

Featurettes

Ferials and Feasts this week

Sunday—The Holy Family of Jesus, Mary and Joseph, Feast
Monday—6th day in the Octave of the Nativity
Tuesday—7th day in the Octave of the Nativity
Wednesday—Mary, the Holy Mother of God, *Solemnity*
Thursday—Sts Basil the Great and Gregory Nazianzen, *Mem.*
Friday—Friday of Christmas Time
Saturday—Saturday of Christmas Time

Advertising in the Parish Directory 2020

We are seeking businesses or people who wish to place an advertisement in our parish directory for 2020. The cost of an advertisement is \$200 for a half page (A6 size) and \$400 for a full page (A5 size). Please spread the word around to those businesses or individuals who would be happy to support our parish and in turn we support them. Please notify the parish office by 10th January 2020!

Novena Masses Wednesdays

There will be no Novena Mass until the first Wednesday in February 2020. Please adjust your calendars.

A Gentle Reminder

Please be patient in the absence of a full time secretary. The parish relies on the availability of volunteers until further notice. If you are able to offer a few hours to assist with answering the front door, telephone and performing some light duties, please let Fr Andrew or Fr Patrick know.

Youth



ACYF Thanks

We have received three letters from participants of the ACYF who were very pleased with your donations to the ACYF fund. These letters are displayed in the narthex on the pin board!

New Year Mass 2020

New Year's Day, Wednesday 1 January
 9:00am—Mass for the Solemnity of Mary, Mother of God

Happy and Prosperous New Year

Wishing you all a happy and prosperous new year from the parish office. May the year ahead be a blessed one filled with graces from God. Here is a prayer you may wish to pray with your family or those you will celebrate with:

Prayer for the beginning of 2020

O sacred and adorable Trinity, hear our prayers on behalf of our holy Father the Pope, our Bishops, our clergy, and for all that are in authority over us. Bless, we graciously ask you, during the coming year, the whole Catholic Church; convert unbelievers; soften the hearts of sinners so that they may return to your friendship; give prosperity to our country and peace among the nations of the world; pour down your blessings upon our friends, relatives, and acquaintances, and upon our enemies, if we have any; assist the poor and the sick; and have pity on the souls of those who died last year. May all our actions be preceded by your inspiration and divine will for us and carried on by your assistance, so that all our prayers and works, having been begun in you, may likewise be ended through you. Amen.

May God bless our parish, families and friends in 2020!

Fr Andrew, Fr Patrick and all office staff and volunteers

Prayer for Vocations

O God, who chose the apostles to make disciples of all nations, and who by Baptism and Confirmation has called us to build up your Holy Church, we implore you to choose from us, your children, many priests and religious who will love you with their whole hearts and will gladly spend their lives to make you better known and loved by all.

Through Christ Our Lord. Amen.

St. Peter's Parish is committed to the safety, well being and dignity of all children and vulnerable adults. If you see something that concerns you, say something. Need advice? Call the office of *Professional Standards and Ethics* for assistance on 9926 5677, or call the *Department of Health and Human Services* on 131 278.



ST PETER'S PARISH CLAYTON

DETAILS

PARISH
Address: 258 Clayton Road, Clayton, 3168
Phone: 9544 1516
Fax: 9544 1089
Email: clayton@cam.org.au
Website: www.stpetersclayton.com
Parish Priest: Rev. Fr Andrew McCarter
Assistant Priest: Rev. Fr Patrick Bradford
Deacon: Rev. Dcn Hubert Fernando
Domestic Support: Seda Peters

Office Hours:
Monday, Wednesday—Friday: 9:30am—4:30pm
Tuesday: Closed

PARISH PRIMARY SCHOOL
Address: 16 Mary St, Clayton, 3168
Phone: 9544 3032
Email: principal@spclayton.catholic.edu.au
Principal: Sharon Daujat
Secretaries: Margaret Nahon and Rebecca Burt

CATHOLIC SECONDARY SCHOOL
Sacred Heart College, Oakleigh: 9568 5488
Mazenod College, Mulgrave: 9560 0911
Salesian College, Chadstone: 9807 2644
Killester College, Springvale: 9547 5000

