



The Parish of Saint Anthony Glen Huntly

Parish Office: 74 Grange Rd Glen Huntly
📞 **Office:** 9401 6336 **Presbytery:** 9401 6337
✉ glenhuntly@cam.org.au
🌐 pol.org.au/caulfieldglenhuntly

Second Sunday of Advent Year B

6 December 2020

WEEKEND MASS

- There are 2 Masses each Sunday: 9am and 10.30am commencing Sunday 6 December
- Please register on arrival at Neerim Rd entry only
- Register your attendance: trybooking.com/BNHOE or phone Shanelle 0405 014 902. Registrations close Friday 7pm. Please share this news with neighbours who do not have email
- Attendance is capped at 150 persons
- Parish Stewardship can be handed in at registration
- On arrival register by QR or name & telephone number
- BYO face mask, hand sanitizer
- Church doors open 30 minutes before Mass and close at commencement of Mass. Late comers will not be admitted
- Please do not allow children to use playground equipment
- Mass from St Patrick's Cathedral: Sunday 11am C31

CHRISTMAS MASSES AT ANTHONY'S CHURCH

Thursday 24 December 6pm, 7.30pm
Friday 25 December 9am, 10.30am
Register at trybooking.com/BNHOM.

Capacity 150 persons per Mass

Sacrament of Reconciliation

Saturday 19 December 11am
Sunday 20 December 2pm

CHRISTMAS LUNCH ON CHRISTMAS DAY

Advice about this year's Christmas Day Take Away Dinner and registration forms is provided in the email attachment to today's newsletter. Yellow and green forms available at church doors and Parish House.

TONY'S CAFÉ

- Tony's Café closes on Thursday 17 December 2020
- Tony's Café commences on Tuesday 5 January 2021 12.30pm - 1.30pm (takeaway meal and food parcel)

ST ANTHONY'S TENNIS CLUB

- Work has commenced on a new fence
- St Anthony's Tennis Club pays \$2,000pa rent as well as all utilities, rates and insurance
- Memorandum of Understanding ready for signature

ST ANTHONY'S PARISH STEWARDSHIP

Thanks to all who support St Anthony's with regular Stewardship.
Parish facilities are not being used or hired except for Tony's Café. We continue to rely on the generous support of St Anthony's parishioners in Parish Stewardship. Support for our priests and bishops ("Presbytery") can also be given electronically or placed in the Parish House letterbox. Please remember to use your Stewardship Envelope, or include your name and Stewardship number with all donations to St Anthony's Parish and Presbytery. This helps us to keep a record of giving for acknowledgement.

ST ANTHONY'S CHURCH ACCOUNT

Bank: NAB
Account Name: St Anthony's Church
BSB: 083 347
Account: 657 570 315
Description: Stewardship Number or Full Name

ST ANTHONY'S PRESBYTERY ACCOUNT

Bank: NAB
Account Name: St Anthony's Presbytery
BSB: 083 347
Account: 657 570 286
Description: Stewardship Number or Full Name

NOVEMBER MASSES

\$400 was received for Masses for the Faithful departed. This has been passed on to Aid to the Church in Need to provide priests in mission places with a daily Mass stipend.

ST ANTHONY'S SAFEGUARDING COMMITTEE

This new parish committee has been in formation for several months and met for the first time on Wednesday 1 December. The committee will establish protocols for the safety and well being of all of us, especially our children. Dedicated notice boards will be set up in the church porches, and an information day will be held early 2021.

ST ANTHONY'S PARISH OFFICE

- The Parish Office is open Thursdays 10am—2pm
- The Parish Office will close on Thursday 17 December 2020
- The Parish Office re-opens on Thursday 14 January 2021

PARISH PRIEST

Fr Gregory Pritchard

PARISH SECRETARY

Shobha Thomas

ST ANTHONY'S SUNDAY SCHOOL

Contact Veronica Blair for materials & details : veronica.blair@cam.org.au

BAPTISMS, WEDDINGS, PASTORAL CARE OF THE SICK

Contact the Parish Office

PARISH ACCOUNTANT

Bernard Negline

PARISH FINANCE OFFICER

Sue Leong

PARISH OFFICE

Thursday 10am—2pm

TONY'S CAFÉ TEL: 0432 087 494

Tuesdays: 12.30-1.30pm

Thursdays: 3-5.30pm

Saturdays: 12.30-1.30pm

FATIMA CENTRE

205 Poath Rd, Murrumbeena 9569 9653
12 noon Mass Monday—Friday

St Anthony's Parish and the Archdiocese of Melbourne are committed to the care, wellbeing and protection of children, young people and vulnerable people in our community and to the safety, wellbeing and dignity of all children and vulnerable adults in Melbourne.

*Further information can be found at:
cam.org.au/Safeguarding-Children-Young-People-and-Vulnerable-Persons/Safeguarding-Children-and-Young-People/Safeguarding-Children-and-Young-People-Policy
cam.org.au/Commitment-to-the-safety-of-children-and-young-people*

2nd Sunday of Advent Year B

Readings: Isaiah 40:1-5, 9-11; 2 Peter 3:8-14; Mark 1:1-8

What does the "Immaculate Conception" mean?

