

**Parish Priest:**

Fr Thinh Nguyen
Presbytery: 9808 0650
Thinh.Nguyen@cam.org.au

Parish Secretary

Dominique Hockey
Amelia Younane

Parish Office Hours

Tuesday - Friday 9am—3pm

Baptisms & Weddings

Please contact the Parish Office.

St Scholastica's Primary School

Principal: Jenny Rohan
9808 7279
principal@ssbennettswood.catholic.edu.au

Child Safety Team

Fr Thinh Nguyen, Jenny Rohan,
Katherine Presley,
Kathy Menzies, Dennis Murphy,
Ferdinand La'Forge
03 9808 1006
stschpar@bigpond.net.au

Catechesis of the Good Shepherd

03 9808 1006
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Bennettswood VIC 3125
ABN 95 499 516 268

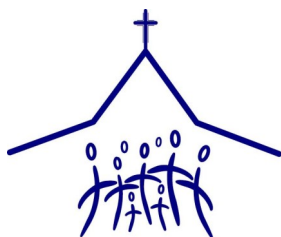
Phone: 9808 1006

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Email: stschpar@bigpond.net.au

Website:

www.stscholasticaparish.com.au



2nd Sunday in Ordinary Time Year B 16th & 17th January 2021

Welcome Back and Happy 2021!

Dear Parishioners of St Scholastica's,

Happy New Year to all of you!

I hope the Christmas season brought joy and blessings to you and your families. I am delighted to have been appointed as your new Parish Priest and much look forward to working with you in the next six years. The warmth, friendliness and hospitality I experienced during the past few weeks have made a good impression on me.

My hope is that our parish will strive to be a welcoming community that lives the Good News of the Gospel in its actions and programs. I look forward to serving you and nourishing your spiritual and personal development.

I pray that you will find your experience at St Scholastica's Parish in both spiritually and life rewarding.

May God bless you and your family.

Fr Thinh Nguyen

Some points to keep in mind while we are slowly getting back to our normal pre-Covid:

- ◆ When you return to church for 2021 please be aware that St Scholastica's is a COVID-19 safe community. Please adhere to the following policies from the Arch-diocese:
- ◆ Mask wearing mandatory over your nose and your mouth at all times when you enter the church and sanitise your hands at the back of the church.
- ◆ It is **preferred** you register with the QR code on your phone, but if you do not have the ability to do so, please sign in at the back of the church.
- ◆ When you come up to receive Holy Communion, please sanitise your hands from the sanitising station 'right before you receive'.
- ◆ Reception of Holy Communion is in your hand until further notice.
- ◆ Singing is by the Cantor and Choir (Max 5 musicians/singers/organist in total). Cantor may have their mask down when singing, all other singer must have their mask up when singing.
- ◆ At the end of the mass, please use the wipes at the end of your pew to clean your position. Open the flap at the top of the wipes to remove a wipe and close the flap to keep the wipes from drying out.
- ◆ Use the wipes to clean where your hand rested, the kneeler and your seat itself. Take the wipe and put it in the bin as you exit the church and sanitise your hands when you leave.



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WEEKLY CALENDAR 2021

Monday 18 January

No Service

Tuesday 19 January

09.00am Mass followed by Exposition

Wednesday 20 January

10.00am Exposition

10.30am Rosary

11.00am Mass

Thursday 21 January

09.00am Mass

Friday 22 January

09.00am Mass

Saturday 23 January

09.00am Mass followed by Rosary/Confession

05.30pm Mass

Sunday 24 January

09.00am Mass

11.00am Mass

05.30pm Mass

ROSTERS

<u>Day</u>	<u>Mass Time</u>	3rd Sunday of the Month 16/17 January 2021	
		<u>Readers/Musician</u>	<u>Special Ministers</u>
Saturday	5.30 pm	Paul Borg	Franklin Rozario Thuan Tran
Sunday	9.00 am	Juancho Natividad	Daniel Leong Dominic Coniglio
	11.00 am	Laurine Shane	Antonella Gucciardo Janto Haman
	5.30 pm		Anna Nguyen Michael Chan