MASS SCHEDULE

Weekend Mass Times
 Saturday (Vigil) 6:00pm
 Sunday 8:00am
 9:30am
 11:15am (English & Italian)
 4:30pm (Malayalam 2nd and 4th Sundays)

Weekday Masses
 Monday 9:00am
 7:00pm (Malayalam)
 Tuesday 9:00am
 Wednesday 9:00am
 Thursday 9:00am
 Friday 9:00am
 2:30pm (Divine Mercy)
 Saturday 9:00am

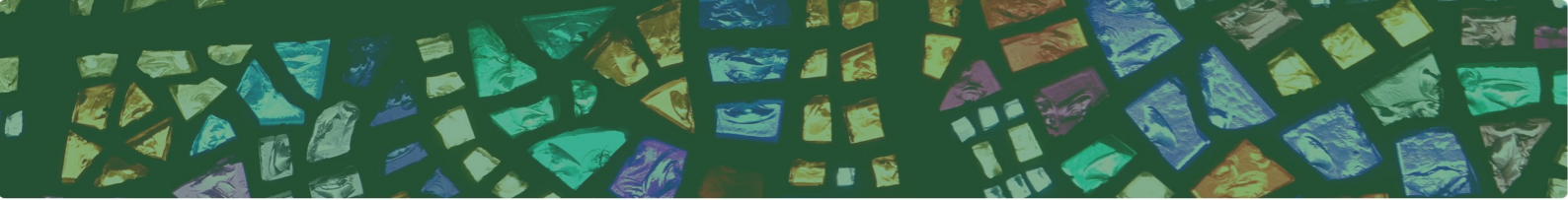
Other Sacraments
Reconciliation: Saturday 9:30am (or by appointment)
Marriages and Baptism: By appointment and at least 6 months notice
Anointing of the Sick: Please call parish office

The Holy Family of Jesus, Mary and Joseph—Year A 29th December 2019

The Holy Family—We celebrate that Holy Family of Nazareth which is the model of all who fear the Lord and walk in his ways.

FIRST READING: Ecclesiasticus 3:2-6. 12-14
RESPONSORIAL PSALM: Happy are those who fear the Lord and walk in his ways.
SECOND READING: Colossians 3:12-21
GOSPEL ACCLAMATION: Alleluia, Alleluia!
 May the peace of Christ rule in your hearts,
 and the fullness of his message live within you.
 Alleluia!
GOSPEL: Matthew 2:13-15. 19-23

NEXT WEEK'S READING:
The Epiphany of the Lord—Year A
FIRST READING: Is 60:1-6
SECOND READING: Eph 3:2-3, 5-6
GOSPEL: Mt 2:1-12



House of Prayer

Rev. Fr James Mallon

Aparecida

I first encountered the term “Aparecida” when I travelled to northern Mexico in 2009 to do workshops on evangelisation and Alpha with local churches in the city of Chihuahua. During this conference, the associate pastor of the parish, who taught Church history at the local university, gave an amazing talk on the Continental Mission that was called for from “Aparecida.” These were new terms for me. I quickly learned that Aparecida was the national shrine of Brazil and a popular pilgrimage site. I also learned that Pope Benedict met there in May of 2007 with the bishops of Latin America and the Caribbean to call the Church in that continent to recall its identity. The result was a commitment to a Continental Mission that would impact all sectors of the Latin American Church and bring about renewal. Since that time, I have travelled to Mexico several times and have been a part of a conference on evangelisation in Aparecida itself.

What I have repeatedly found among the ordained and lay leadership of the Church in Latin America is a profound commitment to authentic renewal and a clear grasp of what is truly at stake. During that first trip to Chihuahua, I encountered clergy and lay leaders who were not only asking questions that our own clergy in Canada were not asking, but also men and women who were proposing answers. I expected to find a disheartened Church attempting to recover from the domination of certain forms of liberation theology of previous decades, but found young leaders asking bold questions and proposing bold solutions.

The Aparecida document is a document of the Magisterium of the Church. Although it is a call to action for the Church in South America, it would be a real mistake to ignore its importance for the universal Church, and not only because the man who would become Pope Francis had a strong hand in shaping it. I believe that the insights of this document have given the Church in Latin America a six-year lead in the process of renewal that was proposed to the universal Church through the publication of *Evangelii Gaudium* (The Joy of the Gospel), the call to action after the gathering of many of the world’s bishops under Pope Benedict.

