



St Patrick's Parish

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Secretary: Mrs Sharon Jacob

Pastor Emeritus: Fr John Dupuche

Pastoral Worker: Mrs Debbie Edwards

21st & 22nd November 2020

OUR LORD JESUS CHRIST, KING OF THE UNIVERSE

(Year A)

LITURGY OF THE WORD

First Reading: Ezekiel 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. 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. 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. 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. 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. 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.

General Intercessions

LITURGY OF THE EUCHARIST

 **PARISH PRAYER LIST**
Recently Deceased: Moira Burgi
Anniversaries:
Sick: Joan Keuken, Angela Del Guidice, Lynne Fleming, Kim J, Cherie, Izaak, Anne-Maree Sullivan, Peter & Aurelia Di Ciero, Tony Cunningham, Claudette & Gilbert, Florens, Kate, Tim Lawson, John Hopper, Cassandra, Mary and John Hamilton, Carmel O’Healy, Michelle, Pat Robb, Robert Taylor, Nancy Leonard, Brian Walsh, Michael Paola, Barbara De Vincentiis, Emma, Wayne, Julian Monteiro, Dolly Maher, Salvacion Santos, Ricky, Giovanna Zammit, Michael Jordan, Anne Moroney, Catherine Fields, Sam Lawson, Trish Macpherson, Geoff, Grace Quinlivan, Bianca, , Mary Ovans, Stephen, Gael Holliday, Rob Meridith, Bill Meyer, Cathie & Jose Grima,

Rose Roberts, Roman De Angelis, Tedi & Santi, Stephen Wakeham, Joe Di Battista, Gwen Weaver, June, Jenny Goh, Bill Moxey, Paul Payne, Peter Bedford

Reconciliation By appointment
Anointing of the sick By appointment
Marriages: Please give at least six months’ notice.
Baptism: Please contact parish office for details.
Parish office - Please call 0448 658 418
Pastoral worker - Please call 0448 664 731
St Vincent de Paul - If assistance is required please contact 1800 305 330 Mon-Fri 10.00am – 4.00pm
Care group Ann McCann, Debbie Edwards, Sharon Jacob, Contact Parish Office 0448 658 418



We are a child safe Parish

We have recently switched to NBN and having trouble accessing our office phone message bank. If you need to contact the office please call 0448 658 418



Link to weekly mass
A reminder that Fr Francis’ Sunday Masses are recorded each weekend and are available on St Brigid’s You Tube Channel each Sunday morning. Fr Francis records Masses from St Brigid’s, St Patrick’s and St Aloysius churches. The link is accessible through St Brigid’s Healesville’s website, <http://www.stbrigidshhealesville.cam.org.au/> or by searching St Brigid’s Healesville on You Tube, or using the link: <https://bit.ly/StBsHville>

Mass Times – Currently 20 people under the current government restrictions
Mass times are as follows:
Lilydale
Tuesday 9.15am
Wednesday 9.15am
Friday 9.15am
Saturday 9am Latin Mass
6pm Vigil
Sunday 10.30am
Healesville
Thursday 9.15am
Sunday 8.30am
Bookings are essential. Please call or text 0448 658 418.
Masks must be worn at all times and all sanitising and social distance rules need to be followed.

WEEKLY THANKSGIVING

Weekly Pledged Amount to Parish (thanksgiving only)

\$1404.50

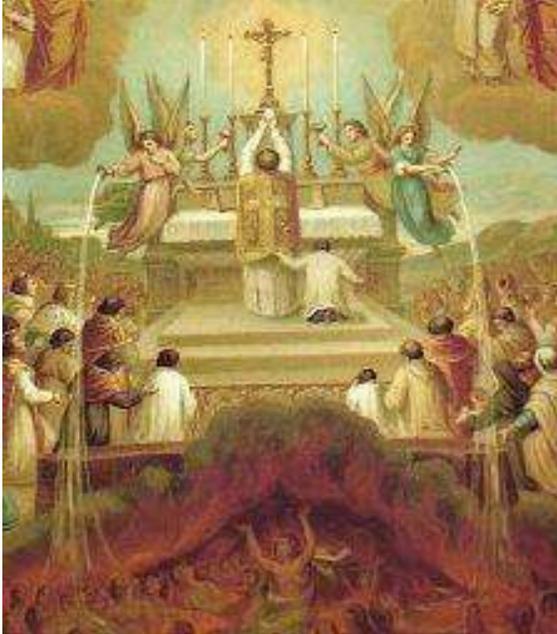
Thanksgiving received weekending 8th November 2020

Thanksgiving Collection \$ 1222.00

Presbytery \$ 378.00

Restoration \$

Short fall of \$182.50



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' a 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



From Debbie's Desk

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 of release 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!