

Solemnity of Our Lord Jesus Christ, King of the Universe – Year A 22 Nov 2026

Welcome to our parish!

PRIESTS

Parish Priest
Fr Renante Sentillas MI
Asst Priest & RPAH Chaplain
Fr Ruben Mandin MI
Asst Priest & RPAH Chaplain
Fr Michael Gimena MI

PARISH OFFICE

Mon, Wed, Fri 10AM - 4PM
2 Missenden Rd, Camperdown
(02) 9557 1181
stjocamper@gmail.com
stjosephscamperdown.org.au
fb.com/StJosephCamperdown
@StJosephsCamperdown

SCHEDULE OF MASS

Weekend Mass

Saturday	8am, 6pm (Vigil)
Sunday	9:30am, 11am, 6pm

Weekday Mass

Mon - Fri	8am, 8pm

SPECIAL MASSES

1st Fridays
7pm Adoration & **8pm** Mass for the Sick and Carers of the Sick

4th Fridays
7pm Adoration & **8pm** Mass for Vocations

Eucharistic Adoration

Mon - Fri	7:00 PM - 8:00 PM Reconciliation available

Reconciliation

Sat & Sun	5:15 PM - 5:45 PM
Mon - Fri	7:00 PM - 7:45 PM

Anointing of the Sick
For **emergency anointing requests** in RPA Hospital, please contact the Catholic priest via the RPAH Switchboard 02 9515 6111

Baptism, Confirmation / RCIA, Wedding & Funeral
Please enquire via our parish office at **stjocamper@gmail.com**.

Baptism are usually scheduled Sunday 12:30pm; Baptismal instructions to be arranged with parents before baptism.
Weddings require six (6) months notice.

There was a time when the Feast of Christ the King focused on the world-embracing sovereignty of Christ, which nations of the world – more realistically, 'Catholic countries' – were called on to acknowledge publicly.

Nowadays the emphasis on the feast lies on the way in which he progressed to that sovereignty-through the 'service' involved in his suffering and death – and also on the truth that his 'rule' is exercised primarily in a 'shepherding' mode, where caring for the most vulnerable and marginalised is paramount.

Unifying the **First** (Ezekiel 34:11-12, 15-17) and final **(Gospel)** readings is this sense of a shepherd tending his sheep and, in particular, separating them from similar animals, such as goats, that require less care.

GOD AS SHEPHERD

In the context of Israel's return from Exile, the prophet condemns 'the shepherds' (rulers) that have had authority over the people in recent times and insists that the shepherding role will be taken over directly by God. The phrase that the Jerusalem Bible reads as 'I shall watch over the fat and the healthy', is more accurately (according to the Hebrew original) read as 'I will destroy ...', as in the NRSV. The negative sense proceeds from the consideration that sheep (Israelites) who have waxed strong and healthy in this time of distress (the Exile) have done so at the expense of their weaker fellows. Hence the concluding comment, 'I shall shepherd them with justice' (Jerusalem Bible: 'I shall be a true shepherd to them': NRSV: 'I shall feed them with justice').

This sense of justice leads well into the account of the final judgment that forms the **Gospel** (Matt 25:31-46). Though frequently referred to as a 'parable', it is more in the nature of an extended image, unfolding the motif of a shepherd's separation of sheep from goats to evoke what will happen at the last judgment. It is appropriately chosen for today's feast in the sense that the central figure is both 'shepherd' and 'king'. Or, rather, we can say the image of the king here picks up the 'shepherd-king' features of the biblical presentation of kingship in Israel, going back, of course, to David himself and reinforced by prophetic expectations, such as that found in Ezekiel 34 (esp. vv 23-24).

ACCOUNTABILITY

In Matthew's Gospel the image has been applied to the tradition about Jesus returning as Son of Man to judge the world (cf. 24:24-27). The parable forms the third and last of the three parables that deal with how the community should live in the time of waiting for this event – now stretching out beyond early expectation. As with the former two parables, the focus is not so much on the judgment itself as about on how one should behave during this time in view of the accountability that will be required.

Matthew, along with virtually all other writers of the New Testament, presupposes the eschatological scenario current in apocalyptic Judaism of his time. Central to this was a scene of judgment with only two possible outcomes: entrance into eternal life with God or departure 'to the eternal fire prepared for the devil and his angels'. In the past, the Christian tradition, especially in art, has taken this imagery literally. Today, theology recognises that the stern note of accountability expressed here symbolically needs to find more pastorally appropriate expression. We have to ask what image of God is being projected when such details of the Gospel text are read out without comment or nuance.