The document itself is expansive, addressing every aspect of the Church’s missionary endeavour, proposing concrete goals for various Catholic institutions towards their role in implementing the Continental Mission. It addresses the need for the Church’s mission to include a “preferential option for the poor,” to work against poverty, injustice, ecological degradation and exploitation of any kind. In spite of the scope of this document, however, the central theme dominates throughout: to remind “the faithful of this continent that by virtue of their baptism, they are called to be disciples and missionaries of Jesus Christ.” (no. 10) These words are a quote of Pope Benedict from his Inaugural Address to the bishops at the beginning of the conference the year before. The cycle is complete. They highlight a theme that goes back to the heart of the Second Vatican Council itself. They clarify that, although the tasks that the Church must take up are many, none trumps the call of the Lord to make disciples and to lead these disciples to become apostles, or missionaries. The juxtaposition of the terms “disciples” and “missionaries,” or the term “missionary disciple,” occurs 121 times in this document.

If, in magisterial documents from Paul VI to Benedict, we have witnessed a focusing of the definition of evangelisation of proclamation, conversion and personal encounter, this development is complete in the document of Aparecida. Although we find this throughout the document, there are two places I would like to focus on. The first is in section 5.4, entitled “Those Who Have Left the Church to Join Other Religious Groups.” In this section, we see the recognition of research that was carried out before the gathering by Dr. Jose Luis Perez Guadalupe, a researcher and professor at the University of Peru. This research amounted to hundreds of “exit interviews,” a mere fraction of the number of Latin American Catholics who have left the Catholic Church to join Evangelical Protestant groups. The interviewers found four reasons why the majority of Catholics left the Church; the bishops incorporated this research into the Aparecida document. They report the following:

(please see attached supplementary sheet)

We remember in our prayers

Recently deceased: Helena Szymczak (Rosary and Vespers (Evening Prayer of the Church) on Monday, 30th December at 6:00pm, Funeral Mass on Tuesday, 31st December at 11:00am), Tracilda Fernando

Anniversaries: Teresa D’Lazarus, Vitaliano Dayonot

Sick & their carers: Roy Hayman, Tracey Baynosa, Phil Hickey, Andrea Cinque, Marina Hanz, Margaret Iringan, Rodrigo Bugtai, Ron Grinter, Dawn Francis, Samantha Kolakidis, Francisca Supan, Francisca Silverio, Kevin Hickey, Kateri Byrnes, Carlito Dimar

Parish Notices

Collections Last Week—Thank you for your support!

Weekly Pledge Amount: \$1991.75 (116/250 envelopes returned)

Church Envelope: \$2435.25 **Church Loose:** \$601.75

Presbytery Envelopes: \$1361.15 **Presbytery Loose:** \$726.75

The New Tap Machine—There is a new tap machine located on the bench of the kiosk in the Narthex for those who would like to contribute to the Church via tapping. Place your card on the tap area, and please wait for the green tick and the accepted beep!

New Years Eve Dance—St Peter’s Parish Hall, 16 Mary Street, Clayton from 7:00pm to 1:00am. Tickets on sale after all the masses in the Narthex for Adults \$35.00, Children \$25.00 and a Family \$80.00! Please confirm your tables and attendance by Sunday, 29th December 2019 at 5:00pm. Call Tony Perez 0400 477 053.

Columban Calendars 2020—Discounted price for \$9.00 each from the piety stall.

Memorial Wall for the Interment of Ashes—The St Peter’s Clayton Memorial Wall is especially for parishioners who wish to have theirs or loved ones ashes interred OR theirs or loved ones names placed on a remembrance plaque. Please see the parish office for further details.

