vietnamese Mass - Inside Church

Zoom Link - <https://us02web.zoom.us/j/85625088747?pwd=UUxjcnUzUTlqS2F4ejlpQktrUHpTUT09>

Tuesday 24 November

09.00am Liturgy of the Word with Holy Communion - Inside Church - Max 20 - Registration Not Required

Wednesday 25 November

11.00am Liturgy of the Word with Holy Communion - Inside Church - Max 20 - Registration Not Required

Thursday 26 November

09.00am Liturgy of the Word with Holy Communion - Inside Church - Max 20 - Registration Not Required

Friday 27 November

09.00am Mass - Inside Church - Max 20 - Registration Not Required

All rules and regulations regarding hand sanitising, social distancing and registering to attend must be observed when coming to mass. **a face mask must be worn over your nose and your mouth.**
. If you have any symptoms of COVID-19, you must NOT attend mass. It is crucial that all these rules are followed for everyone's safety.

The Parish Office is still closed, due to the office renovations, and is due to be back open on Tuesday 1st December.

Recommencing of Church Ministries

As restrictions ease further and masses are allowed with larger numbers, church ministries will be getting back into action. If you are involved in a church ministry, such as readers, eucharistic ministers, music, av operators, sacristans or altar care to name a few, our coordinators for each ministry will be getting in contact with you shortly to ensure our rosters are up to date.

Remembering Our Community

Sick

Ian Holmes, Annie Paino, Michael Yau, Rachel Bransby, Doris Gauci, Doris Sinclaire, Peter Lim, Dinitra Presta, Dolores Bubeck, Harriet Pergande, Annie Crawley, Bud Kirchens, Julie Miserda, Debbie Hansen, Fred Hillas, Fran Panetta

Anniversaries

Recently Deceased

Aline Lincoln, Luigi de Blasis

Volunteers Required

The process of reopening the Church for masses, means that we will need to meet the requirements of Health Authorities to ensure the health and safety of all parishioners and visitors.

We are therefore needing volunteers to help in the set up/pack up (of outdoor masses) and cleaning/sanitizing after each mass. There are various items that need to happen after each mass including, wiping down and sanitizing chairs and wiping down high touch areas.

If you are able to assist us in helping with these items, please email the parish office or please after masses that you attend if you can give us a bit of your time, it would be greatly appreciated.

Piano for Sale

Japanese Yamaha upright piano complete with stool in excellent condition. Selling price \$2500 or nearest offer. Contact number 0402824111 or 0426380282

Farewelling Fr Thanh

Dear parishioners, we have received some enquiries about Fr Thanh's farewell.

Once we are back in the office we will communicate further information on how you can be involved. If you wish to discuss this further please contact Dominique or Amelia. Thank you.

Daily Mass Books & Columban Calendars

A limited supply of Daily Mass Books and Columban Calendars is available for sale. It is unlikely that the Piety Stall will be open for the remainder of this year so to purchase a copy please phone Gil Muir on 0420 379 270 to make arrangements for delivery. The prices are: Mass Books \$23.00 and Calendars \$9.00. Please note that Christmas cards are not available from the Piety Stall this year.

Parish Office

Email: stschpar@bigpond.net.au

The parish staff are working remotely from home therefore email is the best way to get in contact with us or you can contact Dominique on 0419 518 855 - Thursdays and Fridays 10.00 am till 3.00 pm

Please be aware that the Parish phone number will not be monitored at this time.

Fr Thanh Tran

Presbytery: 9808 0650

Mobile: 0402 651 979

Email: Thanh.Tran@cam.org.au

If the matter is urgent please do not hesitate to contact Fr Tran via phone.

Weekly Updates and Thanksgiving

Please be aware that we are still sending weekly updates via email with all the relevant information and zoom masses which will still continue during this lockdown. If you have an email address and would like to receive our weekly update please send us an email with your request and we will add you to our emailing list. This is a great way to stay informed about mass times and parish developments as these are made available.

If you have Thanksgiving envelopes that you usually drop into the Parish Office, please hold onto these until after the lockdown period and the office reopens. You can also always make a contribution via direct deposit or via credit card. The parish account details can be found below.

Other Options for Thanksgiving

- Set up a direct debit or monthly credit card giving by contacting the parish office or set up your direct deposit yourself using the following details:
 - Account Name: St Scholastica's Parish
 - BSB: 083 347
 - Account Number: 68681 8033
 - Reference: **Please use as reference: Envelope number**



November: Month of the Holy Souls

Throughout November, Father will be offering masses for the repose of the souls for lost loved ones. There is a Mass Intention box at the altar and envelopes can be placed in this box for your loved ones names to be mentioned in Chimes each weekend. As the church is only open at very limited times, if you would like your loved ones names mentioned in chimes, you can also email these names to the Parish Office at stschpar@bigpond.net.au

We remember this week the deceased members of the following families:

Pascuzzi Family Rodriguez
 Family and
 Friends

Ordination of Deacon John

We are very happy to share the news of Rev Deacon John's ordination to priesthood on Saturday 28 November 2020. We are thankful for Deacon John's involvement in our parish.