CARE AND COMPASSION

What the scene wishes to communicate with great seriousness is that the final outcome of one's existence is irreversibly determined by the attitude one takes towards fellow human beings here and now.

Nothing is said about correctness of faith, or the need to be free from or have obtained forgiveness for all kinds of sin. The sole determinant is whether one has acted with active care and compassion for other people in various situations of need-what Jesus elsewhere in the Gospel (23:23) describes as 'the weightier matters of the law': 'justice, mercy and faith'.

Here the 'greatest commandment of the law' – the twin love of God and of one's neighbour (22:36-40) – and the Matthean sense of 'Immanuel' ('God with us': 1:17; 18:20; 28:20) receives most radical extension. Jesus 'Immanuel' so identifies with even 'the least' of his 'brothers and sisters' that effective compassion shown or not shown to them is shown or not shown to him. There is no need to wait for the Son of Man to come in judgment; every time one encounters a fellow human being in need one already stands before the Judge and King.

The **Second Reading**, from 1 Cor 15:20-26, 28, evokes the apocalyptic picture of Christ's final triumph from another angle: Christ will have completed his messianic task only when victory over the 'last enemy', death, is complete.

Commentary by Fr Brendan Byrne, SJ, FAHA. Fr Brendan taught New Testament at Jesuit Theological College, Parkville, Vic., for almost forty years. He is now Emeritus Professor at the University of Divinity (Melbourne). His commentaries on the Gospels can be found at Pauline Books and Media.

Readings

ENTRANCE ANTIPHON

How worthy is the Lamb who was slain, to receive power and divinity, and wisdom and strength and honour. To him belong glory and power for ever and ever.

FIRST READING **EZEKIEL 34:11-12, 15-17**

The Lord says this: I am going to look after my flock myself and keep all of it in view. As a shepherd keeps all his flock in view when he stands up in the middle of his scattered sheep, so shall I keep my sheep in view. I shall rescue them from wherever they have been scattered during the mist and darkness. I myself will pasture my sheep, I myself will show them where to rest – it is the Lord who speaks. I shall look for the lost one, bring back the stray, bandage the wounded and make the weak strong. I shall watch over the fat and healthy. I shall be a true shepherd to them. As for you, my sheep, the Lord says this: I will judge between sheep and sheep, between rams and he-goats.

RESPONSORIAL PSALM

The Lord is my shepherd; there is nothing I shall want.

The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose **R**

Near restful waters he leads me, to revive my drooping spirit. He guides me along the right path; he is true to his name **R**

You have prepared a banquet for me in the sight of my foes. My head you have anointed with oil; my cup is overflowing **R**

Surely goodness and kindness shall follow me all the days of my life. In the Lord's own house shall I dwell for ever and ever **R**

SECOND READING **1 CORINTHIANS 15:20-26, 28**

But Christ has in fact been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death. And when everything is subjected to him, then the Son himself will be subjected in his turn to the One who subjected all things to him, so that God may be all in all.





fra Angelico (ca. 1400-1455). Last Judgement

GOSPEL ACCLAMATION

Alleluia, alleluia! Blessings on him who comes in the name of the Lord! Blessing on the coming kingdom of our father David! Alleluia!

GOSPEL **MATTHEW 25:31-46**

Jesus said to his disciples: 'When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on the throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand, "Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me." Then the virtuous will say to him in reply, "Lord, when did we see you hungry and feed you; or thirsty and give you a drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?" And the King will answer, "I tell you solemnly, in so far as you did this to of the least of these brothers of mine, you did it to me". Next he will say to those on his left hand, "Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me." Then it will be their turn to ask, "Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?" Then he will answer, "I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me". And they will go away to eternal punishment, and the virtuous to eternal life.'

COMMUNION ANTIPHON

The Lord will reign for ever and will give his people the gift of peace.

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Prayer Intentions

Please pray for: Good Health & Recovery of Anna Power.

