

## Information desk

**The Covid 19 plan 3:** As of August 21, places of worship must be supervised by a COVID Marshal who must have a copy of their training certificate available when conducting COVID Marshal duties and be clearly identified as a COVID Marshal.

**Arrangements listed below will be in force until further notice:**

### Our Parish is Committed to Health and Safety.

1. Write your name & phone number in the Register upon entry.
2. Use the sanitizing gel provided at the Church entrance.
3. Sit only in the designated numbered pews in the Church.
4. Except for families and household groups, people should be at least 1.5 meters apart.
5. Holy Communion is given only in the hand.
6. Ensure that there is the 1.5m distance between you and the person in front when processing for Holy Communion.
7. Please remember to wipe down the area where you have been sitting/kneeling in the pews and use the sanitizing gel provided on your way out.
8. Keep the social distancing requirement when leaving the Church after Mass. Please don't go back to the entrance door. 9. Entry and Exit rule must be followed for our safety.
10. If you are unwell please consider the health of our community and stay home until you are better.
11. Your cooperation with these requirements is much appreciated.

Fr. Roy John Elavumkal SMM

## ALL SAINTS: 1<sup>ST</sup> NOVEMBER 2020

*Readings: Apocalypse 7:2-4, 9-14, 1st Letter of John 3:1-3, Gospel according to Matthew 5:1-12.*

One cannot commence a reflection on All Saints and All Souls Day without first looking at the history and origins. Halloween precedes these two days and has evolved into a somewhat commercial event, where children will go trick or treating, and adults may have a party. The origins go far back in time to pre-Christianity. It began as an ancient Celtic religious practice named "Samhain".<sup>1</sup> The object of this celebration was to scare away spirits and ghosts. When Christianity was introduced the Celtic festival was appropriated, becoming All Hallows Eve. Hallow, meaning Holy. Which was abbreviated over time to Halloween. In 835 Pope Gregory IV moved All Hallows Eve to October 31, with All Saints Day being on November 1, and All Souls Day on November 2.

As we know on All Saints Day we remember the countless members of humankind, known and unknown who have entered the Kingdom of God. They have inspired many generations by the lives they lived. They portrayed many qualities which we can only attempt to emulate. The comfort we take from their example is that they will intercede for us in heaven, forever.

Week after week, we recite the Apostles' Creed, stating we believe in the "communion of saints." But do we ever think about what that means? Traditionally three levels of Saints have been identified, that demonstrate the fellowship that exists between all the members of the church. Saints in heaven; Believers on earth and Souls in purgatory. St. Augustine (354-340) rather beautifully remarked the faithful are citizens of the Heavenly Jerusalem while temporarily traveling through the earthly Babylon.<sup>1</sup>

Pope Francis has said that we honour the saints not because they were perfect or did everything right, but rather because they allowed God to touch their lives. The saints, he said, are above all our brothers and sisters 'who have welcomed the light of God into their hearts and have passed it on to the world.'<sup>1</sup>

I thought it might be interesting to see how many Saints had been canonised since Pope John Paul II up to Pope Francis. In his 26 years of his pontificate John Paul II canonised 482 Saints. This included at least three whose feast day is November 1. St. Valentine Berrio-Ochoa (1988); St. Gaspar Berloni and St. Richard Pampuri (1989). Benedict XVI canonised 45 and Francis has canonised 55.<sup>1</sup> One can only guess at the total number of canonised Saints. And, of course there is St. Mariam Theresia Chiramel Mankidian from Kerala, India, who is related to one of our parishioners. Lastly there is St. Mary of the Cross MacKillop, Australia's first Saint, who for some years lived locally at Norwood.

On All Souls Day we are reminded of our unity with all those who have died. They are our sisters and brothers in Christ, we express our unity with them by praying for the eternal repose of their souls. The readings on these two days give comfort to the bereaved that our loved ones once they have laid down their burdens will rest easily in God's love in our heavenly home for eternity. It also gives us comfort that we to will one day be reunited with those we love, and our loving God.

