

## Please Pray for

**OUR SICK** - Riemke Bos, Kim Lord, Ailish, Baby Molly, Addison, George Gegas.

**RECENTLY DECEASED** - Alfonsina Ciciliano, Myrtle Smith.

**REMEMBRANCE** - George Sinnayah, Eduardo Landrito, Modesta Landrito, Leila Almarinez.

**SPECIAL INTENTION** - Michelle, David, Puspha, Lalita and family.

### This Sunday's Readings

1<sup>st</sup> Reading  
Dan 12:1-3

2<sup>nd</sup> Reading  
Heb 10:11-14, 18

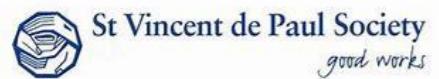
Gospel  
Mark 13:24-32

### Next Sunday's Readings

1<sup>st</sup> Reading  
Dan 7:13-14

2<sup>nd</sup> Reading  
Rev 1:5-8

Gospel  
John 18:33-37



If you would like to help give back to the community please contact : **For Donations:** 1800 621 349

**For Assistance:** 9769 6060

**For Assistance call 9769 6060**

**SFX Vinnies Peter Butler:** 0410 569 357

Meetings held on 1<sup>st</sup> & 3<sup>rd</sup> Mon 4.00pm-5.30pm

**SJE Vinnies Mary Murtagh:** 9781 3520

Meetings held on 1<sup>st</sup> & 3<sup>rd</sup> Tues 10.00am-11.30am

## OFFERINGS

GIVING BACK TO GOD

### St. Francis Xavier

Presbytery \$ 2,275.00 Presbytery \$ 3,743.00

Church \$ 4,453.00 Church \$ 3,180.00

Thank you for your continued support



**Safeguarding Children and Young People:**  
Enquires /Complaints: 0426 211 572  
**Policies:**  
<https://www.frankstoncatholic.com.au/sfx/policies/>  
**If you see something, say something**



**St John's**  
9789 9794  
Principal  
Derek Bruitzman



**John Paul College**  
9784 0200  
Principal  
John Visentin



**St Augustine's**  
9781 3007  
Principal  
Carrie Rodda



**St Francis Xavier**  
9783 3424  
Principal  
Stephen Peart



### SYRO MALABAR

Regular services :

**Every Thursday night - 6pm Mass at SFX**  
**First Sunday of month - 5pm Mass at SJE**



### 2022 Columban Calendar

2022 Columban Calendars and Christmas cards will be available from St Vinnies commencing Sunday 20/21 November and 27/28 November after Mass. Calendars: \$ 9. Set of 5 cards: \$ 3.



### Working Bee

Saturday, 20 Nov 2021  
10.00am at St John the Evangelist.  
We need your help to clean, vacuum and mown the lawn.

### Voluntary Cleaners Requested!

St Francis Xavier Parish is currently seeking people to volunteer in the cleaning of our Church. We encourage parishioners to join a cleaning team as many hands make light work! We already have a team in place but need more teams so a Roster can be drawn up. Cleaning day would be on Saturday and duties will be allocated once we have more volunteers. Please contact the Office if you would like to offer your services in this Ministry. What a wonderful way to serve the Lord in keeping His House clean and giving back for all His blessings!



### Sunday Mass:

Sunday Vigil, Saturday 13<sup>th</sup> November , 6pm (*Fully Vax*).  
Sunday, 14<sup>th</sup> November , 8.30am (Vax status unknown).  
Sunday 14<sup>th</sup> November , 10.30am & 5.30pm (*Fully Vax*).

### Weekday Mass - 9.15am

Tuesday, Thursday and Saturday Mass - *Fully Vax*.  
Monday, Wednesday & Friday - **Vax status unknown**

### SJE

### Sunday Mass:

Sunday Vigil, Saturday 13<sup>th</sup> November , 6pm (Fully Vax).  
Sunday, 14<sup>th</sup> October, 8.30am (**Vax status unknown**)  
Sunday, 14<sup>th</sup> November, 10.00am (Fully Vax).

### Weekday Mass - 9.00am

Monday, 15<sup>th</sup> November - *Communion service*.  
Tues, 16<sup>th</sup> Nov - Sat, 20<sup>th</sup> Nov (Vax Status Unknown)

### Live stream Masses :

### Sunday Mass

Sunday Vigil, Saturday, 13<sup>th</sup> November, 6.00pm.  
Sunday, 14<sup>th</sup> November, 10.30am.