WHAT'S ON IN OUR PARISH

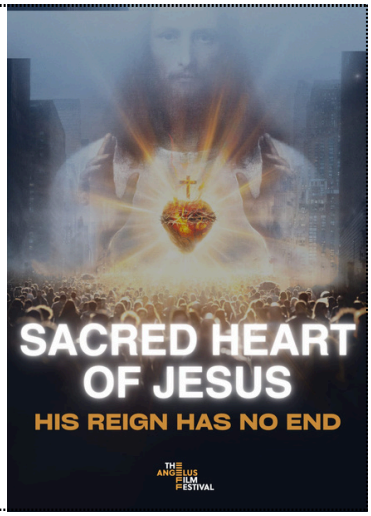
Sacred Heart of Jesus: His Reign Has No End

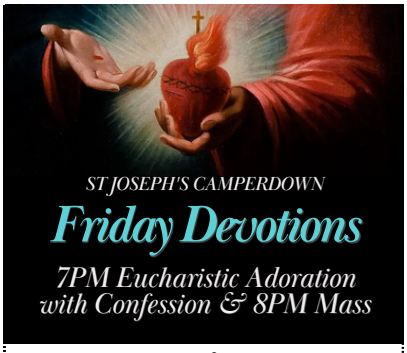
Join us for a movie night! Discover the inspiring story of St Margaret Mary Alacoque and the revelations of Jesus' Sacred Heart. A moving docu-drama celebrating His endless love, mercy and transforming power.

Location: St Joseph's Camperdown, Parish Hall
Date: Saturday 28th November
Time: After the 6pm Vigil Mass
Fees: FREE!

Please **RSVP** by 26 Nov 2026
via the QR Code or by visiting
forms.gle/Qq9YVjeeEnDRPpP99

RSVP HERE





1st Friday
for the Sick & Healthcare Workers;
Sacred Heart of Jesus

4th Friday for Vocations







PILGRIM MARY & HER HOLY ROSARY

HOME VISITATION

The statue of our Blessed Mother is on a pilgrimage to our parishioners' homes **each week**. To join, please contact the parish office or approach the members of the Legion of Mary who assist on Sunday/Vigil Masses.



Come for some fellowship over a cuppa

PARISH MORNING TEA



Every 2nd Sunday after 9:30am Mass

You're welcome to bring a plate to share!

SCHEDULE OF READERS & COLLECTORS

Week	Mass Times	Commentator & 1st Reader	2nd Reader & Prayers of the Faithful	Collectors * the 1st & 2nd readers
This Sunday 21 - 22 Nov	Vigil **6 PM** **9:30 AM** **11 AM** **6 PM**	**Diana V** **Tanya** **Cynthia C** **Poie**	**Angela C** **Gordon** **Chris W** **Beng**	**Acu, Santa Maria, Francisco** * *
Next Sunday 28 - 29 Nov	Vigil **6 PM** **9:30 AM** **11 AM** **6 PM**	**Corazon F** **Tanya** **Lisa C** **Raymond**	**Francisco T** **Gordon** **Anna T** **Amy M**	**Acu, Santa Maria, Francisco** * *

Daily Mass	Mon	Tue	Wed	Thu	Fri	Sat (8am)
Morning	Gary	Etchie	Amy	Doris	Ricky	Gemma
Evening	Cora	Marissa	Cora	Jimmy	Josie	-

Thank you very much for your generosity in volunteering as mass readers and collectors in our beloved parish. **Anyone wanting to volunteer, please ring or text Angeline 0431 718 137. God bless.**

PARISH CHOIR

	ORGANIST / PIANIST | CONDUCTOR
Saturday 6 PM Vigil Mass **St Camillus & Ave Maria Choir**	Fr Ruben, Dennis, Jack
Sunday 9:30 AM Mass **Sunday Morning Choir**	Allen, Jack | Jayda, Yani
Sunday 11 AM Mass **Chinese Community**	Louise | Dr Peter, Elsa
Sunday 6 PM Mass **St Joseph's Sunday Evening Choir**	Teresa

Have you got the heart to volunteer in the music ministry?

Come and join our parish choir! You can contribute in singing, playing an instrument, or operating the slides.
We would love for you to join -- beginner or not!

To join, please approach one of our choir members before/after mass or email our parish office at stjocamper@gmail.com.





