



St Brendan's & St Mary's Parishes are child safe communities. We promote the safety, wellbeing and inclusion of all and a zero tolerance to child abuse.

Dedication of the Lateran Basilica

9 November 2025

First Reading Ez 47:1-2, 8-9, 12

I see water flowing from the temple and all who were touched by it were saved.

The angel brought me to the entrance of the Temple, where a stream came out from under the Temple threshold and flowed eastwards, since the Temple faced east. The water flowed from under the right side of the Temple, south of the altar. He took me out by the north gate and led me right round outside as far as the outer east gate where the water flowed out on the right-hand side. The man went to the east holding his measuring line and measured off a thousand cubits; he then made me wade across the stream; the water reached my ankles. He measured off another thousand and made me wade across the stream again; the water reached my knees. He measured off another thousand and made me wade across again; the water reached my waist. He measured off another thousand; it was now a river which I could not cross; the stream had swollen and was now deep water, a river impossible to cross. He then said, 'Do you see, son of man?' He took me further, then brought me back to the bank of the river. When I got back, there were many trees on each bank of the river. He said, 'This water flows east down to the Arabah and to the sea; and flowing into the sea it makes its waters wholesome. Wherever the river flows, all living creatures teeming in it will live. Fish will be very plentiful, for wherever the water goes it brings health, and life teems wherever the river flows. Along the river, on either bank, will grow every kind of fruit tree with leaves that never wither and fruit that never fails; they will bear new fruit every month, because this water comes from the sanctuary. And their fruit will be good to eat and the leaves medicinal.'

Responsorial Psalm

Ps 45:2-3. 5-6. 8-9. R. v.5

(R.) The waters of the river gladden the city of God.

1. God is for us a refuge and strength,
a helper close at hand, in time of distress:
so we shall not fear though the earth should
rock,
though the mountains fall into the depths of
the sea. (R.)
2. The waters of a river give joy to God's city,
the holy place where the Most High dwells.
God is within, it cannot be shaken;
God will help it at the dawning of the day. (R.)
3. The Lord of hosts is with us:
the God of Jacob is our stronghold.
Come, consider the works of the Lord,
the redoubtable deeds he has done on the
earth. (R.)

Second Reading 1 Cor 3:9-11, 16-17

You are the temple of God.

You are God's building. By the grace God gave me, I succeeded as an architect and laid the foundations, on which someone else is doing the building. Everyone doing the building must work carefully. For the foundation, nobody can lay any other than the one which has already been laid, that is Jesus Christ.

Didn't you realise that you were God's temple and that the Spirit of God was living among you? If anybody should destroy the temple of God, God will destroy him, because the temple of God is sacred; and you are that temple.

Gospel Acclamation 2 Chr 7:16

Alleluia, alleluia!

*I have chosen and sanctified this house,
says the Lord,
that my name may remain in it for all time.
Alleluia!*

Gospel Jn 2:13-22

He spoke about the temple of his own body.

Just before the Jewish Passover Jesus went up to Jerusalem, and in the Temple he found people selling cattle and sheep and pigeons, and the money changers sitting at their counters there. Making a whip out of some cord, he drove them all out of the Temple, cattle and sheep as well, scattered the money changers' coins, knocked their tables over and said to the pigeon-sellers, 'Take all this out of here and stop turning my Father's house into a market'. Then his disciples remembered the words of scripture: Zeal for your house will devour me. The Jews intervened and said, 'What sign can you show us to justify what you have done?' Jesus answered, 'Destroy this sanctuary, and in three days I will raise it up'. The Jews replied, 'It has taken forty-six years to build this sanctuary: are you going to raise it up in three days?' But he was speaking of the sanctuary that was his body, and when Jesus rose from the dead, his disciples remembered that he had said this, and they believed the scripture and the words he had said.

The Children's book
"Our Home is God's Home"
is now available in the
Piety Store for \$5 each



Men's Group

Saturday, November 15 at 7.30 am

Meet at St Brendan's carpark at 7.00 am
before travelling together to
St John's Parish, Numurkah.

Everyone is welcome!



Praise and Worship

Join us every second
Friday of the month for
an evening of praise and
worship, including:



Friday, November 14

7.00 pm – 8.00 pm

St Brendan's Catholic Church

All are welcome!