ROSTERS

<u>Day</u>	<u>Mass Time</u>	4th Sunday of the Month 23/24 January 2021	
		<u>Readers/Musician</u>	<u>Special Ministers</u>
Saturday	5.30 pm	Rachel Cordeiro	Judith Silvina Laurine Shane
Sunday	9.00 am	Sylvia Chua	Anna Gaetano Ramon Paulo Mata
	11.00 am	Geetha Jayasuriya`	Barbara Schobben Willard Lewis
	5.30 pm		Michael Chan Netty Solomon

Remembering Our Community

Sick

Ian Holmes, Michael Yau, Rachel Bransby, Doris Gauci, Doris Sinclair, Peter Lim, Harriet Pergande, Fred Hillas, Fran Panetta, Bichara Serophim, Natalie Balding, Rosemary Anderiesz, Maria Fonseca, Baby Mary Pauchnik, Margaret Sweeney

Anniversaries

Bartolome, Antonina & Francesco Gucciardo



We invite you with open arms
To come along to our church,
We hope that you can join with us
In worship and God's word
If you have needs, and want someone
To listen and to pray,
We're here for you with open hearts
And God's love to give away.

© By M.S.Lowndes

Welcome - Guest Folder

Please note that in the Narthex you will find a Guest folder. We encourage our new comers to register their details, as we will formally welcome them on the 1st Sunday of each month and in the Chimes. We look forward to seeing many new names and to welcome everyone into our parish community at St Schols!

Requirements when coming to Church

Please see a summary of requirements when entering the church:

- No pre-booking is required to attend mass - it will be a first come/first served basis
- It is recommended you arrive at least 10 minutes early to give everyone enough time to sign in and be appropriately socially distanced
- People must be sitting, 1 person per two square metre, to ensure people have enough room to maintain 1.5 metres distance between them. Please use the green dots as a guide as to where to sit
- Entry is only through the Narthex and you must sign in and hand sanitise before entering the church.
- Please only exit the church through the side doors where it is marked 'Exit Only'
- **Face coverings are mandatory.**
- At this time we are unable to take up collections however there are baskets located on each side of the sanctuary and we welcome you to make your offering at anytime during or after mass.

If you have a cold, cough or any flu like symptoms of COVID-19, you must NOT attend mass. It is crucial that all these rules are followed for everyone's safety. Please be aware that if you arrive and the doors are locked the church has reached its capacity.



NOTICEBOARD

Weekend Mass times are as follows:

Saturday Vigil: 5.30 pm

Sunday: 9.00 am, 11.00 am, 5.30 pm

Vietnamese Mass: First Sunday of the month at 12.15 pm

Weekday Mass times are as follows:

Tuesday 9.00 am Mass followed by Adoration and Rosary until 10.00 am

Wednesday Adoration at 10.00 am with Rosary at 10.30 am followed by Mass at 11.00 am

Thursday 9.00 am Mass

Friday 9.00 am Mass

First Friday of the month 11.00 am Mass and Adoration at 10.00 am - NO 9.00 am Mass

At this stage and until further notice the **Novena** on Wednesday Evening in church continued suspension due to COVID-19 restrictions.

Communion to the sick

Do you know anyone who is sick or housebound, who would like to receive a visit from Father Thinh? Perhaps the sick/homebound person is feeling isolated from the parish community and would like to receive communion on a regular basis. Please phone the parish office on 9808 1006.

Church Open for Private Prayer

The church is open for private prayer from *Tuesday to Friday 9am – 3pm*. All COVID safe guidelines must be adhered to and if you are in the church for longer than 15 minutes it is essential that you register using the QR code or writing your details in the book provided.



Weekly Updates and Thanksgiving

Please be aware that we are still sending weekly updates via email with all the relevant information as we are aware that some people might not yet be comfortable to come back to attending mass.

