

Sacred Heart Catholic Parish

Yarra Junction & Warburton



Thirty-Third Sunday in Ordinary Time

14 November 2021

readings

Hymns

Joyful, Joyful, 528
Come to the water, 473
Jesus my Lord, my God, my All, 163
Now Thank We All Our God, 561

Next Week

Dan 7: 13-14
Apoc 1: 5-8
Jn 18: 33-37

in a nutshell

My words will not pass away. We live in a world of rapid change. Many places of our childhood have gone or been altered significantly. Customs, attitudes and pastimes are different now. All of this reminds us of the transitory nature of life. The heavens and the earth as we know them are passing away. Only the word of God stands forever. May we place our trust in the kingdom of God and not in the passing kingdoms we create.

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend especially, Charlie & Mary Booth, John Pas, Des Hillas, Bernie Reed.
For those who have died recently, especially Bill Ryan and those whose anniversary, occurs at this time.

of special note

November Masses for deceased loved ones.

More information inside

Raise Your Voices

Entrance Antiphon

The Lord said: I think thoughts of peace and not of affliction.

You will call upon me, and I will answer you, and I will lead back your captives from every place.

Psalm Response

(R.) Keep me safe, O God:
you are my hope.

O Lord, it is you who are my portion and cup;
it is you yourself who are my prize.
I keep the Lord ever in my sight:
since he is at my right hand, I shall stand firm.
(R.)

And so my heart rejoices, my soul is glad;
even my body shall rest in safety.
For you will not leave my soul among the dead,
nor let your beloved know decay. (R.)

You will show me the path of life,
the fullness of joy in your presence,
at your right hand happiness forever. (R.)

Gospel acclamation

Alleluia, alleluia!
Be watchful, and pray constantly,
that you may be worthy to stand before the Son
of Man.
Alleluia!

Communion Antiphon

To be near God is my happiness,
to place my hope in God the Lord.

The Parish of Sacred Heart

Parish Priest
REV. MICHEL G CORRIVEAU

Parish Secretary
Janine Meades

Parish Office Hours
Thursday
9:00am-4:00pm

Weekly Schedule

Sunday Mass

Warburton: Saturday—7:00pm
Yarra Junction: Sunday—8:30am

Weekday Mass

Wednesday—9:00am

Reconciliation

Thursday 6:00pm-6:45pm
Thursdays at Yarra Junction
First Thursday at Warburton

Exposition

Thursday at 6:00pm
Thursdays at Yarra Junction
First Thursday at Warburton

Weddings

Please contact the office

Baptisms

Please see Father after Mass

Parish Primary School

Principal: Nick Boyhan

Website:

www.siyarrajunction.catholic.edu.au

Parish Office: 58 Clegg Rd, Mount Evelyn VIC 3796
Tel: (03) 9736 2850

Web: www.sacredheartuyv.org.au

Email: mounevelyn@cam.org.au

Parish Notices

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

Bulletin notices by 12:00 noon Thursday please

moutevelyn@cam.org.au

For positions vacant within the Diocese visit:

<https://melbournecatholic.org/job-vacancies>

Christmas Mass Times – Upper Yarra Valley

Christmas Eve – Vigil Mass 7:00pm Yarra Junction

Christmas Day – 8:30am Warburton

Christmas Mass Times – Mount Evelyn

Christmas Eve – Vigil Mass 5:00pm

Midnight Mass – 12:00am

Christmas Day- 10:30am

Something to make you smile!

Two retired Catholic military chaplains living in a home for elderly priests had spent their lives in service to God and Australia, one in the Australian army, the other the Royal Australian Navy. They were sitting around the parlour having a cup of tea one day and having a good-natured argument about who had had the tougher time.

The army chaplain proudly said, "I did 30 years with the army. I trudged along the Kokoda Trail with my men, clawed my way up the steep mountains and prayed side by side with them as they fought the Japanese. I was then in Korea freezing with the Aussie troops in the 1950s and the following decade I went to Vietnam, where I had to crawl through thick mud and razor grass for 14 hours a day, plagued by rain and mosquitoes. I also had to duck sniper fire all day and mortar shells at night. It was hell on earth!"

