



The Ascension of the Lord (Year C)

29 May 2022

readings

Next Week

Acts 2:1-11
Ps 103:1. 24. 29-31. 34. R. v.30
Rom 8:8-17
Jn 14:15-16. 23-26

in a nutshell

The Lord will return. The Ascension of Jesus, whereby he is glorified at the Father's right hand and made 'ruler of everything', does not signal his departure from our midst. It points rather to a new mode of presence that will endure 'until the end of the world'. In the meantime, it is our vocation, as his Church, to reveal him.

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend, especially, Charlotte-Mae, Maureen O'Kane, Kaye Law.

For those who have died recently, and those whose anniversary occur at this time.

of special note

This Sunday is The national Sanctity of Life Sunday

More information inside

Raise Your Voices

Entrance Antiphon

Men of Galilee, why gaze in wonder at the heavens?
This Jesus whom you saw ascending into heaven will return as you saw him go, alleluia.

Responsorial Psalm

(R.) God mounts his throne to shouts of joy:
a blare of trumpets for the Lord.

All peoples, clap your hands,
cry to God with shouts of joy!
For the Lord, the Most High, we must fear,
great king over all the earth.

God goes up with shouts of joy;
the Lord goes up with trumpet blast.
Sing praise for God, sing praise,
sing praise to our king, sing praise.

God is king of all the earth.
Sing praise with all your skill.
God is king over the nations;
God reigns on his holy throne.

Gospel acclamation

Alleluia, alleluia!
Go and teach all people my gospel.
I am with you always, until the end of the world.
Alleluia!

Communion Antiphon

Behold, I am with you always,
even to the end of the age, alleluia.

The Parish of St Mary's

Parish Priest

REV. MICHEL G CORRIVEAU

Parish Secretary

Janine Meades

Parish Office Hours

Thursday
9:00am-4:00pm

Weekly Schedule

Sunday Mass
Saturday—6:30pm
Sunday—10:30am & 5:00pm

Weekday Mass & Rosary

Tuesday—9:00am
Thursday—9:00am
Friday—9:00am
Rosary prayed before morning Mass

Reconciliation

Saturday—11:30am-12:30pm
Friday—8:10am-8:40am

Exposition

Friday at 8:00am

Weddings

Please contact the office

Baptisms

Please see Father after Mass

Parish Primary School

Principal: Angela Glennie

Website:

smmountevelyn.catholic.edu.au

Child Safety

Child Safety is everyone's responsibility. Our Parish is committed to the care, wellbeing and protection of children, and vulnerable people in our community.

Remember children should be accompanied by an adult family member to the toilet.

Car Parking –Weekend Masses

In the interests of safety please park in the official carparks rather than on the grassy areas around the picnic tables. Keep this area for people to gather and chat after mass.

Tap and Go—Located Near Kitchen Window

Donations given using Tap and Go are considered the same as cash in the basket or "Presbytery Offering" through envelopes therefore contributes to the support of the Parish Priest. A percentage of the Presbytery collection is also required to be sent quarterly to support the Archdiocese.

Do you need a Helping Hand?

Ring the St Vinnies Call Centre 1800 305 330 Monday - Friday 10am to 3pm, St Mary's Conference 0427 874 374 or John Bird 0407 848 192

Bulletin notices: by 12:00 noon Thursday
please: moutevelyn@cam.org.au

For positions vacant within the Diocese visit:
<https://melbournecatholic.org/job-vacancies>

Parish Meetings: Tuesday July 12

Finance Committee	7:00pm
Parish Safeguarding	7:30pm
Parish Council	8:00pm

Parish Notices

Fr Michel Away

Fr Michel will be away from the parish in June. During the weeks beginning Monday June 13 and Monday June 20 there will be no weekday Masses/events. Weekend Masses will be celebrated as usual.

Regular Gardening/Working Bee

On the first and third Fridays of the month you are invited to put some time aside between 4-6pm to assist with maintaining the gardens etc. BYO PPE, gloves, tools/equipment etc. **Next one: 3 June**

First Communion Enrolments 2022

First Communion preparation classes for children at St Mary's Primary School will begin on July 19. Registrations are open now, please see Fr Michel, visit website <http://pol.org.au/moutevelyn/Home.aspx> or notify the parish office for a registration form.

Adoration of the Eucharist

Adoration, spend time in the presence of the Holy Eucharist: Friday mornings 8:00am. Yarra Junction, Thursday nights at 6:00pm except first Thursday (Warburton). Confessions available during Adoration.

Adoration: We need not just devotion to the Eucharist, but profound union with Him in the Eucharist. (from "Eclipse of the Sun" by Michael O'Brien)

Confession: Doing penance for our sins is a first step towards obtaining forgiveness and winning eternal salvation. That is the clear and explicit teaching of Christ, and no one can fail to see how justified and how right the Catholic Church has always been in constantly insisting on this. (Pope St. John XXIII)

Stewardship Corner

"I am the Alpha and the Omega, the first and the last, the beginning and the end." (REVELATIONS 22:13)

This is a reminder of how we should live our lives 24 hours a day, 7 days a week – putting God first in all that we do. Not only when I am at Mass and parish activities, but when I am in the world, at work or at school. Living gratefully and generously is an intentional lifestyle. Every decision you make either moves you closer to God or farther away. Choose wisely!

