

**CATHOLIC PARISH OF HEALESVILLE, INCORPORATING HEALESVILLE (ST BRIGID'S),
YARRA GLEN (ST ALOYSIUS) & MARYSVILLE (OUR LADY OF THE SNOWS)**



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SOLEMNITY OF CHRIST THE KING (Year A) 22ND NOVEMBER 2020

THE LITURGY OF THE WORD

First Reading: Ezekiel 34:11-12, 15-17

A reading from the prophet Ezekiel

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

The Lord is my shepherd;
there is nothing I shall want.
Fresh and green are the pastures
where he gives me repose. **R.**

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

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.**

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

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.**

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

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.**

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

Second Reading: 1 Corinthians 15:20-26, 28

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

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 the 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: Mark 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: Matthew 25:31-46

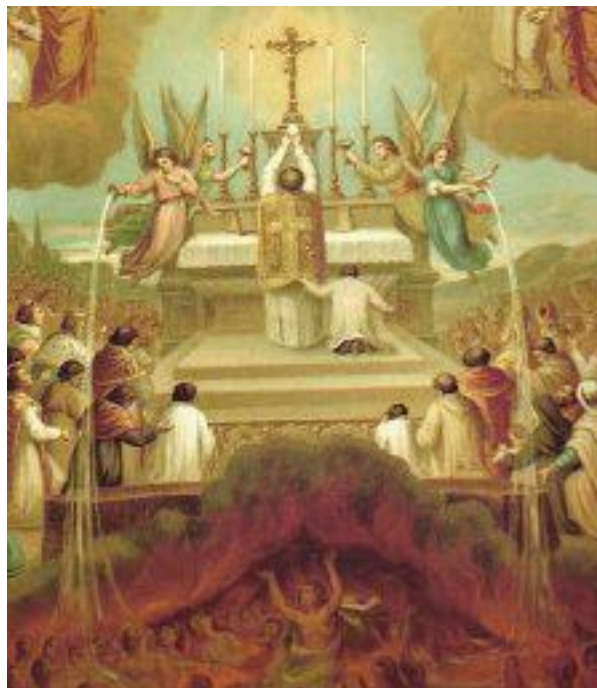
A reading from the holy Gospel according to Matthew

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.

FROM FR FRANCIS



Purgatory and praying for the Dead (Part 2)

Continued from last week...

1. What 'benefit' do the departed souls derive from our prayers?

In order to answer this question, it might be worth asking the more general question: How does anyone benefit from our prayers, living or dead? The power and value of intercessory prayer is so strongly affirmed throughout scripture (Abraham, Moses, Mary, etc.) it hardly

requires proof-texting. Jesus is of course the ultimate intercessor: “Forgive them, Father, for they know not what they do!” (Luke 23:34). The role of intercessory prayer is less about trying to convince God to ‘do’ something he doesn’t want to do, and more about conforming our will to the Divine Will so that we desire what He desires. It’s quite clear that God desires the salvation of souls: “For the Son of Man came to seek and to save the lost” (Luke 19:10). It is fitting that the Christian should also desire salvation for ourselves and for others. God hears our prayers and is moved by our love and concern for the departed souls. But even more than that, God accepts that the spiritual value of our meritorious deeds can be conferred upon others. If this seems strange consider that this principle is the basis of the Christian belief in the saving death of Christ. If spiritual merit (grace) is non-transferable then Jesus’ death is of no advantage to us. On the contrary we say that “Christ died *for* us” – by his death Jesus paid the price for our sins, transferring the ‘credit’ to us as the grace of salvation, even though we did nothing to deserve it. Analogously, the souls in purgatory can benefit from our prayers and sacrifices. The period of their purification can be ‘hastened’ (to use an inadequate temporal term) or tempered according to the inscrutable justice of God.

A brief word about the suffering experienced in purgatory. The suffering of the souls is a spiritual suffering which is very hard for us to comprehend because we automatically imagine suffering in physical terms. The type of suffering the Holy Souls experience is the spiritual anguish of finally knowing and understanding how their sins have offended God and the spiritual harm wrought through them to others. We can think of it as the agony of discovering how much we have hurt someone we love. While in this life habitual sin has the effect of numbing our sensitivity to spiritual offence of sin. We imagine (a little too optimistically) that our sins aren’t that serious. The judgment of the soul at the moment of death is a moment of truth where we discover the true extent of the misery our sins have inflicted upon Christ and His Church, upon others and even ourselves. The souls in purgatory are in a state of heightened spiritual sensitivity, unlike anything we experience here in the world. The purification must continue until the soul is completely detached from all sin and has made satisfaction for the temporal effects of sin, even of those sins that have been forgiven sacramentally.