"So," said the old navy chaplain with a dismissive wave of his hand, "all shore leave duty, eh?"

November Masses

Names of deceased loved ones can be written in the Prayer Book which will be placed on the Sanctuary for the month of November. Names can be added throughout the month. Masses throughout November will be offered for the repose of their soul. Envelopes are available if you wish to make an offering.

Leaving Collection this weekend - Catholic Deaf Appeal

Thank you in advance for your generosity. Your donation will:

- Provide support to Deaf families through counselling and social gatherings.
- Assist in maintaining a community centre for all deaf people and their families.
- Assist in offering liturgies, visitation of the sick and sacramental preparation in Auslan.
- Support deaf people whose needs do not conform to Government funding guidelines or disability criteria.

Re-Imagining our Local Church as Mission Communities

The Way of the Gospel—the path of missionary discipleship—has always been adapted by every generation to fit the local circumstances. How this is arranged has varied according to time and place. How might our local communities of faith continue to address the missionary call of the Gospel into the future? How might we invite people into the fullness of the Gospel of life, and do so with a sense of vibrancy and vitality? For more information on Take The Way of the Gospel, visit <https://melbournecatholic.org/about/take-the-way-of-the-gospel>

Proposed Bill a 'serious overreach': Archbishop Comensoli

Archbishop Peter A Comensoli has written to all members of the Melbourne Catholic community expressing grave concerns about the State Government's proposed new legislation, the *Equal Opportunity (Religious Exceptions) Amendment Bill 2021*. Access the letter at <https://melbournecatholic.org/news/proposed-bill-a-serious-overreach-archbishop-comensoli> There are also a number of printed copies available in the foyer.

Stewardship Corner

"And then they will see 'the Son of Man coming in the clouds' with great power and glory." (Mark 13:26)

We will all have that day when we are standing before God and our life is played out like a movie. When this happens and God asks each of us, "What have you done with the gifts that I have given you?" How will you respond? The good news – it's never too late to live and grateful and generous lifestyle.

Sacred Heart Parish Church: BSB 083 347 Account number 670642723. Reference THK and your surname.

Adoration of the Eucharist

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

While the pagans built temples dedicated only to the divinity, to which people had no access, Christians, as soon as they enjoyed freedom of worship, immediately built places where the faithful recognised themselves as the community of God, a people summoned for worship and constituted as a holy assembly. (Cardinal Sarah)

Covid Safe Environment

It is expected that Covid regulations are followed by each person therefore make sure you are signed in (preferably using QR code), sanitize, maintain socially distancing, and follow Covid guidelines as directed by the CHO. Obligation to attend Mass continues to be waived by the Archbishop so if you are concerned about your health continue to watch the Mass live from the [Archdiocese YouTube Channel](#) or live on Channel 31(digital 44) at 11:00am on Sundays.

Synod of Bishops - For a Synodal Church: Communion, Participation and Mission Consultation Sessions

In dioceses around the world, a period of local consultation has begun as part of a two-year process culminating in the Synod of Bishops gathering in Rome in October 2023. The Church in Melbourne join the rest of the world in embarking on an intentional process of mutual listening that will span two years and engage people in a journey of communion, participation and mission. Please join in the diocesan consultation sessions being held in the coming week:

DISCERNMENT FOCUS: PARTICIPATION

Wednesday November 17th, 7.30 – 9pm & Thursday November 18th, 2pm – 3.30pm (repeated sessions)

Sessions will be hosted online (via zoom) and registration is essential: <https://www.trybooking.com/BVEXV>

Visit the [Melbourne Catholic Website](#) to learn more or provide an individual submission.

New Website Address

In the coming weeks we will have a new website address.