Reflection by Greg Sunter

A theme that runs throughout the gospel of John is that Jesus seeks to break down the institutions of the Jewish Temple and the gospel writer presents Jesus as the fulfilment and replacement of the Temple. This theology actually harkens back to an earlier Jewish tradition, evident in the scriptures of the Old Testament, where the community itself is described as a 'holy building' or 'temple'. This image may have arisen from the fact that for so long the Israelites had no 'home' and they believed that God travelled with them wherever they went. Furthermore, once they did construct a Temple in Jerusalem in the 10th Century BCE, it was destroyed at the time the Jews were taken into exile in Babylon (587 BCE) and rebuilt later in the 6th Century BCE. So, for many years, the Jewish people were familiar with the idea that the travelling community itself constituted the 'holy place' where God was present.

The gospel of John was written 20 to 30 years after the destruction of the Second Temple by the Romans in the year 70 CE. For both the Jewish community and the early Christian community, the destruction of the Temple challenged the theology and the religious practice that had been centred around the Temple for the best part of 600 years. They had to think about a different way in which God was present in their midst. In the gospel of John, Jesus is presented as the one who fulfils and replaces the Temple tradition. Today's gospel, featuring Jesus 'cleansing' the Temple and making reference to the sanctuary being destroyed and raised up again in three days, is a crucial element of the gospel writer's development of this theme.

ST BRENDAN'S PARISH

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Website: catholicparish.app/shepparton

Facebook: [sheppartonicatholic](https://www.facebook.com/sheppartonicatholic)

Parish Administrator: Fr Ronald N. Masilang, RCJ

Assistant Priests:

Fr Adi Indra

Fr Ruel Desamparado, RCJ

Fr Addin Doe, RCJ

Office Manager: Diane Teitzel

Pastoral Associate: Anthony Kilmartin

Sacramental Coordinator: Jess Doyle

Administration Support: Laura Thompson

Youth Worker: Emma Christy

Housekeeper: Louise Tumua-Malolo

Maintenance Officer/Gardener: Gavin Doherty

Visiting Psychologist: Estela Hutchings

Safeguarding Officer: Kathy Hunt Ph: 5821 2633

Office Hours: Mon to Fri 9am - 2pm

Weekend Mass Times

Saturday Vigil 6pm

Sunday 8am & 11am



Syro Malabar Rite: Wednesday 6.00pm,

Saturday 8.30am & Sunday 5.30pm

St Mary's Dookie, Sunday 10 am

Weekday Mass Times

Tuesday to Friday 9.15am

Reconciliation

Saturday 9.45am to 10.30am (in the Church)

Rosary— The Rosary is prayed in the Marian Chapel after weekday Masses and after the 8am Mass on Sunday.

Holy Hour with Adoration of the Blessed

Sacrament: Thursdays 7pm to 8pm and

Fridays 4.45pm - 5.45pm

ACKNOWLEDGEMENT OF COUNTRY

We turn our hearts and minds to the people of the Yorta Yorta nation, who have occupied this country for thousands of years.

We pay respects to their Elders, past, present and emerging, and commit to walking alongside Aboriginal Australians in truth and justice.

Readers & Commentators Nov 15 & 16, 2025

6pm	Damien Sullivan	Anthony Kilmartin
8am	Berni Sullivan	David Keenan
11am	John Pilkington	Michael Frizzell

Recently Deceased: Charlie (Carmel) Restall

Anniversaries: Margaret Shannon, Luke De Lai, Marie Wardle

Feast of Christ the King Flag Procession

On **Saturday, November 22** and **Sunday, November 23**, we will celebrate the Feast of Christ the King with our traditional flag procession at all Masses.

If you would like to carry a flag representing your country, the country of your ancestors, or a country with special meaning to you, please see the volunteer with a clipboard in the Narthex before and after Mass.



We are also looking for people to read a Prayer of the Faithful in their first language.

If you can help, please call or text Kathy Hunt on 0416 058 431.