2. How do we pray for the dead?

As the aforementioned passage in 2 Maccabees 12 explains our prayers can make atonement for the sins of the dead. The ultimate prayer of atonement is that perfect sacrifice offered by our High Priest, Jesus Christ, on the cross. This is the atoning sacrifice that has the power to wipe all sin away. The offering of the Sacrifice of the Mass enables both the Church militant (on earth) and the Church suffering (in purgatory) to receive from the inexhaustible merits of Christ’s Passion, death and Resurrection. Sometimes one sees those old paintings of the Mass with the whole Church gathered around the altar: the saints above in heaven, the faithful on earth and the holy souls below in purgatory being licked by the purifying flames. From the cross angels are depicted pouring out bowls of water (grace) offering relief for the souls in purgatory. Perhaps this is an excessively ‘physical’ way of imagining what’s going on, but it at least offers us a glimpse of the relief the holy souls experience through the offering of Masses. This is the incomparable work of mercy that we can have offered for the holy souls, though it is certainly not the only one.

The Catechism teaches us in paragraph 1032: *“From the beginning the Church has honoured the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also*

commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead.”

The notion of offering indulgences for the dead has virtually evaporated from the Catholic consciousness, yet this remains a highly meritorious and noble work of mercy. Among the prayers we can offer, first place must be given to the Holy Rosary, since every time we pray this in common we can in fact gain a plenary indulgence.

A final word on how to pray for the dead. It should be noted that in the above discussion I have presumed that the prayer being offered is directed to God (directly or via the intercession of the saints) on the behalf of the deceased. In other words, the Catholic sense of praying *for* the dead, is something distinct from talking directly *to* the souls of the deceased themselves. The latter would make us susceptible to claims of necromancy – summoning up the dead – which is problematic to say the least. Clearly praying to the saints is permissible since they share in the beatific vision of God. Since we can't be 100% sure that a deceased loved one is in heaven or even purgatory, there is a prudential caution in praying *to* the deceased, at least until their cause for canonisation is underway.

Fr Francis Denton

Some of the locals around Healesville may have noticed evidence of works at the St Brigid's presbytery. Unfortunately (though perhaps providentially) we have recently discovered an internal leak in the house that has led to extensive water damage to the upstairs and downstairs of the building. Thankfully the home and contents insurance looks set to cover the lion's share of the cost of replacement of the damaged items, including the walls, ceiling and flooring. The end result will be a long-overdue renovation that the parish could never have afforded.

Please note, the cost of employing professional lawn-mowers on a regular basis has become unsustainable. We are currently attempting to source a second-hand ride-on mower. Our hope in the long-term would be to put together a roster of volunteers willing to mow the lawns with a parish owned ride-on. Hopefully this would share the burden of mowing the lawns around. If you are interested in assisting please get in touch via the parish office. Any help in the domain of grounds and maintenance, even on an irregular basis, would be gratefully accepted. Many thanks to those who have already helped out!

[WEEKLY MASSES ARE STILL AVAILABLE ON OUR ST BRIGID'S YOU TUBE CHANNEL](#)

A reminder that Fr Francis' Sunday Masses are recorded each weekend and are available on St Brigid's You Tube Channel each Sunday morning. The link is accessible through St Brigid's Healesville's website, by searching St Brigid's Healesville on You Tube, or using the link: <https://bit.ly/StBsHville>

This week's Mass comes from St Brigid's in Healesville.

[KEEPING US CONNECTED](#)

Check out the Living Faith page on St Brigid's website. This page is kept up to date with the latest news and provides us with resources to assist our prayer life and enhance our reflection time with the Lord.

MASS TIMES

Regular Mass times have resumed, with up to 20 people permitted to attend each Mass, excluding the celebrant. Weekly Mass times are as follows:

St Brigid's Healesville: Sunday 8.30 am and Thursday 9.15 am

St Aloysius Yarra Glen: No Masses until further notice

(St Aloysius church is currently undergoing maintenance and is not open for Masses or Rosary gatherings until further notice. Essential works will be completed as soon as possible.)

Our Lady of the Snows, Marysville: Thursday 17th December at 10.30am

Mass times at Lilydale are: Saturday Vigil: 6 pm; Sunday: 10.30 am; Weekday Masses: Tuesday, Wednesday and Friday at 9.15am and Latin Mass Saturday at 9.15 am.

Bookings are essential for all Masses. Please call or text Debbie on 0448 664 731. Masks must be worn at all times and all sanitising and social distance rules need to be followed.

THE SACRAMENT OF RECONCILIATION

Available on request. The Sacrament is also available at St Patrick's Lilydale on Saturday mornings at 10 am.