*Sue Wakeham B.Th*

<sup>1</sup> Source: <https://www.history.com/topics/halloween/history-of-halloween>  
<sup>2</sup> Rev. John Trigilio Jr., PhD, ThD; Rev. Kenneth Brighenti, PhD, *Catholicism for Dummies*, 2003; The Communion of Saints, pp285-289.  
<sup>3</sup> "All Saints and All Souls Day", *Madonna Magazine*, Spring 2020, p.63.  
<sup>4</sup> Source: [https://en.wikipedia.org/wiki/List\\_of\\_saints\\_canonized\\_by\\_Pope\\_John\\_Paul\\_II](https://en.wikipedia.org/wiki/List_of_saints_canonized_by_Pope_John_Paul_II)



### PLEASE REMEMBER IN YOUR PRAYERS

**Obituary:** Vito Pietrobon  
**Departed souls:**

*Eternal rest grant to them, O Lord, and let perpetual light shine upon them; present them to God the Most High.*

**Sick:** Anne Wynne, Anna Buckler



## Parish bulletin

ST. JOSEPH'S CATHOLIC CHURCH TRANMERE

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29<sup>th</sup> Sunday Ordinary Time, Year A/2

18<sup>th</sup> October 2020

## RENDER TO CAESAR WHAT IS CAESAR'S AND TO GOD WHAT IS GOD'S.

### Entrance Antiphon Psalm 16:6,8

I call upon you, God, for you will answer me; bend your ear and hear my prayer. Guard me as the pupil of your eye; hide me in the shade of your wings.

### First Reading Isaiah 45:1, 4-6

### Responsorial Psalm Ps 95:1.3-5. 7-10

**Give the Lord glory and honour.**

O sing a new song to the Lord,  
Sing to the Lord all the earth.  
Tell among the nations his glory  
and his wonders among all the peoples.

The Lord is great and worthy of praise,  
to be feared above all gods;  
the gods of the heathens are naught.  
It was the Lord who made the heavens.

Give the Lord, you families of peoples,  
give the Lord glory and power,  
give the Lord the glory of his name.  
Bring an offering and enter his courts.

Worship the Lord in his temple.  
O earth tremble before him.  
Proclaim to the nations: 'God is King'.  
He will judge the peoples in fairness.

### Second Reading 1 Thessalonians 1:1-5

### Gospel Acclamation Philippians 2:15-16

**Alleluia! Alleluia!**

**Shine on the world like bright stars; you are offering it the word of life. Alleluia!**

### Gospel Matthew 22:15-21

### Communion Antiphon Psalms 32:18-19

See how the eyes of the Lord are on those who fear him, on those who hope in his love, that he may rescue them from death and feed them in time of famine.



### Rosters for 24/25 October 2020

#### 30<sup>th</sup> Sunday in Ordinary Time

#### Time Commentator / Reader

6:30 pm Fil Ciancio  
Pauline Brooks, Giulia Giuliani

9:30am J Deverson  
H D'Assumpcao, C Boyle

**Children's Liturgy:** Not resumed

**Count Team No: 3.** Danielle & Paul Roocke  
Julie and Leo Priem

**Altar:** Anita Caperna & Dolores Arboit

*All those who volunteered please arrive at least 15 minutes before the start time and report to the commentator for that mass.*

## Anointing of the Sick

### Who Receives and Who Administers? In Danger of Death (1514-1515)

The sacrament is for those in danger of death (not just at the point of death) from sickness or old age. If the person recovers, he can be anointed again in case of another grave illness. If the person becomes more serious, in the same illness, the sacrament can be received again. Also, someone about to undergo an operation or the elderly whose frailty becomes more pronounced can receive.

### Ministers of the Sacrament (1516)

Only bishops and priests can administer the sacrament. Pastors should instruct the faithful of the sacraments' importance. These should encourage the sick to call the priest. The whole parish should surround the sick with prayer and attention.

### Celebration and Effects: Three Sacraments (1517-1519)

Whether for an individual or a group, whether in the home, or in the Church, this anointing is always a liturgical action which should be preceded by Penance and followed by Eucharist as the last sacrament of the earthly journey (Viaticum). The principal elements of the celebration are the priest laying hands in silence, the prayer of faith, and the anointing with oil blessed by the bishop, if possible. These prayers and actions show the sacrament's grace.

### Three Effects - Peace, Healing and Forgiveness (1520)

The person receives peace and strength against temptations and discouragement in their illness. The sacrament's power should lead the person to a healing of soul and the body if God wills. Also, "If he has committed sins, he will be forgiven" (Jas 5:15, Council of Trent).