Melbourne Cup Thank You

Thank you to everyone who supported our Melbourne Cup Sweep Fundraiser — we raised a total profit of **\$3,130**

Congratulations to all our winners:

1st Place — Moya Turnbull (\$300)

2nd Place — Hamish Dobson (\$125)

3rd Place — Denise Howley (\$50)

Last Place — Marg Preston (\$25)



A special thank you to **Carmel Ash, Pat Cummins and John Howley** for all their time and effort in organising the sweep.

Remembrance Mass Rescheduled

We apologise for the cancellation of the Remembrance Mass on Thursday, November 6 due to the power outage and thank you for your understanding.

The Mass has been rescheduled for Thursday, November 27 at 7.30 pm.

Please note: Adoration on Thursday, November 27 has now been cancelled.

Again, we apologise for any inconvenience caused.

NOVEMBER MASSES

The month of November is annually dedicated to praying for and remembering our dearly beloved departed loved ones. Our faith professes that we believe in "the communion of saints, the forgiveness of sins, and the resurrection of the body".

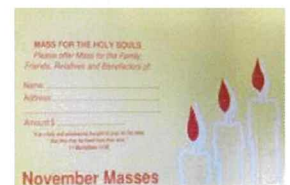
This hope-filled faith, founded on Christ's promise, assures us that even death cannot separate us from our loved ones who have gone ahead of us. We, therefore, invite you to join us in honouring our dearly departed family members and friends by writing their names on "dedicated envelopes" which you can find on the doorways of the church. These envelopes, then, will be placed on a designated basket before the altar, where Masses will be offered for the eternal repose of their souls throughout the month of November 2025. These envelopes will be blessed with holy water after a "Prayer for the Departed" is said by the priest. Please note that the public announcements of the names of the departed written on the envelopes is not necessary for the efficacy of our prayers.

Furthermore, we encouraged you to place a donation of your discretion inside the said envelopes as we offer mass for your intentions. The proceeds of these November envelopes will go to the Rogationist Mission in Pasay, Philippines for the construction of a training and formation centre for the poor children, the youth and the parents living in the slums.

On other special occasions during the month of November, such as death anniversaries, birthdays, etc., we will still accept separate mass intentions which could be mentioned in our parish bulletin or Prayers of the Faithful.

As one community of believers, let us come together in honouring and praying for our departed loved ones:

"Eternal rest grant unto them, O Lord, and let Your perpetual light shine upon them. May they rest in peace. Amen."



Tap n Go – October



Thank you to everyone who contributed to our Tap n Go for the month of October! We raised a total of **\$1,449**

New Appointment - Safety, Risk & Compliance Officer

Andrew Johnson has joined the Catholic Diocese of Sandhurst as our new Safety, Risk & Compliance Officer.

In this role, Andrew will lead the ongoing development and implementation of our safety, risk, and compliance frameworks across the Diocese, supporting our commitment to providing safe, responsible, and transparent workplaces and ministry environments. He will be working closely with parishes, agencies, and the diocesan office to embed consistent practices and strengthen our organisational culture of care and accountability.



Greg Westbrook

Acting Business Manager | General Counsel
Catholic Diocese of Sandhurst

PLEASE DO NOT PARK HERE FOR SCHOOL DROP OFF AND PICK UP.

We have placed a **yellow sign** at the entrance to our carpark. For **safety and precaution**, this area is **not a designated** pick-up or drop-off point for schools.

Thank you for your understanding!



Coming Soon

VOICE FOR SILENT PEOPLE FUNDRAISER FOR ORPHANED CHILDREN IN D.R. CONGO

Saturday, November 22 at 6pm Mass
Sunday November 23 at 8am and 11am Masses

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St Brendan's Earthcare meets on the **third Sunday of every month** from **5.00 pm to 6.00 pm** in the **Pastoral Centre (MPJC)**. **Everyone is welcome** to join us.

Charismatic Prayer Group
Join us on **Wednesday, November 12** at **1.30 pm** in the **Mary MacKillop Room** at the **St Brendan's Parish Office**. **All are welcome!**

MY FATHER'S HOUSE

Let's reflect and learn.

