

Sacred Heart Catholic Parish

Yarra Junction & Warburton



Second Sunday of Lent 8 March 2020

Readings

Next Week

Ex 17:3-7
Ps 94:1-2. 6-9. R. v.8
Rom 5:1-2. 5-8
Jn 4:5-42

in a nutshell

As followers of Jesus, we have no where to pitch our tents. We must journey with Jesus through the hardships of life to glory. There will be oases along the way — moments of consolation which will reveal the presence of God among us. We cannot remain in these moments for ever, but they give us refreshment. Remembering them will sustain us on our pilgrim way.

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend especially, Charlie Booth, John Pas, Des Hillas. Those who have died, especially those whose anniversary occur at this time.

of special note

Stations of the Cross are prayed at 6:00pm on Fridays of Lent at Yarra Junction
More information inside!

Raise Your Voices

Entrance Antiphon

Of you my heart has spoken, Seek his face.
It is your face, O Lord, that I seek;
hide not your face from me.

Psalm Response

(R.) Lord, let your mercy be on us,
as we place our trust in you.

The word of the Lord is faithful
and all his works to be trusted.
The Lord loves justice and right
and fills the earth with his love. (R.)

The Lord looks on those who revere him,
on those who hope in his love,
to rescue their souls from death,
to keep them alive in famine. (R.)

Our soul is waiting for the Lord.
The Lord is our help and our shield.
May your love be upon us, O Lord,
as we place all our hope in you. (R.)

Gospel Acclamation

Glory and praise to you, Lord Jesus Christ!
From the shining cloud the Father's voice is heard:
this is my beloved Son, hear him.
Glory and praise to you, Lord Jesus Christ!

Communion Antiphon

This is my beloved Son, with whom I am well pleased;
listen to him.

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

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: [moutevelyn@cam.org.au](mailto:mountevelyn@cam.org.au)

Ministers Roster

March 7/8

Sacred Heart Saturday 7:00pm

Lector

Extraordinary
ministers

Cuppa

St Thomas Á Becket Sunday 8:30am

Lector M Ryan

Extraordinary
ministers T Fitzpatrick, C Lord

Gifts P Bennett, B Mills

Welcome Rose

Morning tea Pauline & Nancy

March 14/15

Sacred Heart Saturday 7:00pm

Lector

Extraordinary
ministers

Cuppa

St Thomas Á Becket Sunday 8:30am

Lector A O'Shaughnessy

Extraordinary
ministers S Lucas, A O'Shaughnessy

Gifts R Chisholm, R Deery

Welcome Pauline

Morning tea Pauline & Nancy

Church Cleaning and Flowers

Warburton-flowers

Warburton-Cleaning

Yarra Junction Eleanor & Glenn

March Mowing: Pat O'Shaughnessy

Bulletin notices by midday Thursday please

moutevelyn@cam.org.au

For positions vacant within the Diocese visit,

<http://www.cam.org.au/Jobs.aspx>

Parish Notices

We will no longer be distributing Communion from the chalice

Archbishop Comensoli has issued the following directive:

Due to the rapidly changing situation in respect to the threat posed by the novel coronavirus (COVID-19), and acting on the advice of the Australian and Victorian Department of Health, the following precautionary measures are to apply across the Archdiocese of Melbourne effective from today, 28 February 2020

⇒ Holy Communion: The distribution of Holy Communion under Both Species is to cease. The chalice is not to be shared at any Masses, and is for the celebrant(s) only.

⇒ Rite of Peace: There is no need to take special measures on suspending the Rite of Peace, however parishioners with coughs and sneezes, the vulnerable, or those parishioners that may feel uncomfortable about shaking hands at the Sign of Peace, may wish to exchange the Peace of Christ with a smile or a bow, and should be encouraged to do so.

Stations of the Cross—During Lent

Yarra Junction: 6:00pm Mount Evelyn: 7:30pm

The Stations of the Cross will be prayed every Friday during Lent. Please come and pray this traditional devotion following the path of our Lord to Calvary. Jesus said to St Faustina: *There is more merit to one hour of meditation on My sorrowful Passion than there is to a whole year of flagellation that draws blood; the contemplation of My painful wounds is of great profit to you, and it brings Me great joy.*

Hymnals for the church

In order to expand our song repertoire and promote congregational singing, I'm considering purchasing the Catholic Worship Book II Hymnal for the Yarra Junction Church. The Catholic bishops of Australia has commissioned this work and are promoting its use. The church in Warburton has been using this hymnal for some time now. I would be interested in your feedback on this proposal.