Following his Ordination to the Priesthood on 28th November, Fr John will be celebrating his First Mass of Thanksgiving in our parish church on Sunday 29th November at 11:00 am. The gift for Fr John from the parish will be a Chasuble embroidered with our parish logo and the remaining donations will be converted into a gift voucher or a temporal credit travel card so that he can spend on his travel.

If you would like to contribute please see below the banking details.

Please use Deacon Gift as reference so that we can allocate the funds correctly.

Name: St Scholastica's Church Account
Number: 686818033
BSB: 083347
Reference: Deacon Gift

We also ask that if you are in contact with parishioners who do not have email or who do not receive the update, could you please pass on this information. Thank you.

Parish Office Hours:

Currently Closed

Dominique: 0419 518 855

Thursdays & Fridays 10am-3pm

Email: stschpar@bigpond.net.au

Parish Priest:

Fr Thanh Tran

Presbytery: 9808 0650

Mobile: 0402 651 979

Email: Thanh.Tran@cam.org.au

www.stscholasticaparish.com.au

348 Burwood Highway, Bennettswood, VIC 3125

ABN: 95499516268348

Our Lord Jesus Christ, King of the Universe - Year A
21 & 22 November 2020

Entrance Antiphon: Rv 5:12; 1:6

How worthy is the Lamb who was slain,
to receive power and divinity,
and wisdom and strength and honour.
To him belong glory and power for
ever and ever.

First Reading: Ez 34:11-12. 15-17

A reading from the prophet Ezekiel

You, my flock, I judge between sheep and sheep.

The Lord says this: I am going to look after my flock myself and keep all of it in view. As a shepherd keeps all his flock in view when he stands up in the middle of his scattered sheep, so shall I keep my sheep in view. I shall rescue them from wherever they have been scattered during the mist and darkness. I myself will pasture my sheep, I myself will show them where to rest – it is the Lord who speaks. I shall look for the lost one, bring back the stray, bandage the wounded and make the weak strong. I shall watch over the fat and healthy. I shall be a true shepherd to them.

As for you, my sheep, the Lord says this: I will judge between sheep and sheep, between rams and he-goats.

The word of the Lord.

Thanks be to God

Responsorial Psalm: Ps 22:1-3. 5-6.
R. v.1

(R.) The Lord is my shepherd;
there is nothing I shall want.

1. The Lord is my shepherd;
there is nothing I shall want.

Fresh and green are the pastures
where he gives me repose. (R.)

2. Near restful waters he leads me
to revive my drooping spirit.
He guides me along the right path;
he is true to his name. (R.)

3. You have prepared a banquet for
me
in the sight of my foes.
My head you have anointed with oil;
my cup is overflowing. (R.)

4. Surely goodness and kindness
shall follow me
all the days of my life.
In the Lord's own house shall I dwell
for ever and ever. (R.)

Second Reading: 1 Cor 15:20-26. 28

A reading from the first letter of St Paul
to the Corinthians

He will hand over the kingdom to God the Father, so that God may be all in all.

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death. And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all.

The word of the Lord.

Thanks be to God.

Gospel Acclamation: Mk 11:9-10

Alleluia, alleluia!

Blessings on him who comes in the
name of the Lord!

Blessings on the coming kingdom of
our father David!

Alleluia!

Gospel: Mt 25:31-46

A reading from the holy Gospel
according to Matthew

He will take his seat on his throne of glory, and he will separate men one from another.

Jesus said to his disciples: 'When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand, "Come, you whom my Father has blessed, take for

your heritage the kingdom prepared for you since the foundation of the world.

For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed

me, sick and you visited me, in prison and you came to see me." Then the virtuous will say to him in reply, "Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?" And the King will answer, "I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me." Next he will say to those on his left hand, "Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me." Then it will be their turn to ask, "Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?" Then he will answer, "I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me." And they will go away to eternal punishment, and the virtuous to eternal life.'

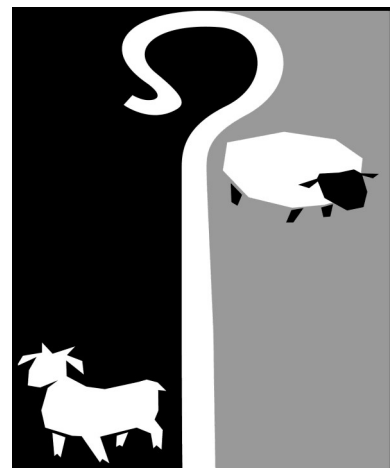
The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

Communion Antiphon: Ps 28:10-11

The Lord sits as King for ever.

The Lord will bless his people with
peace.