RPAH CATHOLIC CHAPLAINCY

Seeking solace during illness or hospitalisation at RPA Hospital? Our Catholic Chaplaincy offers comforting visits, pastoral care, and sacraments. For **emergency visit requests**, contact us via **RPA Hospital Switchboard** (**02 9515 6111**) and page the Catholic priest on call. For **non-urgent** requests, you may call our parish office (**02 9557 1181**).

We're here for you

Lay Camillian Family
SYDNEY CHAPTER

If you happen to have **homebound, sick, handicapped, elderly, and frail family members and friends** who want to be visited and given Holy Communion on Sundays, please inform our parish office **stjocamper@gmail.com** or any members of our Lay Camillian Family and avail of our pastoral services to our suffering parishioners.

PARISH GIVING

Parish Collection

		Cash	EFTPOS
1st Collection	$	n/a	1,019.95
2nd Collection	$	n/a	679.96

Thank you for your generosity and support!

CADIS
CAMILLIAN DISASTER SERVICE AUSTRALIA

Your contribution to CADIS helps provide food and services to disaster survivors, homeless, and refugees.

To **Volunteer, contact Fr Meng** 0424742571

CWF
CHARITABLE WORKS FUND
Your local charity

Support the charitable and pastoral works of the Catholic Archdiocese of Sydney.

Donations of $2 or more are tax-deductible and can be credited to your local parish.

Caritas AUSTRALIA
PROJECT COMPASSION FOR ALL FUTURE GENERATIONS

Donate through scanning the QR code or by calling 1800 024 413 or by visiting caritas.org.au/project-compassion

Donations of $2 or more are tax deductible.

CATECHISTS' CORNER



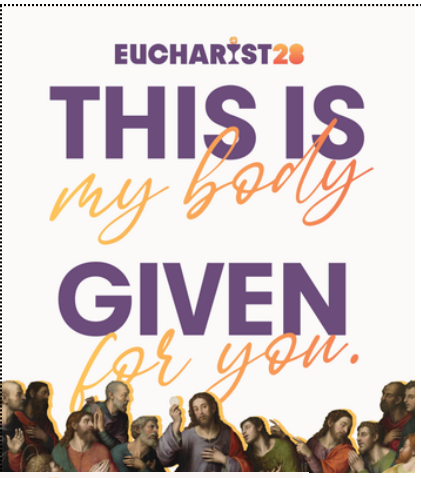
Have you ever wondered about God, Jesus, or the meaning of life? The Catechumenate (RCIA) is a welcoming place for you to explore the Catholic faith.

你是否曾經思考過有关神、耶穌、以及生命的意義? 慕道课程(RCIA)是探索天主教信仰的愉快旅程,你为提供发問和讨论的機會。

Contact 请联系

English
Fr Rey or Simon Chan
(02) 9567 1181
stjocamper@gmail.com

华语和粤语
Mandarin & Cantonese
Dr Peter Wong
黃肇强医生
请留言 0418281293



THE 54TH INTERNATIONAL EUCHARISTIC CONGRESS 2028 SYDNEY, AUSTRALIA

EUCHARIST28 Prayer

Lord Jesus Christ, we thank you for the gift of your real presence in the Sacrament of the Holy Eucharist.

Grant us the grace to receive you reverently, worship you truly and serve you with hearts renewed.

By the power of the Holy Spirit strengthen us, so that as you gave yourself to the Father and to us, we too may offer our lives to God and to others.

Inspire and help us to serve you in those who are in need, especially the defenceless and homeless, the lonely and lost.

Unite us with your sacrifice of the Mass, so that we may truly become what we have received, the Body of Christ. Amen.



We acknowledge the Traditional Custodians who have walked upon and cared for this land, on which St Joseph's Camperdown stands, for thousands of years. We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander Peoples to this country and commit ourselves to the ongoing journey of Reconciliation.

SAFEGUARDING | If you or someone you know has experienced abuse, or if you are worried about the safety of a child, young person or vulnerable adult, please know that you are not alone and that help is available. The Safeguarding and Ministerial Integrity Office is available to listen, support you, and provide guidance about reporting options. You can contact the office on (02) 9390 5800 or at safeguardingenquiries@sydneycatholic.org. You may also wish to speak with your Parish Priest, who can offer pastoral care and assist you in taking the next step. The Archdiocese takes all safeguarding concerns seriously and is required to report criminal matters to police. **If there is an emergency or someone is in immediate danger, please contact NSW Police on 000.**