If you have Thanksgiving envelopes please feel free to drop these into the Parish Office. You can also always make a contribution via direct deposit or via credit card.

The parish account details can be found below.

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

THE YEAR OF ST JOSEPH PRAYER

To you, O blessed Joseph, do we come in our afflictions, and having implored the help of your most holy Spouse, we confidently invoke your patronage also.

Through that charity which bound you to the Immaculate Virgin Mother of God and through the paternal love with which you embraced the Child Jesus, we humbly beg you graciously to regard the inheritance which Jesus Christ has purchased by his Blood, and with your power and strength to aid us in our necessities.

O most watchful guardian of the Holy Family, defend the chosen children of Jesus Christ; O most loving father, ward off from us every contagion of error and corrupting influence; O our most mighty protector, be kind to us and from heaven assist us in our struggle with the power of darkness.

As once you rescued the Child Jesus from deadly peril, so now protect God's Holy Church from the snares of the enemy and from all adversity; shield, too, each one of us by your constant protection, so that, supported by your example and your aid, we may be able to live piously, to die in holiness, and to obtain eternal happiness in heaven. Amen.



2nd Sunday in Ordinary Time **Year B**

Entrance Antiphon: Ps 65:4

All the earth shall bow down before you, O God,
and shall sing to you,
shall sing to your name, O Most High!

First Reading: 1 Sm 3:3-10.19

A reading from the first book of Samuel

Speak, O Lord, your servant is listening.
Samuel was lying in the sanctuary of the Lord where the ark of God was, when the Lord called, 'Samuel! Samuel!' He answered, 'Here I am'. Then he ran to Eli and said, 'Here I am, since you called me.' Eli said, 'I did not call. Go back and lie down.' So he went and lay down. Once again the Lord called, 'Samuel! Samuel!' Samuel got up and went to Eli and said, 'Here I am, since you called me.' He replied, 'I did not call you, my son; go back and lie down.' Samuel had as yet no knowledge of the Lord and the word of the Lord had not yet been revealed to him. Once again the Lord called, the third time. He got up and went to Eli and said, 'Here I am, since you called me.' Eli then understood that it was the Lord who was calling the boy, and he said to Samuel, 'Go and lie down, and if someone calls say, "Speak, Lord, your servant is listening."' So Samuel went and lay down in his place.

The Lord then came and stood by, calling as he had done before, 'Samuel! Samuel!' Samuel answered, 'Speak, Lord, your servant is listening.'

Samuel grew up and the Lord was with him and let no word of his fall to the ground.

The word of the Lord.
Thanks be to God.

Psalm: Ps 39:2. 4. 7-10. R. vv. 8.9

(R.) Here am I, Lord;
I come to do your will.

1. I waited, I waited for the Lord.

and he stooped down to me;
he heard my cry.
He put a new song into my mouth,
praise of our God. (R.)

2. You do not ask for sacrifice and offerings,
but an open ear.
You do not ask for holocaust and victim.
Instead, here am I. (R.)

3. In the scroll of the book it stands written
that I should do your will.
My God, I delight in your law
in the depth of my heart. (R.)

4. Your justice I have proclaimed
in the great assembly.
My lips I have not sealed;
you know it, O Lord. (R.)

Second Reading: 1 Cor 6:13-15. 17-20

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

Your bodies are members of the body of Christ.
The body is not meant for fornication; it is for the Lord, and the Lord for the body. God, who raised the Lord from the dead, will by his power raise us up too.

You know, surely, that your bodies are members making up the body of Christ; anyone who is joined to the Lord is one spirit with him.

Keep away from fornication. All the other sins are committed outside the body; but to fornicate is to sin against your own body. Your body, you know, is the temple of the Holy Spirit, which is in you since you have received him from God. You are not your own property; you have been bought and paid for. That is why you should use your body for the glory of God.

The word of the Lord.
Thanks be to God.

Gospel Acclamation: Jn 1:41. 17

Alleluia, alleluia!