Our Lord Jesus Christ, King of the Universe - Year A

Sunday 22 November 2020

There was a time when the feast of Christ the King focused upon the world-embracing sovereignty of Christ, which nations of the world – more realistically, ‘Catholic countries’ – were called upon to acknowledge publicly. Nowadays the emphasis on the feast lies upon the way in which he progressed to that sovereignty – through the ‘service’ involved in his suffering and death – and also upon the truth that his ‘rule’ is exercised primarily in a ‘shepherding’ mode, where caring for the most vulnerable and marginalised is paramount.

Unifying the **First** (Ezekiel 34:11-12, 15-17) and final (Gospel) readings is this sense of a shepherd tending his sheep and, in particular, separating them from similar animals, such as goats, that require less care. In the context of Israel’s return from Exile, the prophet condemns ‘the shepherds’ (rulers) that have had authority over the people in recent times and insists that the shepherding role will be taken over directly by God. The phrase that the Jerusalem Bible reads as ‘I shall watch over the fat and the healthy’, is more accurately (according to the Hebrew original) read as ‘I will destroy ...’, as in the NRSV. The negative sense proceeds from the consideration that sheep (Israelites) who have waxed strong and healthy in this time of distress (the Exile) have done so at the expense of their weaker fellows. Hence the concluding comment, ‘I shall shepherd them with justice’ (Jerusalem Bible: ‘I shall be a true shepherd to them’: NRSV: ‘I shall feed them with justice’).

This sense of justice leads well into the account of the final judgment that forms the **Gospel** (Matthew 25:31-46). Though frequently referred to as a ‘parable’, it is more in the nature of an extended image, unfolding the motif of a shepherd’s separation of sheep from goats to evoke what will happen at the last judgment. It is appropriately chosen for today’s feast in the sense that the central figure is both ‘shepherd’ and ‘king’. Or, rather, we can say the image of the king here picks up the ‘shepherd-king’ features of the biblical presentation of kingship in Israel, going back, of course, to David himself and reinforced by prophetic expectations, such as that found in Ezekiel 34 (esp. vv 23-24).

In St Matthew’s Gospel the image has been applied to the tradition about Jesus returning as Son of Man to judge the world (cf. 24:24-27). The parable forms the third and last of the three parables that deal with how the community should live in the time of waiting for this event – now stretching out beyond early expectation. As with the former two parables, the focus is not so much upon the judgment itself as about upon how one should behave during this time in view of the accountability that will be required.

Matthew, along with virtually all other writers of the New Testament, presupposes the eschatological scenario current in apocalyptic Judaism of his time. Central to this was a scene of judgment with only two possible outcomes: entrance into eternal life with God or departure ‘to the eternal fire prepared for the devil and his angels’. In the past, the Christian tradition, especially in art, has taken this imagery literally. Today, theology recognises that the stern note of accountability expressed here symbolically needs to find more pastorally appropriate expression. We have to ask what image of God is being projected when such details of the Gospel text are read out without comment or nuance.

What the scene wishes to communicate with great seriousness is that the final outcome of one’s existence is irreversibly determined by the attitude one takes towards fellow human beings here and now. Nothing is said about correctness of faith, or the need to be free from or have obtained forgiveness for all kinds of sin. The sole determinant is whether one has acted with active care and compassion for other people in various situations of need – what Jesus elsewhere in the Gospel (23:23) describes as ‘the weightier matters of the law’: ‘justice, mercy and faith’. Here the ‘greatest commandment of the law’ – the twin love of God and of one’s neighbour (22:36-40) – and the Matthean sense of ‘Immanuel’ (‘God with us’: 1:17; 18:20; 28:20) receives most radical extension. Jesus ‘Immanuel’ so identifies with even ‘the least’ of his ‘brothers and sisters’ that effective compassion shown or not shown to them is shown or not shown to him. There is no need to wait for the Son of Man to come in judgment; every time one encounters a fellow human being in need one already stands before the Judge and King.

The **Second Reading**, from 1 Corinthians 15:20-26, 28, evokes the apocalyptic picture of Christ’s final triumph from another angle: Christ will have completed his messianic task only when victory over the ‘last enemy’, death, is complete.

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Since returning from graduate studies in Oxford in 1977, Brendan Byrne has been Professor of New Testament at Jesuit Theological College in Melbourne, Australia, of which he was Principal (1992-97). He was Rector of Campion College, Kew (1979-84) and a delegate to the 33rd General Congregation of the Society of Jesus in 1983. He was a visiting professor at the Pontifical Biblical Institute, Rome, in 1993 and has also taught in East Asia and East Africa. He was a member of the Pontifical Biblical Commission (Rome) (1990-96) and President of the Melbourne College of Divinity (2000-01). He was elected a Fellow of the Australian Academy of the Humanities in 1999. Brendan Byrne is the author of nine books, edits the theological journal *Pacifica* and regularly gives workshops on scripture to clergy and parish communities.

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