

Sacred Heart Catholic Parish

Yarra Junction & Warburton



Sixteenth Sunday in Ordinary Time (Year C)

17 July 2022

readings

Next Week

Gen 18:20-32
Ps 137:1-3, 6-8
Col 2:12-14
Lk 11:1-13

in a nutshell

The better part. Hospitality entails not only serving others but also in listening attentively to them. Often, this is the better part. What people need most of all is to be heard and to hear. To grow in the Christian life, we need to combine the good works of Martha with the contemplative attitude of Mary.

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend especially Pauline Bennett.

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

of special note

Please note that Janine is away this week and the office is closed

Raise Your Voices

Entrance Antiphon

See, I have God for my help. The Lord sustains my soul. I will sacrifice to you with willing heart, and praise your name, O Lord, for it is good.

Responsorial Psalm

(R.) The just will live in the presence of the Lord.

Lord, who shall dwell on your holy mountain?
He who walks without fault;
he who acts with justice
and speaks the truth from his heart;
he who does not slander with his tongue. (R.)

He who does no wrong to his brother,
who casts no slur on his neighbour,
who holds the godless in disdain,
but honours those who fear the Lord. (R.)

He who keeps his pledge, come what may;
who takes no interest on a loan
and accepts no bribes against the innocent.
Such a man will stand firm for ever. (R.)

Gospel acclamation

Alleluia, alleluia!
Happy are they who have kept the word with a generous heart and yield a harvest through perseverance.
Alleluia!

Communion Antiphon

Behold, I stand at the door and knock, says the Lord. If anyone hears my voice and opens the door to me, I will enter his house and dine with him, and he with me.

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—4:30pm
Yarra Junction: Sunday—8:30am

Weekday Mass

Wednesday—9:00am Yarra Junction
Friday—11:30am Warburton

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.sjyarrajunction.catholic.edu.au

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

Web: <http://pol.org.au/upperyarra>

Email: mountevelyn@cam.org.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 to the toilets.

Safeguarding Committee

Fr Michel
Janine Meades
Michael Fahey
Paul Latham
Mary Ryan
Enzo Torresan
Nino Troiani

Bulletin notices by 12:00 noon Thursday please

muntevelyn@cam.org.au

For positions vacant within the Diocese visit:

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

Parish Meetings: Wednesday July 13

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

Parish Notices

Friday Mass at Warburton

Friday 11.30am Masses will now continue on first Fridays only.

Office Hours

Please note Janine is on leave this week.

Nominations for Safeguarding Committee

There are a number of positions open on the Safeguarding Committee, please contact the Parish office or Fr Michel if you are interested.

First Communion Registrations 2022

First Communion preparation classes for children at St Joseph's Primary School will begin on July 19. Registrations are open now, please see Fr Michel, notify the parish office for a registration form or visit the website

<http://pol.org.au/upperyarvalley/ApplicationForms.aspx>

Adoration of the Eucharist

But the Lord answered, "Martha, Martha," he said "You worry and fret about so many things, and yet few are needed, indeed only one. It is Mary who has chosen the better part; it is not to be taken from her." Luke 10:41-42. By these words of Jesus to Martha, it seems that He is grateful when we just want to sit and spend time with Him. In the Blessed Sacrament, Jesus is present in a tangible way in time and space, as He was present to Mary of Bethany.

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.

Stewardship Corner

"...I am a minister in accordance with God's stewardship given to me to bring to completion for you the word of God." Colossians 1:25

We are all called to evangelize – to convert individuals and society by the divine power of the Gospel. Our faith is more attractive to others by our actions than by our words alone. We may not be called to evangelize like St. Paul, but we should look for opportunities to share our faith through our actions and words, especially with those closest to us, like our family, friends and neighbours. Pray for the courage to joyfully express your faith the next time the opportunity arises.

Stewardship/Thanksgiving Envelopes

The next set of envelopes are available this weekend. Apologies that they were not available last week. If you are currently using direct debit and no longer wish to receive envelopes please contact the office.

Working With Children

There are a number of parishioners whose Working With Children Check has expired. Could you please check your cards and update if necessary.

Communion to the Sick and Elderly— Volunteer Required

Volunteers are needed to visit Estia in Yarra Junction and Advent Care in Warburton preferably on a Wednesday. See Fr Michel if you are able to assist.