“The Passover (*pascha*) of the Jews was at hand” (v. 13a). Exodus 12:1 – 13:16 tells the story of the first Passover. When Pharaoh refused to allow the Israelites to leave Egypt, the Egyptians became subject to ten plagues, the last being the death of the firstborn in each home. God ordered all Israelite families to slay a lamb and smear the blood of the lamb on the two doorposts and the lintel of their houses so that the death angel would see the blood, pass over their homes, and spare their firstborn. God also ordered Israel to commemorate this salvation event by observing Passover each year.

“and Jesus went up to Jerusalem” (v. 13b). The word “Jerusalem” carries an ominous quality, because Jerusalem is the seat of opposition to Jesus, and they will kill him in Jerusalem. Passover is the holiest of the pilgrimage feasts to which Jews come to make sacrifices at the temple. People go “up to Jerusalem” in two senses: First, Jerusalem is on a mountain, so they literally go up to get there. Second, Jerusalem is the holy city, so a pilgrim would have a sense of going up into the presence of God.

“He found in the temple (*hierou*) those who sold oxen, sheep, and doves” (v. 14a). Such commerce is necessary, because people coming from afar cannot bring their own animals. Only first-rate, unblemished animals are acceptable for sacrifice, and it would be difficult to maintain an animal in perfect condition even on a journey from nearby Galilee—impossible for those coming from Rome or Egypt or other faraway places.

“and the changers of money sitting” (v. 14b). A money exchange is also required, because travelers bring coins from many nations and the Mishnah specifies that Tyrian coins (coins from the Phoenician city Tyre) be used for the temple tax (the Romans would not allow Jews to mint their own coins). A number of scholars say that Roman coins were unsuitable because they bore images of Caesar and inscriptions regarding his deity.

“He made a whip of cords, and threw (*exebalen*) all out of the temple (*hierou*), both the sheep and the oxen” (v. 15a). Making a whip of cords, Jesus drives out (*exebalen*) the large animals from the temple. We most frequently encounter this word, *exebalen*, in connection with exorcisms, where Jesus drives out demons. With over a hundred thousand pilgrims in the city to make their sacrifices at the temple, it seems likely that there would be dozens, probably hundreds, of sheep and cattle – although poor people, of whom there would be many, were allowed to sacrifice doves, which were less costly.

“and he poured out the changers’ money, and overthrew their tables” (v. 15b). Just imagine the fury of the money changers as they scramble to recover their coins—trying to keep customers and the other money changers from grabbing them. “To those who sold the doves, he said, **“Take these things out of here! Don’t make my Father’s house (*ton oikon tou patros mou*) a marketplace!”** (*oikon emporiou*) (v. 16). In the Synoptics, Jesus criticizes the vendors for making the temple into a den of thieves, suggesting that the problem is their unethical business practices. In the Gospel of John, however, Jesus criticizes not their ethical behavior but their very presence in “my Father’s house.” He commands, **“Don’t make my Father’s house (*ton oikon tou patros mou*—the house of my Father) a marketplace”** (*oikon emporiou*—a house of commerce). The Greek word for temple is *hieron*. The Greek word for house is *oikos*. The *hieron* (temple) has become an *oikos* (house).

“What sign do you show us, seeing that you do these things?” (v. 18b). Jesus has just worked the “beginning of his signs...in Cana of Galilee, and revealed his glory” (2:11), but these Jewish authorities either are unaware of that or choose to ignore it.

“Destroy this temple, and in three days I will raise it up” (v. 19). On the surface, it appears that Jesus is challenging these Jewish leaders to destroy the Herodian temple and offering to rebuild it in three days – which is how they understand him. In this Gospel, it is typical that Jesus’ adversaries, and even his disciples, misunderstand him in this way. These Jews, of course, could never bring themselves to accept this challenge – to destroy the great building as a way of testing Jesus to see how he might replace it in three days. The temple is the holy place where God dwells, and they could hardly imagine anyone destroying it (although the Romans will do so in 70 A.D.). But, of course, at the second level of meaning, Jesus is alluding to his death and resurrection. It is his body that is the temple marked for destruction. Even Jesus’ own disciples will remain clueless about this second level of meaning until after the resurrection. At that point, they will remember that he said this (v. 22).

Prayer of the Heart

*Loving Father, may our worship of you
at your holy temple, the Church,
lead us to encounter and see you in every believer
who are the living temples of the Holy Spirit.
This we ask through Christ our Lord. Amen. – FRM*



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Along the track

Alone or with Others?