### Consecrated to Christ's Sufferings (1521-1523)

The person is consecrated into a likeness of Christ's sufferings and can see suffering as a participation in Jesus' passion. By uniting himself to Christ's passion, the sick person contributes to the Church's sanctification. The Church, through the Communion of Saints, intercedes for the sick person. For those dying, the sacramental anointing (sometimes called "the sacrament of the departing") completes the earlier anointings of Baptism and Confirmation and fortifies the person for their final struggles.

### Sacraments for the Journey (1524-1525)

Besides Anointing the Sick, the Church offers the Eucharist as viaticum for this special moment of "passing over" from this world to the Father. At this point, Jesus' words mean so much, "He who eats my flesh and drinks my blood has eternal life and I will raise him up on the Last Day" (Jn 6:54). Therefore, Penance, Anointing of the Sick, and Eucharist are the sacraments that prepare for our heavenly homeland and complete our earthly pilgrimage.

### Holy Orders: Two Sacraments of Service to Others (1533-1535)

The initiation sacraments (Baptism, Confirmation, and Eucharist) call the believer to holiness and confer the graces needed for our pilgrimage. Holy Orders and Matrimony (although contributing to the person's salvation) are directed primarily to the salvation of others. Believers (already consecrated by Baptism and Confirmation) receive a particular consecration through Holy Orders "to feed the Church by the Word and grace of God." Christian spouses, through Matrimony, are consecrated to the duties of married life.

### Bishop - Priest - Deacon (1536)

(The teaching on the institution and ministry of Holy Orders is given in numbers 874 - 896. This section teaches the sacramental means by which the ministry is handed on.) Through Holy Orders, the mission given by Christ to his apostles is continued until the end of time in three degrees: bishop, priest, and deacon.

Sunday Collection	11/10/20
First Collection	626.80
Online Giving/Cash	
<b>TOTAL</b>	<b>\$ 626.80</b>
Second Collection	
Envelopes	617.00
Electronic Giving	60.00
Open Plate	515.60
Donation	
<b>TOTAL</b>	<b>\$ 1,192.60</b>
Special Collection	

**catholic mission** *Reach out. Give life.*

Catholic Mission – 2020 Appeal (October is World Mission Month)  
 October Catholic Mission Appeal, with its theme inspired by Nehemiah 8:10, "for the joy of the Lord is your strength". This year our appeal focuses on the work of the Church in Cambodia, reaching out to those who have been affected by disability, whilst supporting work in over 1100 dioceses worldwide and 14 parishes within Australia. Please support Catholic Mission via envelopes, online catholicmission.org.au/Cambodia or Text GIVE to 0488 854 436 (include your parish name in the notes). For more information contact Tony Johnston – Diocesan Director Adelaide Archdiocese on M: 0407 168 002.

## Reflection on the readings of the Sunday Mass (18<sup>th</sup> October 2020)

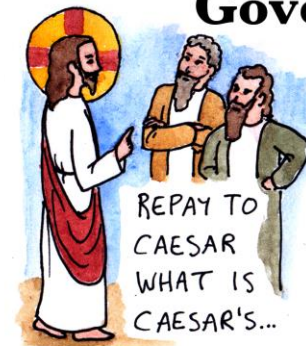
In today's gospel Matthew gives a recount of the Pharisees attempting to trap Jesus and to make him appear to others that he is no match for Pharisee intellectuality. The gospel says they got together to work out a way to snare Jesus. They began by singing his praises; that he is an honest man, he teaches about God honestly and he has no fear of anyone as he does not look at the position a person holds in society. What a wonderful appraisal they give of him! This appraisal is a deception, they want to puff him up and then belittle him with their clever trap. They asked him about a contentious issue of the time. They asked Jesus whether it was 'permissible to pay taxes to Caesar or not.' Without knowing it the Pharisees had themselves walked into a trap. Jesus disarms their smugness by calling them 'hypocrites' and then asks for a Roman coin which they generously provide. At this point it shows that the Pharisees are walking around with denarii in their purses without any problem. As Luke 16:14 points out, the Pharisees loved money. Only in their attempt to trap Jesus do they claim that Roman money is tainted and no one should be using it (and no tax should be paid to an occupying force) hence Jesus calling them hypocrites.