We have found the Messiah:
Jesus Christ, who brings us truth
and grace.
Alleluia!

Gospel: Jn 1:35-42

A reading from the holy Gospel according to John

They saw where Jesus lived and they stayed with him.
As John stood with two of his disciples, Jesus passed, and John stared hard at him and said, 'Look, there is the lamb of God.' Hearing this, the two disciples followed Jesus. Jesus turned round, saw them following and said, 'What do you want?' They answered, 'Rabbi,' – which means Teacher – 'where do you live?' 'Come and see' he replied; so they went and saw where he lived, and stayed with him the rest of that day. It was about the tenth hour.

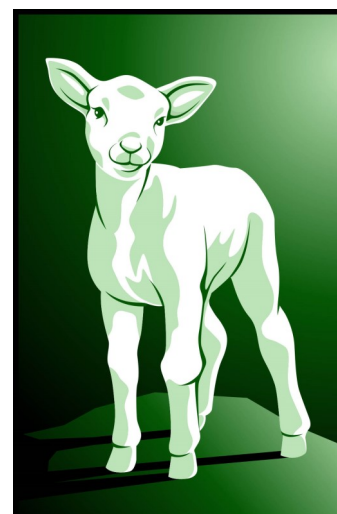
One of these two who became followers of Jesus after hearing what John had said was Andrew, the brother of Simon Peter. Early next morning, Andrew met his brother and said to him, 'We have found the Messiah' – which means the Christ – and he took Simon to Jesus. Jesus looked hard at him and said, 'You are Simon son of John; you are to be called Cephas' – meaning Rock.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

Communion Antiphon: Cf. Ps 22:5

You have prepared a table before me, and how precious is the chalice that quenches my thirst.



3rd Sunday in Ordinary Time **Year B**

First Reading: Jon 3:1-5. 10

Second Reading: 1 Cor 7:29-31

Gospel: Mk 1:14-20

Scripture Commentary for the 2nd Sunday in Ordinary Time - Year B

Before taking up readings from the Gospel of Mark for Year B, the Lectionary lingers for one more Sunday on the introduction to Jesus' public life. The First Reading and the Gospel find a certain unity around the idea of 'vocation'.

The call of the boy Samuel in the sanctuary, as told in the **First Reading**, 1 Samuel 3:3-10, 19, foreshadows the later Christian sense of 'vocation'. Samuel has been given over by his parents for service in the sanctuary where the Ark of the Covenant, the symbol of God's presence with the people, resides. Twice he thinks that Eli the priest, who is old and blind, has summoned him from sleep to perform some service. Eventually, Eli realises that the Lord is calling the boy and instructs him on how he is to respond to the voice: 'Speak, Lord, your servant is listening'. The words have become a consecrated phrase in the tradition. Readiness to serve, to place one's entire life at the disposition of God, comes before – not after – discovering what exactly it is that the Lord is asking. Response to vocation involves a blank cheque, not a 'wait and we'll see about it' response.

In the **Gospel** (John 1:35-42) John the Baptist acts as mentor for Jesus. He has publicly denied that he is himself the Messiah and spoken of a coming One, the thong of whose sandal he is unworthy to untie (John 1:19-27). On seeing Jesus approach him for baptism, John recognises him and starts to perform his role as witness (1:6-8, 15), pointing him out to his own disciples as the 'Lamb of God' – a title the full meaning of which will only be apparent when Jesus dies on the cross as Passover Lamb, effecting salvation for the world.

The transfer of John's disciples to Jesus occurs in a scene that is at once very human and very divine. At every point a deeper meaning lurks beneath the surface. Sensing the two disciples following him, Jesus turns and asks them, 'What are you looking for?' In the circumstances, the question is natural but it is in effect the question that everyone desiring progress in the life of the spirit must constantly put to themselves: 'What am I really looking for? What are my **deepest** desires?' A vocation will not succeed unless and until it is seen to respond to a yearning in the depths of one's being.