Some years ago I was a visitor at a country parish church for Sunday eucharist. I was early so, after being greeted very warmly in the foyer, I went into the almost empty church. Over the next ten to fifteen minutes, the noise outside grew and grew, and I wondered what on earth was happening. Just people gathering for the usual Sunday celebration, meeting up, sharing their week, telling stories just as people do when they get together. Sound familiar in your parish? When the music started and the gathering hymn began, people did just that – they continued the gathering but this time inside. The priest was out there with them and he came in with them. The atmosphere was welcoming and joyful. People wanted to be there, they wanted to be together. The priest prays later in our gathering that my sacrifice and yours may be acceptable.... We are in this together!

The celebration of the eucharist is a multi-layered event. Christ is present in a number of ways during the celebration, not just in the transformed bread and wine, Christ is present in the person of the priest who leads the celebration of Mass, Christ is present in the readings from Scripture proclaimed at Mass. As the Decree on the Liturgy says: When the Scripture is proclaimed at Mass it is the Lord who speaks to us....

It is often surprising for many people that Christ is present too in the group of people who gather to offer the Mass.

Not only did Jesus promise to be with his followers whenever they gathered in his name, but the people who gather at Mass are members of the Church, the Body of Christ, his continuing presence in the world. Christ is present in this community that gathers to celebrate together for all sorts of reasons, for those who are full of faith, for those who are struggling and seeking answers, for those who have been wounded, those who need companionship and community. So how do we welcome them, this community that has come together in the name of faith, this community that comes together where Jesus is present with them and in them.

As we gather as the Body of Christ, does anyone ask, how are you today? We are real people, people of faith, the people of God, we bring our lives, not just our presence. In the opening words of The Church in the Modern World:

The joys and the hopes, the griefs and the anxieties of the men (sic) of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ.

Indeed, nothing genuinely human fails to raise an echo in their hearts.

We gather with our joys and hopes, griefs and anxieties – we don't leave them at the door. Do we ever think about what these others we gather with are bringing today, what joys, hopes, sadnesses, what worries are you bringing today? What are you celebrating? How do we make them feel welcome, accepted, how do we make them feel that we are glad that they are here with us? Many churches ask us to acknowledge those around us, especially if we have not done that on the way in.

The first thing we are told as we gather as this community of the followers of Christ that we are sinful. We know that already. It may be one of the reasons we have come. So perhaps it might be worth starting by reminding us that we are welcome here, reminded of the goodness of God, that we are loved, that the grace of God fills us with great potential, that we are glad that we have all gathered today, that God wants us to be here.

Joyce Rupp, author of the book *Jesus, Companion in My Suffering: Reflections for the Lenten Journey* in a recent interview said: *Quite frankly, I'm tired of being reminded at the opening of every Eucharistic liturgy that I am sinful. That's a given. What I, and others in the pews, really need to be reminded of is how much goodness (God-ness) there is in us, our potential to be superb human beings.*

What if we focussed on the free gift of God's grace and goodness, what if we focussed on the fact that God is with us and has made us gifted, talented. What if we changed the greeting at the start of Mass to: *"The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit are with all of you"*. Perhaps simply changing that might be a reminder that the goodness of God is alive within us and in this community gathered here today, because the people who gather at Mass are members of the Church, the Body of Christ, Christ's continuing presence in the world. That is a big responsibility. To do that we need the inspiration of Jesus and the inspiration of the Spirit of God but also the companionship and inspiration of one another.

Regards
Jim Quillinan

Email: jquillinan@dcsi.net.au

Children's Liturgy of the Word

Dedication of the Lateran Basilica

9 November 2025 - Year C

"Today salvation has come to this house."

Something to Think About

Have you ever felt left out of a game? Have you ever wanted to go somewhere or see someone, but you were too small? As today's story tells us, we are never too small for Jesus to see us or welcome us in.