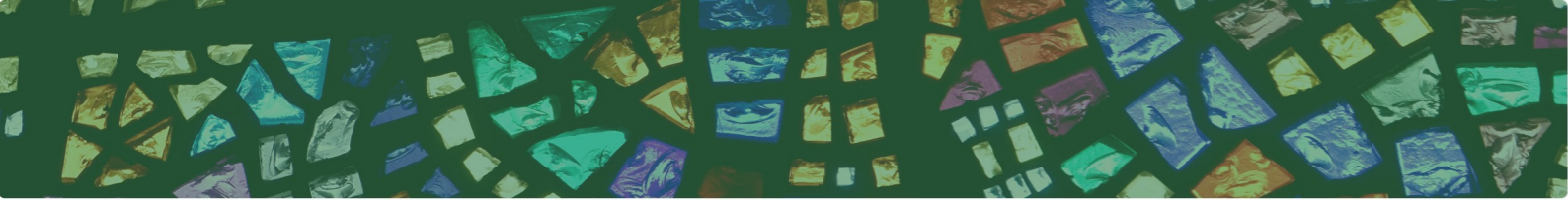


Parish Vision

Saint Peter’s Parish is a **healthy and growing faith community that brings people to Christ, forms disciples and sends them out to transform the world. Our members commit to worship, to grow, to serve, to connect and to give.**

ROSTERS FOR NEXT WEEK | 5 JANUARY 2020—SUNDAY, YEAR A

	6:00pm	8:00am	9:30am
Reader	1 Llyod De Souza	Savitri Ratnasabaphy	Brenda Hiu
Extraordinary Minister of Holy Communion	1 Mary Grech	Lester De Souza	Charlene Perez
	2 Charlie Grech	Mildred De Souza	Tone Perez
	3 N/A	N/A	Maria Paiva
Hospitality	(Team 6) Lucy Araujo		
Monash Medical Centre	N/A		
Counters	(Team 3) Mary and Charlie Grech, Elvira Coutinho		
Church Cleaners	(Team 1) Italian Community (Friday - 10/01/20)		
Linen	Arlene De Souza		



(cont... Aparecida from bulletin)

1. The faithful had never experience “a personal encounter with Jesus Christ” (that was “profound and intense”) within the Catholic Church but had in other churches. This encounter had come about due to “a kerygmatic proclamation and the personal witness of evangelisers that leads to a personal conversion and to a thorough change of Life.” (no. 226a) They had not encountered this in their experience of the Catholic Church.
2. The presence of meaningful community life where people are “accepted ... and feel valued, visible, and included in the Church.” They had not experienced this in their Catholic context, but did when they joined the other churches.
3. Biblical and doctrinal formation, not as “theoretical and cold knowledge” but something that brings about “spiritual, personal and community growth” and brings people to maturity.
4. Missionary commitment that moves Church members from the pews to go out to meet those on the periphery to bring people home to the family of God.

This is the second part of the document, which authoritatively crystallises the narrowing of the definition of evangelization that begin with the writing of *Evangelii Nuntiandi*. Section 6.2.1 proposes “five fundamental aspects in the process of forming missionary disciples,” and begins with the “Encounter with Jesus Christ” and links it directly and explicitly to the *kerygma*. It is clear that the kerygma must be distinctly heard, and goes as far as saying that “Without the kerygma, the other aspects of this process are condemned to sterility, with hearts not truly converted to the Lord.” The second “aspect” of formation is conversion that transforms our lives and leads to a decision to follow Jesus as Lord. This decision will bring a person to the sacrament of baptism or reconciliation. The third aspect of formation is discipleship. The bishops speak here of how each believer “constantly matures” in knowledge and love of Jesus the master, and “delves deeper into the mystery of his person.” Catechesis and sacraments, it is noted, are of “fundamental importance for this stage.” The remaining aspects are *Communion* and *Mission*. No surprises here. Communion is vital, meaningful community where an “encounter” with other disciples takes place. It is a place of encouragement, support and maturation. All of these aspects, if authentic, lead spontaneously to mission: the mission to proclaim Jesus to others in joy, to love and serve the needy and to build the Kingdom of God.

What is so heartbreaking about the truth of so many testimonies is that there is nothing in our Catholic theology or tradition that need hinder any of these essential elements that have resulted in such a huge exodus from the Catholic Church in Latin America. The document itself testifies to this fact:

In our pastoral experience, often sincere people who leave our church do not do so because of what “non-Catholic” groups believe, but fundamentally for what they live; not for doctrinal, but for vivential reasons; not for strictly dogmatic, but for pastoral reasons; not due to theological problems, but to methodological problems of our Church. (n.225)

The difficult reality is that these methodological deficiencies consist, no less, of the essential tasks of evangelisation, discipleship, fellowship and mission. We can have a wonderful theology of all these key aspects of Church life, but if they are not incarnated into the actual Church living, they remain abstractions. Thus the powerful call in this document for a total “pastoral conversation.”