Jesus now gives them something to think about by turning the situation around and asking them a question. 'Whose head is this?' he asks, 'Caesar's they reply, then give to Caesar what belongs to Caesar'. Pay your taxes he is telling them. Like it or not the Romans have provided engineering works such as roads and aqueducts to supply the city with water, for baths and to operate mills to grind the grain. The taxes are paid for a Roman army to protect the populace from any incursions of any possible enemy attacks. So yes pay the tax Jesus is telling them. Then He tells them to give to God what is God's.

When Jesus was invited to dine at a Pharisee's house (Luke 11:37-41) the Pharisee was surprised that Jesus had not washed before the meal. Jesus pointed out that all this washing has evolved into a pretentious pretext for some fake holiness, which the Pharisees liked to show off. Jesus had to explain that the inside needs to be washed, the heart needs to be washed from sin and this could be accomplished by giving alms. As the angel Raphael revealed in the story of Tobit 12:9-10; 'for almsgiving saves from death, and purges all sin. Those who give alms will enjoy a full life, but those who commit sin and do evil are their own worst enemies.' This alms giving was one way of paying a tax to God. God doesn't need the money. But the poor, widows and orphaned living in the Pharisees time did. Jesus was telling the Pharisees to pay your tax to God and he will make you clean of heart, He will take care of all your needs and wants. But their hearts were far from the true God and although they were amazed by his response, they could not accept his honest speaking.

E.K 2020

## Should we Obey the Government?



The Pharisees in today's Gospel reading were trying to trick Jesus and make Him say something wrong. They asked Him whether they should pay taxes to the pagan emperor. If He said no then He would be speaking against the emperor, but if He said yes then it would seem like He was saying that it was good for the Jews to be ruled by the pagan Romans.

But Jesus knew what the Pharisees were trying to do. He told them to show Him a coin, and asked them whose picture was on it. They said it was Caesar's (the Roman emperor's,) so Jesus told them, "Then repay to Caesar what is Caesar's and to God what is God's." He was telling them that they should obey the rulers of the land, but also that they should obey God.

We have two kinds of laws: God's laws and the laws of our governments. Both are for our own good, but God's laws are more important. We should obey the government's laws as long as they agree with God's laws, but we must always obey God's laws. Can you think of some laws that the government makes that are for our good?

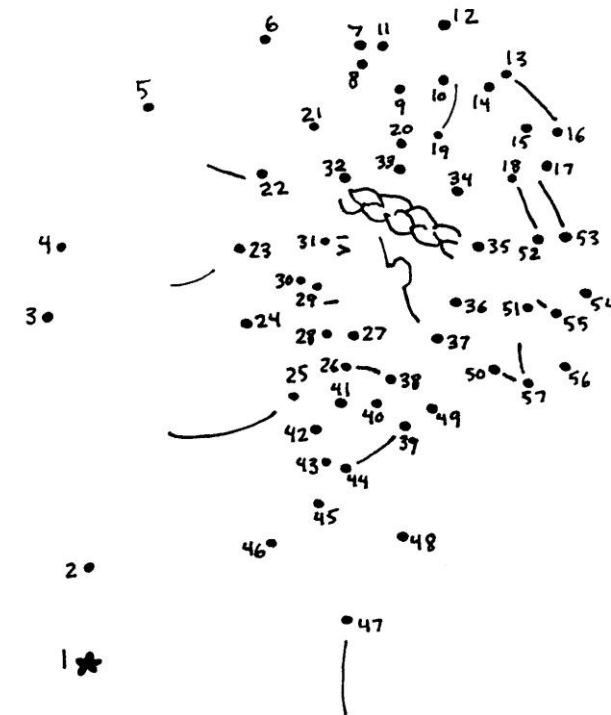


Answers to math puzzle: words are in this order: 8:Lord, 5:song, 6:sing, 9:lands, 7:glory, 2:nations, 3:peoples 4:deeds.

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## The Kids' Bulletin

29th Sunday in Ordinary Time  
 October 18th, 2020



*In today's Gospel reading, some men asked Jesus if it was right to pay tax. What did Jesus ask them to show Him? Connect the dots to find out!*