God freely chose Mary from all eternity to be the Mother of his Son. In order to carry out her mission she herself was conceived immaculate. This means that, thanks to the grace of God and in anticipation of the merits of Jesus Christ, Mary was preserved from original sin from the first instant of her conception.

How does Mary cooperate in the divine plan of salvation?

By the grace of God Mary was kept free from every personal sin her whole life long. She is the one who is "full of grace", "the all holy". When the angel announced to her that she would give birth to "the Son of the Most High", she freely gave her consent with "the obedience of faith". Mary thus gave herself entirely to the person and work of her Son Jesus, espousing wholeheartedly the divine will regarding salvation.

CCC nn96, 97

What does the "Immaculate Conception of Mary" mean?

The Church believes that "the most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin" Belief in the Immaculate Conception has existed since the beginning of the Church. The expression is misunderstood today. It is saying that God preserved Mary from original sin from the very beginning. It says nothing about the conception of Jesus in Mary's womb. By no means is it a devaluation of sexuality in Christianity, as though a husband and wife would be "stained" if they conceived a child.

YOUCAT n83

General Intercessions

John the Baptist called people to repentance. He prepared a way for the Lord. We make these petitions as we prepare to welcome Christ our Saviour.

1. That the leaders of the Church may continue to call people to turn away from sinful ways.
2. That men and women entrusted with authority will make justice flourish in our time.
3. That sinners may hear and take to heart the call to repent and to accept the mercy offered by God's only Son.
4. That all those in our community who endure suffering, rejection or loneliness may find the fullness of peace in the coming of our Saviour.
5. That the sick will experience the Lord's healing and comfort
6. That the faithful departed may see the salvation of God in his Kingdom: Angelo Bicchieri

God, our Father, when your only Son was to come into this world we were given hope of salvation. With that same hope, we trust you will grant our petitions which we make through Christ our Lord.

Blessing of the Christmas Tree

Holy Lord, we come with joy to celebrate the birth of your Son, who rescued us from the darkness of sin by making the cross a tree of life and light.

May this tree, arrayed in splendor, remind us of the life-giving cross of Christ, that we may always rejoice in the new life that shines in our hearts.

Through Christ our Lord.

All may sing a favourite Christmas carol.

Pope Francis

With the simplicity of that sign, Saint Francis carried out a great work of evangelization. His teaching touched the hearts of Christians and continues today to offer a simple yet authentic means of portraying the beauty of our faith. Indeed, the place where this first nativity scene was enacted expresses and evokes these sentiments. Greccio has become a refuge for the soul, a mountain fastness wrapped in silence.

Why does the Christmas crèche arouse such wonder and move us so deeply? First, because it shows God's tender love: the Creator of the universe lowered himself to take up our littleness. The gift of life, in all its mystery, becomes all the more wondrous as we realize that the Son of Mary is the source and sustenance of all life. In Jesus, the Father has given us a brother who comes to seek us out whenever we are confused or lost, a loyal friend ever at our side. He gave us his Son who forgives us and frees us from our sins.

Setting up the Christmas crèche in our homes helps us to relive the history of what took place in Bethlehem. Naturally, the Gospels remain our source for understanding and reflecting on that event. At the same time, its portrayal in the crèche helps us to imagine the scene. It touches our hearts and makes us enter into salvation history as contemporaries of an event that is living and real in a broad gamut of historical and cultural contexts.

In a particular way, from the time of its Franciscan origins, the nativity scene has invited us to "feel" and "touch" the poverty that God's Son took upon himself in the Incarnation. Implicitly, it summons us to follow him along the path of humility, poverty and self-denial that leads from the manger of Bethlehem to the cross. It asks us to meet him and serve him by showing mercy to those of our brothers and sisters in greatest need (cf. Mt 25:31-46).

I would like now to reflect on the various elements of the nativity scene in order to appreciate their deeper meaning. First, there is the background of a starry sky wrapped in the darkness and silence of night. We represent this not only out of fidelity to the Gospel accounts, but also for its symbolic value. We can think of all those times in our lives when we have experienced the darkness of night. Yet even then, God does not abandon us, but is there to answer our crucial questions about the meaning of life. Who am I? Where do I come from? Why was I born at this time in history? Why do I love? Why do I suffer? Why will I die? It was to answer these questions that God became man. His closeness brings light where there is darkness and shows the way to those dwelling in the shadow of suffering (cf. Lk 1:79).

The landscapes that are part of the nativity scene also deserve some mention. Frequently they include the ruins of ancient houses or buildings, which in some instances replace the cave of Bethlehem and become a home for the Holy Family. These ruins appear to be inspired by the thirteenth-century Golden Legend of the Dominican Jacobus de Varagine, which relates a pagan belief that the Temple of Peace in Rome would collapse when a Virgin gave birth. More than anything, the ruins are the visible sign of fallen humanity, of everything that inevitably falls into ruin, decays and disappoints. This scenic setting tells us that Jesus is newness in the midst of an aging world, that he has come to heal and rebuild, to restore the world and our lives to their original splendour.