### Weekday Mass - Friday, 19<sup>th</sup> November at 9.15am.

## Thirty - Third Sunday in Ordinary Time, Year B - 14 November 2021



**ST. FRANCIS XAVIER PARISH**  
60 Davey Street, Frankston 3199



**ST. JOHN the EVANGELIST PARISH**  
20 Coral Street, Frankston East 3199

**Parish Priest:** **Fr Chinua Okeke CSSp**  
**Assistant Priest:** **Fr Jude Agorchukwu CSSp**  
**Deacon:** **Rev Kevin Pattison**  
**Email:** frankston@cam.org.au  
**Web:** www.frankstoncatholic.com.au  
**Secretaries:** Christina & Hani

chinua.okeke@cam.org.au  
jude.agorchukwu@cam.org.au  
kevin.pattison@cam.org.au  
**Phone:** 9783 3484  
**Office Hours :** 9.00am - 4.00pm  
Mon - Fri

### St. Francis Xavier's Programme

#### Sunday Masses

Vigil Mass: 6.00pm Saturday Evening  
Sunday: 8.30am, 10.30am, 5.30pm

#### Weekday Masses

Tuesday - Saturday 9.15am; 1<sup>st</sup> + 3<sup>rd</sup> Mondays of the month

#### Liturgy of Word and Communion Service

Monday 9.15am; 2<sup>nd</sup>, 4<sup>th</sup> + 5<sup>th</sup> Mondays of the month

#### Exposition of Blessed Sacrament and Adoration

Wednesday before 9.15am Mass, Friday after 9.15 Mass  
1<sup>st</sup> Friday of month until 10.00pm

#### Reconciliation

Saturday 10am & 5.30pm

#### Anointing of the Sick Mass

1<sup>st</sup> Thursday of month 9.15am

#### Rosary

Tuesdays before 9.15am Mass and Saturdays after 9.15am Mass

### St. John's Programme

#### Sunday Masses

Vigil Mass: 7.00pm Saturday Evening  
Sunday: 8.30am, 10.00am

#### Weekday Masses

Tuesday - Saturday 9.00 am

#### Liturgy of Word and Communion Service

Monday 9.00am

#### Exposition of Blessed Sacrament and Adoration

Wednesday before 9.00am Mass , Friday after 9.00am Mass  
1<sup>st</sup> Friday of month until 12noon

#### Reconciliation

Saturday 9.30am & 6.15pm

#### Anointing of the Sick Mass

1<sup>st</sup> Thursday of month 9.00am

#### Rosary

Before weekday Mass, (except Wednesday)  
Saturday at 9.30am

## Gospel - Mark 13: 24-32

*He shall gather his elect from the four winds.*

Jesus said to his disciples: 'In those days, after the time of distress, the sun will be darkened, the moon will lose its brightness, the stars will come falling from heaven and the powers in the heavens will be shaken. And then they will see the Son of Man coming in the clouds with great power and glory; then too he will send the angels to gather his chosen from the four winds, from the ends of the world to the ends of heaven.

'Take the fig tree as a parable: as soon as its twigs grow supple and its leaves come out, you know that summer is near. So with you, when you see these things happening: know that he is near, at the very gates. I tell you solemnly, before this generation has passed away all these things will have taken place. Heaven and earth will pass away, but my words will not pass away.'

'But as for that day or hour, nobody knows it, neither the angels of heaven, nor the Son; no one but the Father.'



**The Gospel of the Lord**

**Praise to you, Lord Jesus Christ.**

## **Homily for Thirty-Third Sunday in Ordinary Time, Year B**



As the Church's Liturgical year ebbs to a close, the first Reading and the Gospel this Sunday focus on the end of time, (eschatology). Jesus said in the Gospel of Matthew that he will be with His Church until the end of time, (Mt 28:20). What does the end of time mean? Is it the annihilation of the things that are or the transformation of time into eternity? Is it the gratification of certain parts of creation, and the reprobation of the rest? What becomes of us at the end of our earthly existence? These are pertinent questions that burrow the human mind.

Apocalyptic literature attempts at grappling with the above legitimate human concerns. It uses imagery to describe the future. Apocalyptic writings often arise in the context of oppression. It encourages those who are experiencing persecution not to give up hope; for though the moment may be difficult and painful, it will not last for ever. Evil will not triumph over good because God is still in the driver's seat.

The first Reading is taken from the book of Prophet Daniel, (Dan 12:1-3), which is the main apocalyptic book in the Old Testament. The book of Revelation in the New Testament is influenced by the book of Prophet Daniel. The book of Daniel is the first book in the bible to prophesy on the resurrection of the dead. The Jews gradually became aware of the revelation about life after death. The initial belief of the Jews was that their good deeds helped their nation to be strong, however, their lives came to nothing after death. In the book of Prophet Isaiah, we read, "For the dead cannot give you thanks, death cannot give you praise, those who go down to the pit cannot hope for your kindness. The living, the living alone can give you thanks and praise, as I do." (Is 38:18-19).

However, the Jewish people gained insight into life after death during the reign of King Antiochus Epiphanes 175 -164 BC. King Antiochus persecuted the Jews by outlawing the worship of Yahweh. He forbade the Jews making sacrifices to Yahweh and criminalised the observance of Sabbath. He also erected numerous gods in Palestine and enthroned Zeus in the Jewish temple. His abominable actions enraged many Jews who stood up in opposition to his regime.

Judas Maccabeus organised an armed revolt against the king. During the Maccabean struggle, which eventually led to the overthrow of King Antiochus Epiphanes, a considerable number of Jewish people lost their lives in battle. The Israelites realised that their martyrs died for a higher cause and their death could not be in vain. Hence, the acknowledgement that, "the souls of the just are in the hands of God and no torment shall touch them. In the eyes of the unwise they appear to be dead. Their going is held as a disaster; it seems that they lose everything by departing from us, but they are in peace." (Wis 3:1-3).