'Tending Our Winter Heart Live-in Weekend Retreat',

Friday 10 June, 4pm - Sun 12 June, 4pm We invite you to a contemplative retreat where you will have the opportunity to spend some personal, quality time with yourself in the quiet and beautiful surrounds of The Holy Name Retreat & Spirituality Centre in Cheltenham VIC. Time is offered for personal space and reflection, within a supportive environment, as well as spiritual direction if you wish. Limited rooms for couples are available. Led by Heart of Life supervisors and spiritual directors, Carole Carmody rsm and Marlene McGrath. Cost \$300 including accommodation and catering. Enquiries to Heart of Life Centre for Spiritual & Pastoral Formation email secretary@heartoflife.melbourne, or tel (03) 9890 1101 or book and pay via www.heartoflife.melbourne

Coffee After 10:30 Mass to Resume Soon

We will be offering tea and coffee after the morning Mass again! We are seeking volunteers to serve and wash up once a month or so. If you'd like to be on the roster, please put your name and number on the sign up sheet at the kitchen window or contact Rachael O'Shea ph. 0437123802

Catholic Mission Appeal

Thank you so much for your generous partnership with life@changing mission programs like the establishment of the Deberety Goat Rearing Centre in Emdibir, Ethiopia.

Your gift is helping the Church and the local community work towards constructing the Centre, supplying feed and veterinary medication, and procuring goats to provide nutritious milk to help address problems like malnutrition in babies and children. Your gift also supports mission programs around the world that reach out and give life to those in most need.

To learn more about the impact of your support, visit catholicmission.org.au/our-work, where you can also sign up for our regular newsletter. If you missed your opportunity to learn about this vital mission program, or wish to contribute again, please go to catholicmission.org.au/ethiopia

Volunteer Opportunity Assisting Refugee Students

Mercy Connect Melbourne/ Mercy Works Ltd. is currently recruiting volunteers to academically support Refugee and Asylum Seekers in Primary and Secondary schools across the Melbourne Archdiocese and also adult centre. Experience working in an educational setting is preferred but not limited to. Please contact Sr. Mary Lewis RSM for an application form and further information. The training day is in July. **Email:** somml@bigpond.com (preferred for contact) **Website:** www.mercyworks.org.au **Tel:** 9326 1895

Sanctity of Life Sunday

The national Sanctity of Life Sunday is to be celebrated this year on 29 May 2022. *"Be part of leading the change in our culture to treasure life at every stage and in every circumstance"* Explore the website:

<https://sanctityoflifesunday.com.au/>

Sign the petition to the Prime Minister:

<https://sanctityoflifesunday.com.au/petition/>

Bringing a Smile to Your Face...

The manager of a local grocery store overheard a cashier tell a female customer, "We haven't had that for a while, and I doubt we'll be getting it soon." The manager walked over and quickly assured the customer that they would have whatever it was she wanted by next week. Nothing was too big an ask. After the woman left, the manager read the cashier the riot act. "Never tell a customer we're out of anything. Tell them we'll have it next week. We can always deliver." "Now, what did she want?" The cashier looked at her manager strangely and said, "Rain."

Readings Reflection

[The Good News](#)

In today's First Reading from the Acts of the Apostles, St. Luke gives the surprising news that there is more of the story to be told. The story did not end with the empty tomb, or with Jesus' appearances to the Apostles over the course of forty days. Jesus' saving work will have a liturgical consummation. He is the great high priest, and He has still to ascend to the heavenly Jerusalem, there to celebrate the feast in the true Holy of Holies.

The truth of this feast shines forth from the Letter to the Hebrews, where we read of the great high priest's passing through the heavens, the sinless intercessor's sacrifice on our behalf (see Hebrews 4:14-15).

Indeed, His intercession will lead to the Holy Spirit's descent in fire upon the Church. Luke spells out that promise in the First Reading for the feast of the Ascension: "in a few days you will be baptized with the Holy Spirit" (Acts 1:5). The Ascension is the preliminary feast that directs the Church's attention forward to Pentecost. On that day, salvation will be complete; for salvation is not simply expiation for sins (that would be wonder enough), but it is something even greater than that. Expiation is itself a necessary precondition of our adoption as God's children. To live that divine life we must receive the Holy Spirit. To receive the Holy Spirit we must be purified through Baptism.

The Responsorial Psalm presents the Ascension in terms familiar from the worship of the Jerusalem Temple in the days of King Solomon: "God mounts his throne to shouts of joy: a blare of trumpets for the Lord" (Psalm 47). The priest-king takes his place at the head of the people, ruling over the nations, establishing peace.