The disciples are also asking more than they know when they say, 'Rabbi, ... where are you staying?' On the obvious level, Jesus is presumably 'staying' in some makeshift shelter, along with all the other people who have come to John for baptism. But, as we already know from the way Jesus has been introduced in the Prologue (1:1-18), the word translated 'stay' (Greek *menain*) has, in this gospel, a far more profound meaning. As Son of God, Jesus 'stays' or 'dwells' eternally with the Father. As Word incarnate he has also 'pitched his tent among us' (1:14), come to 'stay' with us so that God's power and presence ('glory'), once remotely and terrifyingly revealed to Israel on Sinai, might appear in human 'flesh' – in the life-giving words and actions of Jesus.

Jesus' response, 'Come and see', is then at one level a simple invitation to spend the day with him. In the deeper meaning of the gospel it is an invitation to a life-long 'contemplation' of God in the human life of Jesus. As Jesus will later say to Nathaniel, 'You will see greater things than this: ... heaven opened and the angels of God ascending and descending upon the Son of Man' (1:51). The whole sacramentality of the Fourth Gospel is here unveiled: the disclosure, to the eyes of faith, of God's presence and power in the human Jesus. To 'stay' with Jesus in this way is to come to share his eternal and life-giving 'staying' with the Father, a sharing in God's own eternal life (14:1-7, 23).

In the continuation of the reading, one of the disciples (Andrew) shares his discovery with his brother Simon. The latter receives his own call from Jesus and, with it, a new name ('Rock' ['Peter']) indicative of the role he is to play.

The **Second Reading**, 1 Corinthians 6:13-15, 17-20, is one of those texts that gives Paul a bad name because people only hear the word 'fornication'. Homilists should help people discern behind Paul's warnings in this regard his very high evaluation of the body and life in body, based on our destiny to share the bodily life of the risen Lord.

© Brendan Byrne SJ

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.

YEAR of SAINT JOSEPH

“Show yourself a father, and guide us in the path of life”

REFLECTION - JANUARY 2021

The Gospels of Matthew and Luke both have genealogies of Jesus Christ. They are not identical, in part because each seeks to make a different theological point. Each in its different way traces the lineage of Joseph.

The reasons for this are more Christological than biological. The fundamental promise of the Old Testament is the promise to Abraham and his descendants – a promise of life bigger than death, symbolised by offspring and patrimonial land, which were the symbols of life beyond death in the cultures that produced the Bible.

The question through time was: How is this blessing to be mediated in the life of the People of God? Different answers were given at different times. The God-given institutions were seen as mediating the Abrahamic blessing – the monarchy, the prophetic movement, the priesthood – depending upon which was in the ascendant at any given time.

Ancient Israel begins as a loose tribal federation with no centralised government. That changes once Israel faces the new kind of military threat represented by the Philistines. They were a formidable foe, culturally more advanced and with the latest in high-tech weaponry; and they seemed to have the tribes of Israel surrounded. The new peril demanded a new kind of military and political unity; and that's when you first hear in the Bible the cry for a king.



The decision to have an anointed king, a Messiah, came at the end of a slow and painful process, as we see in 1 Samuel 8-12. The theological problem was that God was supposed to be the only king of Israel; and any king on earth would seem to rival or reject the kingship of God.

A compromise was eventually reached to satisfy everyone militarily, politically and theologically. There would be a king – but a different kind of king. He would be as much subject to God's law as anyone else in the community. Unlike the rulers of Egypt or Mesopotamia, he would be one of his brothers and sisters, like them a slave set free.

The first king, Saul, was deposed by the prophet Samuel because he had disobeyed God. He was succeeded by David, chosen by Samuel at a young age. David came to the throne in about 1000 BC and reigned for something like 40 years. It was a time when, unusually, both the Egyptian and Mesopotamian empires were weak at the same time. Usually one was strong and the other weak, with the strong becoming the dominant power in the region.