Judas Maccabeus and his soldiers prayed to God to forgive the sins of some of their fellow soldiers who were not in the state of grace when they were slain in battle. Maccabeus also took up a collection from among his soldiers which he sent to Jerusalem for a sin offering for the deceased soldiers, (2Mac 12:38-46). Judas Maccabeus performed these acts on behalf of the fallen soldiers because of his belief in life after death.

According to the book of Daniel, at the end of time, Archangel Michael will appear as defender of God's people, and the dead shall arise, some to everlasting joy and others to everlasting disgrace. Those who shall arise to everlasting joy are those who have washed their garments white in the blood of the lamb, (Rev 7:14). And those who shall arise to everlasting disgrace are those who have made a fundamental choice for the Evil One. That is, those who have sold their souls to the Devil.

The Gospel, (Mk 13:24-32), presented us with the scenario of the second coming of Christ. Though we do not know the exact date and time of His second coming, none-the-less, revelation has made it explicit to us that Jesus Christ will be coming again with power and glory as universal king because God the Father has been pleased to accord Him "all authorities in heaven and earth," (Mt 28:18). Hence, it is through Him, in Him, and with Him that everything shall be reconciled ultimately to the Father in the Spirit. And when all things have been reconciled to the Father, then God through Christ in the Spirit shall become all in all, (1Cor 15:28).

We are grateful to Jesus who is our resurrection and our life; through His merit, when our earthly dwelling comes to an end, an eternal dwelling is made ready for us in heaven!

*Fr Chinua Okeke CSSp*



*"We proclaim a crucified Christ"*  
1Cor 1:23

9 November 2021,

Dear People and Clergy of the Archdiocese,

### **Equal Opportunity (Religious Exceptions) Amendment Bill 2021**

My prayerful greetings to you in the Lord.

It is with grave concern that I write to you about proposed new legislation, the **Equal Opportunity (Religious Exceptions) Amendment Bill 2021** from the State Government, which will impact on all faith-based organisations in Victoria.

The Victorian Government is depicting this Bill as merely a protection against discrimination in religious settings. Sadly, however, this is a seriously far-reaching law that will limit faith-based organisations from managing employment matters according to their faith, conscience and values. The legislation is a serious overreach of the Government into the rightful freedoms of Victorian faith-based organisations.

Across all areas of society, Catholics run organisations with an open and inclusive commitment to people in their care. Our excellence in the provision of services is recognized by many - evident in large numbers of students attending Catholic schools and educational institutions.

Currently, Catholic organisations, including our schools can freely employ those who share our religious beliefs, values and ethos. However, the Victorian Government has introduced legislation seeking to change this. If it passes, the **Equal Opportunity (Religious Exceptions) Amendment Bill 2021** will affect religious organisations all across Victoria, who will be limited in their ability to employ staff, run their schools and provide other services that adhere to their faith, values and ethos.

Under the new legislation, religious bodies and educational institutes will no longer be able to employ staff who hold the same religious beliefs and values unless they can prove that it is an 'inherent requirement' of the job. It would grant power to a government appointed commissioner or a court to ultimately determine whether particular staffing roles carried an 'inherent' religious requirement or not. This means that in places like schools, and especially where government funding is attached, employers will have an extra burden of administration placed on them, and leave them vulnerable to a decrease in the role and importance of faith in the work they do.

The example has been given that in a religious school, the only roles where religious beliefs might be an 'inherent requirement' of the job include positions of senior leadership (e.g., a principal) or religious education teachers. However, what the Government fails to understand is that faith is holistic - it affects the way we see the world and conduct our lives. Faith is part of the very make-up and fabric of each school.. It is entirely reasonable and fair that religious bodies should be able to preference those who share their beliefs and values in their own private employment matters.

I do not believe it is in anyone's interest in the long term for a secular power to make such a determination for religious organisations. The role or importance of faith in a faith-based organization cannot be relegated to a bureaucrat or a secular court. This is another sad example of people of faith and the freedom of religious organisations being unfairly targeted.

Other organisations like political parties will not have the same restrictions placed on them. In other words, the Government will impose on the staffing of faith organisations but not on the staffing of political organisations. We rightly ask, why the imbalance?

Unfortunately, we can expect the Bill to be debated in Parliament next week and the Government has given its full support to these proposals without adequate consultation in which we could have negotiated a fair and equitable outcome. We live in a diverse and pluralistic society, and it is our democratic right and responsibility to respectfully change legislative proposals which are unfair and unreasonable. I encourage all people of faith and goodwill to stand up for religious freedom and ask our parliamentarians to oppose the Bill, particularly the introduction of an "inherent requirement" test.

Attached you will find some suggestions on how to raise concerns about this important issue and I also encourage you to share this message widely.

Please continue to pray for a spirit of fairness to people of faith by our parliamentary representatives, and for good sense to prevail.

With every grace and blessing, I remain,  
Yours sincerely in Christ Jesus,

Most Rev Peter A Comensoli  
Archbishop of Melbourne