



The Parish of Saint Anthony Glen Huntly

Parish Office reopens Thursday 14 January 10am—2pm

Parish Priest: Fr Leenus Neetany SAC

Presbytery: 9401 6337

glenhuntly@cam.org.au pol.org.au/caulfieldglenhuntly

Sunday Mass Times 9am and 10.30am

Register your attendance or TEXT Shanelle 0405 014 902

SUNDAY 27 DECEMBER 2020: trybooking.com/BNHOE

JANUARY 2021: trybooking.com/BNSXJ

FEAST OF THE HOLY FAMILY YEAR B

SUNDAY 27 DECEMBER 2020

Readings: Genesis 15:1-6, 21:1-3; Hebrews 11:8, 11-12, 17-19;
Luke 2:22, 39-40

A Christian family should be a miniature church. All Christian family members are invited to strengthen one another in faith and to outdo one another in their zeal for God. They should pray for and with each other and collaborate in works of charity. Parents stand in for their children with their own faith, have them baptized, and serve as their models of faith. That means that parents should make it possible for their children to experience how valuable and beneficial it is to live in the familiar presence of the loving God. At some time, however, the parents, too, will learn from their children's faith and hear how God speaks through them, because the faith of young people is often accompanied by greater devotion and generosity and "because the Lord often reveals to a younger person what is better" (St. Benedict). *YOUCAT n 373*

Everyone knows that family life is a combination of happiness and sadness, with a lot of the ordinary in between. But what about the Holy Family? Surely there was nothing but peace and happiness?

Not really. Life wasn't always a bed of roses for them. Remember Joseph's initial plan to divorce Mary to protect her from shame when her pregnancy was discovered. (Matthew 1:1)? Or Mary having to give birth in a stable (Luke 2:1-7)? Or what about Mary and Joseph losing track of their son on the way home from Jerusalem (2:44)? They also had to deal with Herod's murderous rage, a secret flight to Egypt, resettlement in Nazareth, and Joseph's early death. All of these occasions, and more besides could have filled them with anxious, fearful thoughts. In similar circumstances, we certainly would have felt tempted to wish for an easier life.

But whatever Mary and Joseph and Jesus thought about their struggles, one thing is clear. They never gave up. In their faithfulness and trust—and even more so, in their commitment to love one another—they show us how to weather the storms of life.

Love. That's what makes a holy family. Not the sentimental love of songs and movies but the strong, relentless, stubborn love of God. The divine love that the Spirit pours into our hearts (Romans 5:5). The selfless love that bears all things, hopes all things, and forgives all things. The pure love of a God who became one of us and died to save us.

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EPIPHANY OF THE LORD YEAR B

SUNDAY 3 JANUARY 2021

Readings: Isaiah 60:1-6; Ephesians 3:2-3; 5-6; Matthew 2:1-12

The mystery of the Epiphany—which means "manifestation" - begins by manifesting something about ourselves. Like the "astrologers" in today's Gospel, it is not enough for us merely to know that Jesus is alive and living in the world as a human. That information alone does not satisfy us. The Epiphany manifests our deepest, God-given desire to enter into the presence of Jesus and to be in his midst. Our passive knowledge of the Incarnation comes to perfection in our active, personal experience of that miracle. The astrologers manifest the sanctified way to respond to the gift of Christmas. It begins by putting Jesus first and making union with him their chief priority. If the astrologers had been totally self-absorbed, and preoccupied with their own affairs and ambitions, they never would have observed "his star at its rising." Instead, their alertness and sensitivity moves them to leave behind their lives for a while, and follow the star. It is as if the astrologers already realise how empty of meaning their old life becomes until they personally embrace the Incarnate Christ who reveals the very meaning of human existence to men and women. This experience cannot happen simply in our thoughts, desires, and imaginings. Rather, like the Magi, we must actually see Jesus. What the Lord manifests to us on the Epiphany must become the new focus of our life. And the star provides the light to gain that sight. However, being in the presence of Jesus elicits something from us. As the infant Jesus is presented to the astrologers by Mary his Mother, they are moved to worship. As they report to King Herod and all Jerusalem, this is their main motivation, purpose, and goal; they "have come to do him homage," Matthew informs us that, at this news, they all "become greatly disturbed" because the homage of the astrologers threatened their own security, authority, and sense of self-importance. Sometimes our own reluctance to pray and to stand humbly before God is tainted with these same fears.