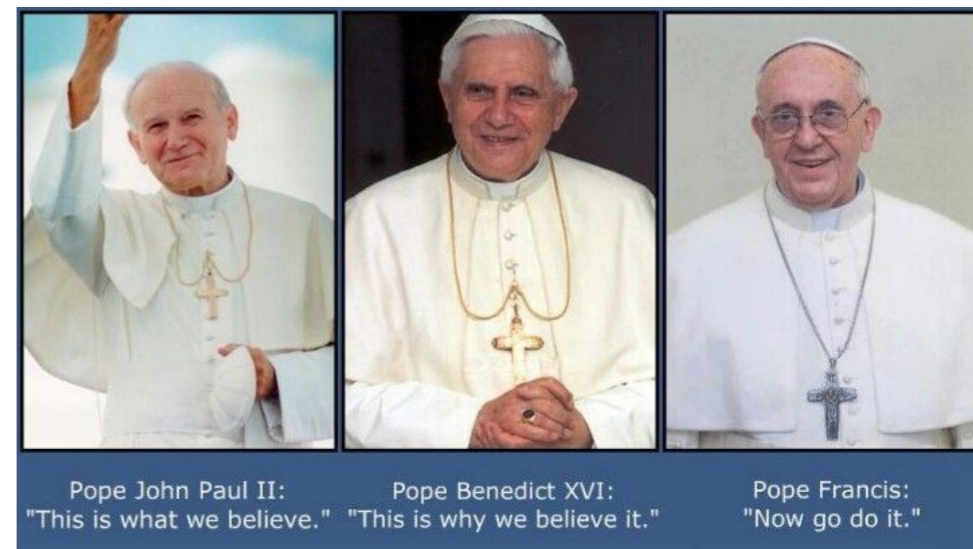
I believe that chapter 6 of the Aparecida document is its most important section, as it not only lays out a theology for the formation of “missionary disciples,” but provides a detailed outline of the necessary formation process.

Below is a schema that outlines in a linear fashion the process proposed by the Aparecida document for the formation of missionary disciples. Every stage of this process takes place within a vital and caring community of faith.



I wish I could continue to unpack the treasures found in this document. At different moments later in the book we will look at other sections of this document, but for now we must move on and look briefly at what must be one of the most down-to-earth papal documents ever written. I am speaking, of course, about *Evangelii Gaudium*. I will look at it only briefly in this chapter, as its rightful place is throughout this entire book. For anyone who is familiar with the Aparecida document, the only thing that is surprising in *Evangelii Gaudium* is its informal style. The central themes of the CELAM document appear throughout *Evangelii Gaudium*, which stresses that “In virtue of their baptism, all the members of the people of God have become missionary disciples,” and repeats this iconic term throughout the text. The Aparecida document and related texts, such as Pope Benedict’s opening address at the conference, are referred to eighteen times in the exhortation, and the central call for pastoral conversion in the Latin American church is explicitly applied to the Universal Church: “we need to move ‘from a pastoral ministry of mere conservation to a decidedly missionary pastoral ministry.’” (EG, no. 15)

It is clear that in the 50 years since the Second Vatican Council, we have slowly unpacked and laid out the true innovation of the Council. It was not about liturgical language or postures. It was not about Church governance, the decentralisation of authority or empowering the laity to exercise liturgical ministries. It was about recalling the Church’s deepest identity. From the Council fathers and the three popes who were part of those historic days—Paul VI, John Paul II and Benedict XVI—to Bergoglio, our Francis, who calls us to rebuild his house today, all have played an essential role in pointing out what lies ahead for us. In the days following the election of Pope Francis, I found an image on the Internet that showed Saint John Paul, Benedict and Francis, with a caption for each under the photograph.



Under John Paul were the words “This is what we believe.” Under Benedict, the ever-ready German systematic theologian, were the words “This is why we believe it.” And under Francis, the one who calls us to rebuild, was the command “Now go do it.”

Rev. Fr James Mallon