David took advantage of the situation to carve out a mini-empire. His military success was seen as a potent sign of God's blessing upon him and the people, as was his success in uniting the 12 tribes in a single kingdom with its united capital in Jerusalem. Eventually there came through the prophet Nathan a divine promise that the House of David would last forever. In other words, the Abrahamic blessing would be mediated eternally through the Davidic dynasty.

This was fine until the Babylonian Exile in 587 BC, when the Davidic dynasty disappeared into the black hole of history because – the prophets said – the kings had disobeyed God's law. What then of God's promise of an eternal dynasty? Was God perhaps powerless or unreliable?

In order to save their faith in God's absolute fidelity to the promise, ancient Israel gave the promise to David and his descendants an eschatological twist. In the End-Time, they said, an ideal Davidic king, a Messiah, would appear to usher in the reign of God. He would finally mediate to the People of God the fullness of the blessing promised to Abraham and his descendants. This is what Judaism meant when it said that the Messiah would come from the House of David.

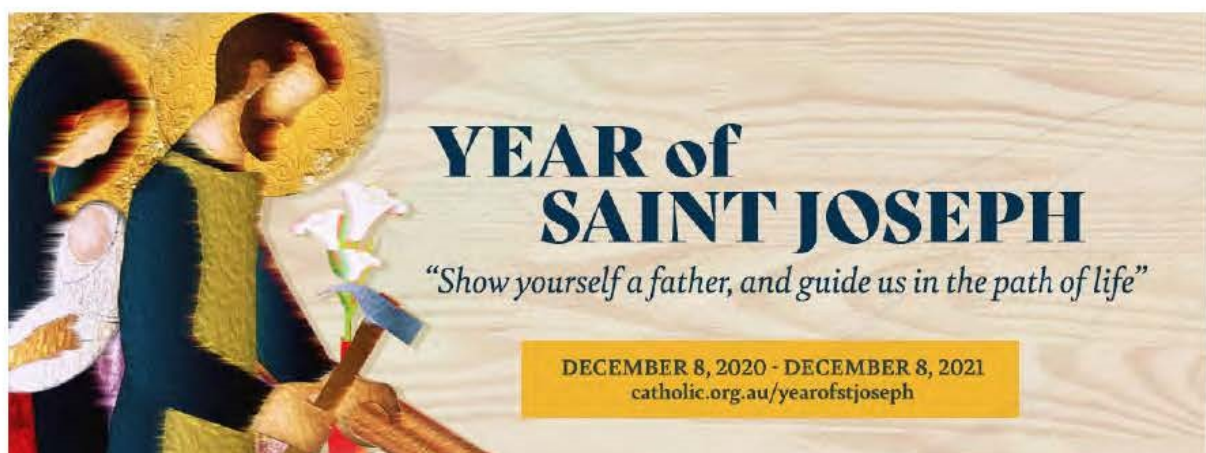
Christianity came to see in Jesus crucified and risen the ideal Davidic king mediating a life bigger than death, most especially through his resurrection from the dead. He was the long-awaited Messiah, mediating the fullness of God's blessing as priest, prophet and king.

The Gospels, therefore, are keen to stress Jesus' connection to David in order to make that point. They recognise that Joseph wasn't the biological father of Jesus, which is why in later tradition Davidic descent was often attributed to Mary as well as Joseph.

The New Testament says nothing of this – though it's not impossible, given the custom of bridegrooms choosing a bride from within their own tribe. But again the point is less biological than Christological. It is more about who Jesus is than who Joseph is, more about what God does through Jesus than what God does through Joseph.

It is often said that Mariology is a form of Christology, and the same is true of Josephology.

Mark Coleridge is the Archbishop of Brisbane and president of the Australian Catholic Bishops Conference.





St. Scholastica's Kindergarten

St. Scholastica's Kindergarten is a Catholic based kindergarten located in Burwood, in the eastern suburbs of Melbourne, that provides sessions for 3 and 4 year old groups, as well as an activity group and extended care hours.

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St Scholastica's Catholic Primary School



To Live, To Learn, To Love

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Come and see us in Action!

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