<http://pol.org.au/upperyarravalley/Home.aspx>

Readings Reflection

[Hope in Tribulation](#)

In this, the second-to-last week of the Church year, Jesus has finally made it to Jerusalem.

Near to His passion and death, He gives us a teaching of hope—telling us how it will be when He returns again in glory.

Today's Gospel is taken from the end of a long discourse in which He describes tribulations the likes of which haven't been seen "since the beginning of God's creation" (see Mark 13:9). He describes what amounts to a dissolution of God's creation, a "devolution" of the world to its original state of formlessness and void.

First, human community—nations and kingdoms—will break down (see Mark 13:7–8). Then the earth will stop yielding food and begin to shake apart (13:8). Next, the family will be torn apart from within and the last faithful individuals will be persecuted (13:9–13). Finally, the Temple will be desecrated, the earth emptied of God's presence (13:14).

In today's reading, God is described putting out the lights that He established in the sky in the very beginning—the sun, the moon and the stars (see also Isaiah 13:10; 34:4). Into this "uncreated" darkness, the Son of Man, in whom all things were made, will come.

Jesus has already told us that the Son of Man must be humiliated and killed (see Mark 8:31). Here He describes His ultimate victory, using royal-divine images drawn from the Old Testament—clouds, glory, and angels (see Daniel 7:13). He shows Himself to be the fulfillment of all God's promises to save "the elect," the faithful remnant (see Isaiah 43:6; Jeremiah 32:37).

As today's First Reading tells us, this salvation will include the bodily resurrection of those who sleep in the dust.

We are to watch for this day, when His enemies are finally made His footstool, as today's Epistle envisions. We can wait in confidence knowing, as we pray in today's Psalm, that we will one day delight at His right hand forever.

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

At the evening of life, we shall be judged on our love

What is Purgatory?

If he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, that they might be delivered from their sin. (2 Acc 12:44-45)

If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. (1 Cor 3:15)

Purgatory is a state of purification for those souls who have died in the grace of God but require cleansing from imperfections before they can enter Heaven.

Before entering Heaven, every trace of attachment to created goods must be eliminated, every imperfection of the soul corrected. The Church uses the word Purgatory to describe the final purification of the souls of those who, having died in grace, have not fully received remission of the temporal punishment for their pardoned mortal sins or their venial sins. As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offences can be forgiven in this age, but certain others in the age to come" (St. Gregory the Great).

The punishment of the souls in Purgatory is the delay in being God and the knowledge that this delay is their own fault for not having fully repented on earth. These souls also have great joy because they know that they are assured of Heaven. Purgatory is not a lesser form of Hell but rather a state of preparation for Heaven.

Scriptural evidence of Purgatory is found in both the Old and New Testaments. Most strikingly is that Judas Maccabeus offered prayers and atonement for the sins of his fallen soldiers; such prayers for the dead would have been meaningless if the deceased had already reached their final destination. The New Testament also speaks of a purification "as through fire".

Prayers for the dead have always been considered a pious duty, an act of charity and justice. The Church frequently remembers the dead — who are also members of the Communion of Saints — in her liturgies, prayers, and indulgences.

From the Didache Bible

1021 Death puts an end to human life as the time open to either accepting or rejecting the divine grace manifested in Christ. The New Testament speaks of judgment primarily in its aspect of the final encounter with Christ in his second coming, but also repeatedly affirms that each will be rewarded immediately after death in accordance with his works and faith. The parable of the poor man Lazarus and the words of Christ on the cross to the good thief, as well as other New Testament texts speak of a final destiny of the soul—a destiny which can be different for some and for others.

1022 Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven—through a purification or immediately,—or immediate and everlasting damnation.

"At the evening of life, we shall be judged on our love" St. John of the Cross.

1030 All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

1031 The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned.⁶⁰⁶ The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire

1032 This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: "Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin" (2 Acc 12:46). From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God.⁶¹⁰ The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead:

"Let us help and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them" St. John Chrysostom.

1472 To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the "eternal punishment" of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain.

From the Catechism of the Catholic Church