The New Parish Council

The new Council met last week and I spoke to them about some recent events in the parish, i.e. the new monstrance for adoration and the new crucifix behind the altar, etc. These were donated to the parish by very generous parishioners. The Council is also the Safeguarding Children committee for the parish. This is a requirement that took effect at the beginning of the year. We are going through the self assessment provided by the archdiocese and will be taking appropriate actions. More information regarding safeguarding children will be provided as the policies and documentation are provided to us by the archdiocese. As a parish, we affirm and are committed to all of the policies and codes of conduct put forward by the archdiocese. Once finalized, parish policies and code of conduct will be made available from our website. The members of the Council and Committee are Paul Latham (Council chairman), Mary Ryan, Nino Troiani and Nick Boyhan.

The Eucharist

"Christ was tempted and suffered for us. Come let us adore Him." St. Thomas A' Becket Church has a new stunning monstrance. The Blessed Sacrament is exposed for Eucharist meditation and Benediction; He Who heaven and earth, time and space cannot contain, is contained in a small, white Host.

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

Works needed at the Warburton Church

I suppose I'm not divulging any secrets when I say that Sacred Heart Church in Warburton is in need of maintenance work. Recently, a builder and an exterminator inspected the church. The exterminator reported that we have a significant problem with termites, especially in the sacristy area. The builder is prepared to replace the floor and make it safe for continued use. This past Wednesday a roofer came out to clean the gutters and it proved to be a big job which will need to be continued at a later date due to the difficulty in the terrain to reach all the gutters with a ladder. All of this is to say, that the cost to the parish is going to be about \$6000. We have some money put aside for unexpected expenses but this would use a substantial amount of that, leaving the Parish finances in a much weakened state. Therefore, I propose that we have a "leaving collection" during Lent to help us pay for this expense. If we want the church to remain standing for the foreseeable future, these repairs are necessary. Your generosity is greatly appreciated.

Faith Night for Lent

St Mary's Mount Evelyn faith study will continue on Wednesdays during Lent. This time we will be studying the Bible and the Church Fathers. We will meet every Wednesday of Lent at 7:30pm in the St Mary's Community Room (Portable) next to the presbytery. All welcome!

Stewardship Corner

"Go forth from the land of your kinsfolk and from your father's house to a land that I will show you." (Genesis 12:1)

God calls all of us to leave behind our old ways and to follow Him, placing our complete trust in Him. Some of the old ways that we may have to struggle to leave behind might be materialism, selfishness, and greed. Yet God promises to show us a new land and a better way to live. Remember what St. Teresa of Calcutta said, "God does not call us to be successful, God calls us to be faithful."

Thanksgiving/Finance Report—February

Income from envelopes/giving: \$2172.10. February expenses: \$3263.79. A shortfall of -\$1091.69

Project Compassion—Second Sunday of Lent

Twenty-seven-year-old Phany was a struggling farmer and was forced to leave her daughter to take up construction work in the city. Her life has been transformed since joining a Caritas supported program, learning crop growing skills and better water management, to combat drought.

Please donate to Project Compassion 2020 and help mothers like Phany continue to uplift their communities, and provide food for their families.

Let's Go Further, Together. You can donate through Parish boxes and envelopes, by visiting www.caritas.org.au/projectcompassion or phoning 1800 024 413.

Readings Reflection

[Listen to Him](#)

Today's Gospel portrays Jesus as a new and greater Moses.

Moses also took three companions up a mountain and on the seventh day was overshadowed by the shining cloud of God's presence. He too spoke with God and his face and clothing were made radiant in the encounter (see Exodus 24, 34).

But in today's Lenten Liturgy, the Church wants us to look back past Moses. Indeed, we are asked to contemplate what today's Epistle calls God's "design . . . from before time began."

With His promises to Abram in today's First Reading, God formed the people through whom He would reveal himself and bestow His blessings on all humanity.

He later elevated these promises to eternal covenants and changed Abram's name to Abraham, promising that he would be father of a host of nations (see Genesis 17:5). In remembrance of His covenant with Abraham He raised up Moses (see Exodus 2:24; 3:8), and later swore an everlasting kingdom to David's sons (see Jeremiah 33:26).

In Jesus' transfiguration today, He is revealed as the One through whom God fulfills His divine plan from of old.

Not only a new Moses, Jesus is also the "beloved son" promised to Abraham and again to David (see Genesis 22:15–18; Psalm 2:7; Matthew 1:1).

Moses foretold a prophet like him to whom Israel would listen (see Deuteronomy 18:15, 18) and Isaiah foretold an anointed servant in whom God would be well-pleased (see Isaiah 42:1). Jesus is this prophet and this servant, as the Voice on the mountain tells us today.