CARE GROUP CHRISTMAS HAMPERS

Our Care Group is continuing to find ways of reaching out to those who are struggling. In this unusual year, we are asking for donations of festive food, toiletries, gifts, whatever can be added to hampers that will be distributed just before Christmas. Please think about buying an extra item as you shop. All donations must be received by Monday 7th December. For early drop off arrangements please call Maree on 0417 087 199. Care Group members will be available in the parish hall to accept donations on Wednesday 2nd December and Friday 4th December from 1.30 to 3.30 pm.

COLUMBAN CALENDARS

Columban Calendars for 2021 are now available in the church. Cost: \$10.00. Please place your money in an envelope clearly marked with 'Columban Calendar' in the basket near the church door when you come to Mass, or contact Debbie.

SOME THOUGHTS FROM DEBBIE

This weekend we celebrate the end of our Church's liturgical year with the beautiful Feast of Christ the King, a high point which concludes our liturgical year with a fireworks moment of hope. We celebrate our Risen Lord, who defeated sin and death forever and now wears the crown of the King of all creation, and of heaven itself. The assurance of the kingship of Jesus is a moment of real hope for each of us. We are told that each and every person ever born, no matter who we are, shall indeed meet Jesus, our King, face to face at the end of our earthly lives. We shall see him as he really is, the glorious King of all. As God's people, we can feel privileged and blessed to know Jesus our King already, right now, talking to him in

conversation, relying on him through prayer, and hopefully sharing with him each moment of our lives, joyful and sorrowful, as our personal, loving friend. We are those who have the opportunity to make a place for him in our hearts and in our homes, inviting him to share in all we have.

It is impressive to think that we can choose to walk with Jesus Christ our King even now. Who would reject the offer of friendship of an earthly king or queen if it were offered to them? To be lavishly offered the companionship and love of the King of all is indeed an extraordinary gift. We need only to accept it, open it and treasure it. Wow!!

We know that the month of November has been set aside by the Church as a time of remembrance and prayer for those who have died. Thinking about Jesus greeting us in death as a friend leads my thoughts back to the funeral liturgy, and the hope with which the Church encourages us to approach our loved ones' deaths. There is no way around the sadness of parting when someone we love dies, we have no healthy option but to ride the wave, which carries us up and down without our control. Often we have had the opportunity to tell the person who is dying that it is ok for them to go, and it is. Time has its seasons, as Ecclesiastes tells us, and there is a time for living and a time for dying. Yet our generosity in our concern for our loved one still leaves us with the pain of separation. In the months after someone dies, I often take the opportunity to encourage families to look back on the funeral liturgy held for their loved one, and to take the time away from the stress of saying goodbye to reread and contemplate the prayers that the Church uses to ease the burden of releasing that precious person in death.

The beautiful Song of Farewell opens the concluding prayers in a Catholic Requiem Mass or Prayer Service. The Priest leads the prayer, and the people join in:

Saints of God, come to his (her) aid!
Hasten to meet him (her), angels of the Lord!

Response: Receive his (her) soul and present him (her) to God the Most High.

May Christ, who called you, take you to himself;
May angels lead you to the bosom of Abraham.

Response: Receive his (her) soul and present him (her) to God the Most High.

Eternal rest grant unto him (her),
O Lord, and let perpetual light shine upon him (her).

Response: Receive his (her) soul and present him (her) to God the Most High.

We can only imagine the reality of death, for we are inexperienced humans with earthly senses, drawing on scripture to paint images in our minds of heavenly encounters in the moment when we close our eyes on life as we know it. The hope of Jesus' resurrection is what makes life and death make sense. In our limited capacity to imagine what death may be like, the words of the Song of Farewell paint a picture of a wondrous encounter for us with Saints and Angels, with our ancestors in Faith, with light that is perpetual, never ending, that dispels fear, reveals the hidden, and brings peace. In all of this, we encounter Jesus, our King, who calls us and who takes us to himself, offering resurrection that he won through his

own death. What more could we ask for one whom we love? We could not fix their pain, or their frailty, or keep them safe from death. Yet we can ask Jesus Christ, our King, to take them to himself and present our precious loved one, personally, to his Father, the most high, the fulfilment of our very creation. Awesome!

IN NOVEMBER WE REMEMBER

If you wish to add the names of those who have died to our perpetual Memorial Book, please contact Debbie. The book will remain in St Brigid's church throughout November, the Month of the Holy Souls.

FROM OUR FINANCE TEAM, SHARON AND JEAN

Parish Financial Report November 2020

The finances for the three churches in the Healesville Parish, Our Lady of the Snows, Marysville, St. Aloysius, Yarra Glen and St. Brigid's Healesville have been split into three during 2019. Each church has an individual bank account and reporting.

The staff for the three churches are currently being paid by St. Patricks Parish, Lilydale with the help of JobKeeper. No charges for staff are being put through to the three churches until the end of 2020. JobKeeper will continue until March 2021 at a much reduced rate. Therefore, the churches will then have to take on their share of this expense.