The Epistle strikes a distinctively Paschal note. In the early Church, as today, Easter was the normal time for the baptism of adult converts. The sacrament was often called "illumination" or "enlightenment" because of the light that came with God's saving grace (see, for example, Hebrews 10:32). Saint Paul, in his Letter to the Ephesians, speaks in terms of glory that leads to greater glories still, as Ascension leads to Pentecost: "May the eyes of your hearts be enlightened," he writes, as he looks to the divinization of the believers. Their "hope" is "his inheritance among the holy ones," the saints who have been adopted into God's family and now rule with Him at the Father's right hand.

This is the "good news" the Apostles are commissioned to spread—to the whole world, to all nations, beginning from Jerusalem—at the Ascension. It's the good news we must spread today.

[Dr. Scott Hahn](#)
stpaulcenter.com

In God there is a place for us!

Of all the major feasts of the liturgical year, none perhaps is more alien to the modern mind than the feast of Christ's Ascension. It seems too closely bound up with a mythical vision of the world that we have long since been unable to share.

In the Acts of the Apostles, from which the [first] reading in today's Mass is taken, the whole event may well seem to be viewed very concretely and externally. And yet if we examine the text more carefully, it becomes clear that even here there is a much greater depth than appears at first glance. What happens in the "ascension into heaven" is described by passive verbs; we are told that Jesus is "lifted up" (v. 9) and, a moment later, that he is "taken up" (v. 11). In other words, the event is described as a mighty act of God, who brings Jesus to himself, and not as a kind of aerial journey into the sky.

Furthermore, the image of the cloud, which seems to indicate such a journey, is in fact a very ancient image from Old Testament cultic theology. In this latter context, it is a sign of the hiddenness of God, who, in his very hiddenness, is close to us and exercises his power for us; who is always beyond our reach and yet always in our midst; who eludes our every attempt to lay hold of him and manipulate him, but by that very fact exercises a providential rule over us all.

Through this image of the cloud, the Ascension narrative is thus integrated into the whole history of God's dealings with Israel, from the cloud on Sinai and over the tent of meeting in the wilderness down to the radiant cloud that shows the nearness of God on the mountain of the Transfiguration. The Lord present in the hiddenness of the cloud—the image that is at the center of today's reading—is thus saying the same thing, in the last analysis, as the metaphorical language of "sitting at the right hand of the Father".

Regarding the latter, John Damascene, the great Father of the Eastern Church, observes that the Father's right hand is not a place but an image of his power and glory. "Sitting at the Father's right hand means, therefore, that even in his human nature Christ shares in God's world-encompassing power" (*De fide orthodoxa* 4, 2).

What, then, is the meaning of Christ's "ascension into heaven"? It expresses our belief that in Christ human nature, the humanity in which we all share, has entered into the inner life of God in a new and hitherto unheard-of way. It means that man has found an everlasting place in God. Heaven is not a place beyond the stars; rather, it is something much greater, something that requires far more audacity to assert: heaven means that man now has a place in God.

The basis for this assertion is the interpenetration of humanity and divinity in the crucified and exalted man Jesus. Christ, the man who is in God and eternally one with God, is at the same time God's abiding openness to all men. Thus Jesus himself is what we call "heaven"; heaven is not a place, but a person, the person of him in whom God and man are forever and inseparably one. And we go to heaven and enter into heaven to the extent that we go to Jesus Christ and enter into him. In this sense, "ascension into heaven" can be something that happens in our everyday lives.

Only in the light of these various connections can we understand why Luke should tell us, at the end of his Gospel, that after the Ascension the disciples returned to Jerusalem "with great joy" (Lk 24:52). They knew that what had occurred was not a departure; if it had been, they would hardly have experienced "great joy". No, in their eyes the Ascension and the Resurrection were one and the same event. This event gave them the certainty that the crucified Jesus was alive; that he had overcome death, which cuts man off from God, the Living One; and that the door to eternal life was henceforth forever open.

For the disciples, then, the "Ascension" was not what we usually misinterpret it as being: the temporary absence of Christ from the world. It meant, rather, his new, definitive, and irrevocable presence by participation in God's royal power. This is why Johannine theology for practical purposes identifies the Resurrection and the return of Christ (for example, 14:18ff.); with the Resurrection of Jesus, by reason of which he is now with his disciples forevermore, his return has already begun.

The feast of Christ's exaltation, which we are celebrating today, is evidently marked by great seriousness, and yet its fundamental feature is hope and joy. God has a place for man! Should we not react to this Good News as the disciples did who returned home from the Mount of Olives "with great joy"? Today there are only too many people trying to convince us that it is absurd to imagine that God, who encompasses the world, can spare a thought for man or be bothered with him at all. How petty their conception of God must be, since they think of him as being like us, who are forced to choose because we cannot survey everything at once! How far superior an understanding of God that unknown thinker had to whom we owe the splendid sentence that the poet Hölderlin took as a motto for his *Hyperion*: "Not to be contained by even the greatest reality, and yet to contain even the smallest—that is divine." In God there is a place for us! The confident words with which the African ecclesiastical writer Tertullian summed up the meaning of Christ's Ascension over fifteen hundred years ago are no more outdated today than when they were written: "Be consoled, flesh and blood, for in Christ you have taken possession of heaven and of God's kingdom" (*De carne Christi* 17).