By faith we have been made children of the covenant with Abraham (see Galatians 3:7–9; Acts 3:25). He calls us, too, to a holy life, to follow His Son to the heavenly homeland He has promised. We know, as we sing in today's Psalm, that we who hope in Him will be delivered from death.

So like our father in faith, we go forth as the Lord directs us: "Listen to Him!"

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

No one becomes a Christian alone

The expression *Fastenzeit*, “Season of Fasting”, which we use in German to designate the period between Ash Wednesday and Easter, tells us but little about what the Church intends this season to be. Originally, this was the period when baptism was administered; the period, therefore, in which people became Christians. It was thought that this could be accomplished, not in one short moment of time, but only over the course of a journey of transformation or “conversion” that the individual had to travel step by step. Later on, when penitents and finally the entire Church were included in the journey, this reflected the awareness that we cannot travel this path all at once to its conclusion. No, it is a lifelong journey on which we must set out over and over again. The purpose of Lent, therefore, is to keep alive in our consciousness and our life the fact that being a Christian can only take the form of becoming a Christian ever anew; that it is not an event now over and done with but a process requiring constant practice.

Let us ask, then: What does it mean to become a Christian? How does this take place?

First of all, it seems important to me that the Church does not regard becoming a Christian as the result of a course of instruction or even of a training process. She regards it as a sacrament. This means that no one becomes a Christian by his own unaided power. No one can make himself a Christian. It is not man’s business or within his competence to upgrade himself, as it were, into a great-souled person and finally into a Christian. On the contrary, the process of becoming a Christian begins only when a person sloughs off any illusion of autonomy and self-sufficiency; when he acknowledges that man does not create himself and cannot bring himself to fulfillment but must open himself and allow himself to be led to his own true self.

To be a Christian, then, means first and foremost that we acknowledge our own insufficiency and allow him—the Other who is God—to act upon us. Louis Evely once remarked quite correctly that the sin of Adam was really not his wanting to be like God; this, after all, is man’s vocation, granted to him by the Creator himself. Instead, Adam’s failure was that he chose the wrong way of seeking likeness to God and devised for himself a very shabby idea of God. Adam imagined that he would be like God if he could subsist solely by his own power and could be self-sufficient in giving life to himself as he saw fit. In reality, such misguided grasping at conceited divinization leads to self-destruction, for even God himself, as the Christian faith teaches us, does not exist in isolated self-sufficiency but is infinitely needing and receiving in his dialogue of love, giving himself and devoting himself, and only in this way is he fully divine. Man becomes like God only when he enters into this same movement; when he stops trying to create himself and, instead, allows God to create him. For it is still true today that man is not man’s own creation but can be created for his own sake only by God.

This may strike us as a very old-fashioned way of thinking. Yet I am convinced that precisely in our day we would do well to discover anew the truth of this statement and to become aware that what I have been saying about individuals applies very much also to mankind as a whole. The human race is today setting itself up as the supreme reality; it is endeavoring to attain a fully human status but is unwilling to rely on any help except that which it can supply to itself. But in the process, the race is destroying its own humanity. Precisely by proclaiming a complete and pure humanness, it is undermining the humanity of man, as is evident on every side. Even mankind as a whole, then, is not autonomous but is dependent on something beyond itself.

Individuals do not become Christians, any more than they become human beings, on their own and by their own resources. Strange though it may sound to us today, we need to open ourselves in faith to the action of God.

No one becomes a Christian alone. This is to say that one can become a Christian only in a community of fellow believers and by the mutual help of shared faith and prayer. Certainly, part of being a Christian is—as we just heard in the Gospel—the practice of going to one’s “quiet room”, to the solitude of the struggling believer who exposes himself to the presence of God.

But there is more to it than that. Being a Christian also calls for fellowship. God comes to man only through other men. Even in the realm of the spirit, man is an unfinished being; even in the realm of the spirit, the fact remains that we can exist as men only by being from others and for others.

I think that the time has come for us to dispel the modern illusion that religion is the most intimate business, which we deal with by ourselves alone, and that these intimate matters should not be brought into the public arena. When we thus reduce faith to a spirituality that has no connection with reality, we first strip faith itself of its reality, but then we also rob human fellowship of its most precious dimension. The end result is the individual on one side and the pure collectivity on the other. Community, in which individuals remain themselves but at the same time encounter what is truly human in their fellows—this community is not built up when man keeps to himself what is deepest in him. Furthermore, man needs this kind of community if he is to be himself. That is why we have the duty of making public what is most intimately ours, of bringing it forth and allowing it to put its stamp on the world around us. It is up to us not to let the world be without God but, rather, to convey God into the midst of it through our faith.