The Magi manifest to us the true glory and joy of humbly adoring God. As so many great sacred artists have depicted, the act of physical prostration puts the Magi on the same level of Jesus in the arms of Mary. Ironically, our own humble worship spiritually puts us there as well. It disposes us to receive the justifying graces and the love of friendship that come to us from Jesus through Mary. As we spiritually offer our own gifts of gold, frankincense, and myrrh, we in turn receive the benefits of Christ's divinity, his priesthood, and his self-sacrifice symbolized by the gifts. Finally, the sacred encounter with the Holy Family changes the astrologers. They leave the house transformed. Mystically enlightened by God, the wise men go home by another route. That new route is The Way who is Jesus, who in the Epiphany gives our life new direction, meaning, and value. The Epiphany enables us to see in ourselves the beauty and goodness of God, which we are called to respond to in the fervent love and characterizes the new way of our life.

Fr P J Cameron OP

Dei Verbum - Scripture, Tradition and the Magisterium

Vatican II's *Dei Verbum* directs our attention to Divine Revelation:

"... What was handed on by the Apostles includes everything which contributes toward the holiness of life and increase in faith of the people of God." (*Dei Verbum* 8)

Dei Verbum begins by pointing out why it was written:

"so that by hearing the message of salvation the whole world may believe, by believing it may hope, and by hoping it may love." (DV 1)

The ever-clearer proclamation of the Gospel is aimed at renewal and mission, the two great themes of the Second Vatican Council. If we are to evangelize effectively, then we who have the Faith really need to appreciate and live it. This means not only study but even more contemplation, conversion and transformation.

God communicates Himself to us, we respond with Faith

Vatican II helps me to understand why I should love "revelation". It is a meeting with Jesus! Before it is about words, it is about The Word, about Jesus Christ Himself. I am not just learning about Jesus; He is teaching me about Himself, personally. He reveals doctrines, yes, but more than that He reveals Himself:

(God) "out of the abundance of His love speaks to men as friends ...so that He may invite and take them into fellowship [communion] with Himself." (DV 2)

Revelation from God calls for a response from us, a response only possible through the supernatural gift of Faith.

"... an obedience by which man commits his whole self freely to God, offering the full submission of intellect and will to God who reveals," and freely assenting to the truth revealed by Him. (DV 5)

We could say that in Revelation, God gives Himself to us; and by Faith we welcome this infinitely precious gift and in turn give ourselves to God. Revelation and living Faith are acts of love.

In some places and times doctrine has been emphasised more than the trust and discipleship which is the motive for belief. But believing is more than learning facts; firstly it is trusting and also loving. Before I learn about a doctrine, I already believe it implicitly because I believe in God. This does not lessen my love for doctrine, but increases it, because I see doctrines as a gift from My Lord and a way to know and be close to Him.

Discipleship is a gift of the Holy Spirit. It presupposes a true encounter with Jesus and His Gospel. We see this discipleship so often in adult converts, who are then hungry for God in the Bible, in all that the Church teaches, and in the Most Blessed Eucharist. They cannot understand Catholics who use so much energy to dispute the teachings of the Church, as if they did not believe.

God has given the Catholic Church alone the guarantee of the Holy Spirit's guidance to see that what He had revealed for the salvation of all nations would abide perpetually in its full integrity and be handed on to all generations. (DV 7). This is a great gift! There are many people who have become Catholics when they realised this.

Jesus gave the Good News to the Apostles, and commissioned them to pass it on – "He who hears you, hears Me." What the Apostles had received from the Word made flesh, they handed on (cf. Latin "tradere") once and for all (cf. Jude 1:3) to the Church. We call the faith the Apostles handed on "Apostolic Tradition". The Apostles handed the faith on by both word of mouth and writing (2Thess 2:15), and so Apostolic Tradition is found in Sacred Tradition and Sacred Scripture. (cf. DV 8)

Vatican II teaches that there is "a close connection and communication between Sacred Tradition and Sacred Scripture...." and "both Sacred Tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence". (DV 9) Together they form "one sacred deposit of the Word of God". By adhering to it, "the entire holy people united with their shepherds remain always steadfast in the teaching of the Apostles, in the common life, in the breaking of the bread and in prayers". (DV 10)

While the Tradition of the Church is part of the unchanging "deposit of Faith", Vatican I and Vatican II remind us that "with the help of the Holy Spirit" there is a genuine growth in "the understanding of the realities and the words which have been handed down", a faithful development. This happens through the contemplation and study made by believers, who treasure these things in their hearts [Like Mother Mary in Luke, 2:19, 51] ... the sacred writings themselves are more profoundly understood and unceasingly made active in her..." (DV 8)

In addition to the word of God in Sacred Tradition and Sacred Scripture, God has given us the Magisterium, "the living teaching office of the Church", which has "the task of authentically interpreting the word of God..." (DV 10)

The Second Vatican Council tells us that the Magisterium humbly serves the word of God. [The Magisterium] is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed. (DV 10)

So there are three things which ensure that we have the Gospel "forever whole and alive within the Church", Sacred Tradition, Sacred Scripture, and the Magisterium. Scripture, Tradition and Magisterium are all essential for the Church which Jesus founded. They are ... so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls. (DV 10)