The Story

This is the story of a man who is keen to see Jesus but he can't. Why not? Firstly because he is too short to see over the crowds and secondly because no one would make room for him. He is a tax-collector, and because of that, nobody liked him. Zacchaeus is determined to see Jesus so, like a little child, he climbs a tree. Not a very dignified action for a wealthy man. Yet so great was his desire to see Jesus that he was willing to go to this extreme. His actions are rewarded as Jesus not only stops but also invites himself to eat with Zacchaeus. Zacchaeus has a change of heart and promises to give half of what he owns to the poor and pay back four times what he may have stolen from others.

Being with Jesus changed Zacchaeus and brought out the goodness in him.

The Scriptures

A reading from the holy Gospel according to Luke (19: 1–10)

Jesus was going through Jericho,
where a man named Zacchaeus lived.
He was in charge of collecting taxes and was very rich.
Jesus was heading his way,
and Zacchaeus wanted to see what he was like.
But Zacchaeus was a short man and could not see over the crowd.
So he ran ahead and climbed up into a sycamore tree.
When Jesus got there, he looked up and said,
"Zacchaeus, hurry down!
I want to stay with you today."
Zacchaeus hurried down and gladly welcomed Jesus.
Everyone who saw this started grumbling,
"This man Zacchaeus is a sinner!
And Jesus is going home to eat with him."
Later that day Zacchaeus stood up and said to the Lord,
"I will give half of my property to the poor.
And I will now pay back four times as much
to everyone I have ever cheated."
Jesus said to Zacchaeus,
"Today you and your family have been saved,
because you are a true son of Abraham.
The Son of Man came to look for and to save
people who are lost."

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

Group Discussion

Jesus knew that Zacchaeus had some goodness in him, and he reached out to that inner goodness. How ready are we to look for the goodness in others even though it may not be at all obvious? Can you think of someone you might have said bad things about instead of looking for the good in them? Zacchaeus was brave in taking action to see Jesus. If Jesus were to visit your neighbourhood today - to what lengths would you go to see him?

The simple message is that Jesus wants us to love and accept all people even those who may seem different from us.

Praying For Others

Leader: Let us pray now for the leaders of our Church, our world, for those in our community and for our own needs.

Reader 1: We pray for generous leaders who consider the needs of all people. Lord hear us.

All: Lord hear our prayer.

Reader 2: We pray for people who feel excluded and unloved. Lord hear us.

All: Lord hear our prayer.

Reader 3: We pray for people who are misunderstood. Lord hear us.

All: Lord hear our prayer.

Reader 4: We pray that our faith in God will grow strong. Lord hear us.

All: Lord hear our prayer.

Reader 5: We pray that we will live our lives with joy and energy. Lord hear us.

All: Lord hear our prayer.

Reader 6: We pray for our own needs. Lord, hear us. *(Invite the children to pray for their own special intentions).* Lord hear us.

All: Lord hear our prayer.

Leader: Loving God, listen to the prayers we make in the name of Jesus.

All: Amen.

Prayer



Dear Jesus,
Help us to keep our eyes on you like
Zacchaeus did.
Teach us to be open to the ways
you encourage us to grow in love.
Amen.

Video (optional)

Click to watch the video: [God's Story: Zacchaeus](#)



Group Activity (optional)

A GIFT FOR SOMEONE TO CELEBRATE THEIR GOODNESS

You will need: two pieces of sticky contact paper in the same size and shape, a frame/border for the contact paper cut from a sheet of card, objects from a nature walk (flowers and leaves).

1. Go on a nature walk and collect flowers and leaves for your suncatcher.
2. Peel the paper backing off one of the pieces of sticky contact paper, then apply the border and stick down.
3. Stick flowers and leaves onto the sticky contact paper, inside the border.
4. Apply the other piece of contact over the top, sticky side down, to seal everything in.
5. Affix your suncatcher to a bright window or hang it in a tree.





A bishop wearing his mitre and holding his crozier

**THE BISHOP IS OUR
LEADER. HE LOOKS
AFTER US LIKE A
SHEPHERD WHO
CARES FOR HIS
SHEEP...**

A BISHOP QUIZ

A bishop wears a pointy hat called a

He carries a staff with a curly top called a

His church is called a

The bishop of Rome is called the

The bishop, our leader, makes us one

CHOOSE THE RIGHT ANSWER AND COPY IT ABOVE:

mitre cathedral family pope crozier