Something to Make You Smile

While walking to work a Member of Parliament is hit by a truck and dies. His soul arrives in heaven where he is greeted by St Peter. "Welcome to heaven," says St Peter. "Before you settle in, there's a problem. We seldom see a top official around here, so we're not sure what to do with you." "Just let me in," says the politician. "Well, I'd like to, but I have orders from higher up. So, we'll have you spend one day in hell and one day in heaven. Then you can choose where to spend eternity." St Peter escorts him to the elevator and the MP goes down to hell. The doors open and he finds himself in the middle of a lush green golf course. In the distance is a clubhouse and standing in front of it are all his friends and other politicians he had known. Everyone is smiling. They run to greet him, shake his hand, and reminisce about the good times they had while getting rich at the expense of other people. They play a friendly game of golf and then dine on lobster, caviar and champagne. Also present is the devil, who is a friendly and jovial bloke who dances and cracks jokes. They are having such a good time that before too long it's time to go. Everyone gives the politician a hearty farewell as the elevator heads skyward. The door soon opens and St Peter is waiting for him. "Now it's time to visit heaven," declares St Peter. A day passes with the politician joining a group of contented souls moving from cloud to cloud, playing the harp and singing. They have a good time and, before he realises it, the 24 hours have gone by and St Peter returns. "You've spent a day in hell and another in heaven. Now choose your eternity," says St Peter. The MP reflects for a minute, then answers: "Heaven has been delightful, but I think I would be better off in hell." So St Peter escorts him to the elevator and the politician descends to hell. When the doors open, he's in the middle of a barren land covered with waste and garbage. He sees all his friends, dressed in rags, picking up the rubbish and putting it in black bags. The devil comes over to him and puts his arm around his shoulder. "I don't understand," stammers the MP. "Yesterday there was a golf course and clubhouse, and we ate lobster and caviar, drank champagne, danced and had a wonderful time. Now there's just a wasteland and my friends look miserable. What happened?" The devil smiles and says, "Yesterday we were campaigning. Today you voted."

Readings Reflection

[Waiting on the Lord](#)

God wants to dwell with each of us personally, intimately—as the mysterious guests once visited Abraham's tent, as Jesus once entered the home of Mary and Martha.

By his hospitality in this week's First Reading, Abraham shows us how we are to welcome the Lord into our lives. His selfless service of his divine guests (see Hebrews 13:1) stands in contrast to the portrait of Martha drawn in this week's Gospel.

Where Abraham is concerned only for the well-being of his guests, Martha speaks only of herself—"Do you not care that my sister has left me by myself . . . ? Tell her to help me." Jesus' gentle rebuke reminds us that we risk missing the divine in the mundane, that we can fall into the trap of believing that God somehow needs to be served by human hands (see Acts 17:25).

Our Lord comes to us not to be served but to serve (see Matthew 20:28). He gave His life that we might know the one thing we need, the "better part," which is life in the fellowship of God.

Jesus is the true Son promised today by Abraham's visitors (see Matthew 1:1). In Him, God has made an everlasting covenant for all time; He has made us blessed descendants of Abraham (see Genesis 17:19, 21; Romans 4:16–17, 19–21).

The Church now offers us this covenant, bringing to completion the word of God, the promise of His plan of salvation, what Paul calls "the mystery hidden for ages."

As once He came to Abraham, Martha, and Mary, Christ now comes to each of us in Word and Sacrament. As we sing in this week's Psalm: He will make His dwelling with those who keep His Word and practice justice (see also John 14:23).

If we do these things, we will not be anxious or disturbed. We will not have our Lord taken from us. We will wait on the Lord, Who told Abraham and Who tells each of us: "I will surely return to you."

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

Prayer as Saint-Making

Prayer does not exist for its own sake; it exists to transform us into saints. Sanctity is both hard and simple, and for the same reason. It is hard because it is so simple; for it is the state of simplicity, or singleness, or purity of heart (Mt 5:8). (In scriptural language, “heart” means “will”, not “feelings”.) “Purity of heart is to will [that is, to love] one thing”, says Kierkegaard. That one thing is God, and what God is: goodness. So sanctity is very easy to understand: it means simply loving God with all your heart, obeying what Jesus called “the great and first commandment” (Mt 22:38). And it is hard to attain for the same reason it is easy to understand: its simplicity. What makes it hard is the “all” in “love God with all your heart.”