Our Lady of the Snows, Marysville and St. Aloysius, Yarra Glen are maintaining a reasonable cash flow, each paying utility and insurance from their own reserves.

St. Brigid's Healesville Church Account has \$23,038.62 and is paying its own utility and insurance and has had help with cash flow from the school levy of \$ 4,363.68. 215 letters were sent out to school families, to date we have received 48 payments.

Some money has been obtained from Government Grants. The grants have been given because the staff who are employed are on JobKeeper. Therefore, \$5,000 of the grant money that was given to St .Patrick's Parish, Lilydale has been transferred to St. Brigid's Church, Healesville to help the cash flow, this puts the parish in a good position to try and keep a good working capital/cash flow during the next few months.

Money has been budgeted for the replacement of the Presbytery fence. Also, a second hand ride on mower will be purchased as we are unable to keep up with the current expense of fortnightly lawn mowing. The cost of the mower will be paid for out of Government Grants by St. Patrick's Parish, Lilydale.

Income from thanksgiving and weekly collections has dropped significantly. It is hoped that when parishioners are able to attend church again that finances will improve, as we cannot maintain this holding pattern much longer. The income from thanksgiving and other sources will continue to be made available each week in the Bulletin.

Healesville Hall Account has only \$ 399.64. The parish hall is used by many groups, Craft Group, Probus Singers, Care Group meetings, Care Group cook ups, Men's Breakfast, Probus Men's group, Wise Women just to name a few and also the school. While we support the use of the hall for these great causes, it is not generating any income to assist with paying wages of the caretaker and associated bills. I.e. utilities, insurance, repairs & maintenance, supply of biscuits, tea, coffee

etc. for all who use the hall. Currently (pre Covid) there was only one regular paying customer of approx. \$165 per month. After deducting the cost of morning tea given to the group the proceeds left for the hall are minimal. As Covid restrictions are being lifted, the Hall will hopefully be able to increase its income from rents. If anyone can help find prospective users please call Sharon Jacob.

Our External accountant has not charged any of the churches in the Healesville Parish for accounting work since March 2020, this has been covered by St. Patrick's Parish, Lilydale.

Prepared by Sharon Jacob, Parish Secretary & Jean Palmer, Accountant 9th November 2020.

COLLECTION TOTALS 9TH NOV TO 15TH NOV 2020

Healesville: Thanksgiving: \$830.00
Presbytery: \$35.00

Yarra Glen: Thanksgiving: \$120
Presbytery: \$55

PARISH PRAYER LIST

PLEASE PRAY:

FOR ALL WHO HAVE DIED RECENTLY

FOR THOSE WHO ARE SICK

Babies Emmett, Noah Glen Christie, Tedi and Santi; Roman, Blake Smith, Trish Leahy, John Snell, Abby Sharp, Peter Munro, Megan, Bernie Jansen, Andrew Sharp, John, Glenn, Lyn Francis, Dorothy Barber, Fiona, Annie Preuss, Michelle Ryan, Damian, John, Alison, Heather, Julie Bates, Garry Dettman, Bradley Jordan, Jeanette Henkel, Richard Galbraith, Debbie Huby, Geoff Lucas, Sandra Donkin, Dorothy Fraser, Glen, Fred Bullas, Fred Coullas, Evie Gleeson, Indy Dawes, Rade Krstic, Megan Williams, Michael Wood, Bill Howie, Jennie, Michael, Margo & Stephen Youngberry, Marie Hammond, John Mulholland, Rhiannon Days, Val Savitt, Ron Garland, Jaz Nueber, James Cooney, Robert, Mary & Gerard Bariola, Tilly Van der Zee, Lydia, Joyce Slattery, Lawrie Field, Annie, Bob Ireland, Val & Michael Christie, Ted & Peter Bowling, Natasha, Mia, James, Richard Adams, Mitchell & Wynn Wilson, Carina Warton, Anne Bateman, Veronica Ireland, Lauren, Brooke, Anthony, Michelle, Judy.

FOR THOSE WHOSE ANNIVERSARIES ARE IN NOVEMBER

Jim Mahedy (02.11.67), William Hammond (04.11.95), Rihanna Dowler (07.11.13), Elsie O'Connor (08.11.06), Ede Huebel (11.11.84), Leopold Huebel (11.11.86), Mary Langridge (11.11.96), Gavan Pomeroy (12.11.71), Jan Slawinski (13.11.86), Eileen Youngberry (25.12.60), Jim Pomeroy (26.11.02), Jack Brown (27.11.13), Dorothy Thompson, Diosidit Armada, Baby Jean Gotch, Kath Skate