It is not hard to understand that God deserves all our love, since he is the source of all our good, beginning with our very existence. But it is hard to give him all our love.

Almost anyone can love God partially. A saint loves God totally. Anyone can love God as a god; a saint loves God as God.

Sanctity is like dieting. We are far too fat (spiritually). The man whom Jesus called the greatest of all the prophets, John the Baptist, gave us the formula for sanctity: “He must increase, but I must decrease” (Jn 3:30). We are far too full of ourselves to be able to be filled with God. God can fill only “the hungry” with good things, while “the rich” he can only send away empty (Lk 1:53)—not because he withholds his love from the rich (those who are filled with themselves), but because the rich have no room for him—like the inn in Bethlehem.

What do we do when we are too fat? We diet. What do we do when we are too rich? We give our riches away. What do we do when we are too burdened to be good soldiers? We get rid of our burdens, like Gideon (Judg 7). We must pour ourselves out for the love of God.

What do these metaphors mean, literally and concretely? Brother Lawrence answers: “Our sanctification does not depend upon changing our works, but in doing that for God’s sake which we commonly do for our own. It is lamentable to see how many people mistake the means for the end, addicting themselves to certain works” (Conversation 4).

The only works we all have to change in order to become saints are sins. What we have to change is our heart, our desire, our love, our intentions. We must do everything for God, even picking up a straw. We must, in the words of the “morning offering” prayer, offer it up—offer everything, all our “prayers, works, joys, and sufferings”. And we must continue this “morning offering” right through till evening and till death.

God provides not only abstract instructions but also concrete examples. Our perfect example and model here is Mary. Her simplicity is so perfect that it reduces her to a single word: fiat, “let it be to me according to your word” (Lk 1:38). This fiat is the word of power that God spoke to bring the universe into existence out of nothing (Gen 1). When Mary spoke it, God worked an even greater miracle: he made himself man. God longs for us to speak it a third time, so that the greatest miracle of all can happen: a saint can be made out of a sinner. This is an even greater miracle because God encountered no resistance from the nothingness out of which he made the universe or from the sinless perfection of the Blessed Virgin Mary out of which he made his incarnate humanity; but he encounters the resistance of sin in us. Nevertheless, he will not rest until he has made a perfect saint out of this resistant and recalcitrant sinner.

Becoming so simple and Mary-like is a lifelong process, of course, and for most of us probably much longer, to be completed only in Purgatory, where the sword of our spirit will be hammered into a perfect point. (That is why the pains of Purgatory are more joyful than the greatest joys on earth.)

God is not a god; God is God, the source of all being and all truth. This goal is not only the perfection of sanctity, it is also the perfection of sanity, of right-reality-response, of living in objective reality instead of in our subjective fantasies. For in reality, we are wholly God’s. We are creatures: our very act of existence is not our own but his gift, on permanent loan. We are nothing in ourselves because he created us out of nothing. If he had formed us out of something, then that something, that raw material, would be ours, though the form would be his. But there is nothing in us that is not his, for the “nothing” out of which he created us is simply nothing.

We are already wholly his by right, but because of sin we are not yet wholly his in fact because we do not wholly will what we are by right. We are thus not wholly what we are: we are not in fact what we are by right. Our very being is broken into these two parts, fact and right, like a broken stick. We must be healed, wholed, in our very being. This is the “one thing ... needful” (Lk 10:42); this is our “categorical imperative”. We must become in fact what we are by right: we must become wholly God’s.

This is why prayer is so important: it sets us firmly on that road. Prayer is essentially the practice of the presence of God, and that is the road to Heaven. There is no alternative. God is the only game in town. All other roads are dead ends.

Since we must give our all to the one true God, we must not give any part to idols, to the many false gods that now bite away at our lives. Thus there is a negative side to “the first and greatest commandment”. That we must love God with all our heart means that we must not love any other god with any of our heart.

This does not mean that we must not love God’s creatures, God’s material creations. But we must love them as he commands, not as we command; as his gifts, not as things in themselves; in other words, as they are, not as we imagine them to be. And it certainly does not mean that we should not love his human creatures, our brothers and sisters, his children. But it means that we must love them as they are: as our equals, our brothers and sisters, not as our gods. They are not our God, and things are not our God, and we are not our own God; only God is God. That theology must become our morality.

Peter Kreeft, from *Prayer for Beginners*