

Sacred Heart Catholic Parish

Yarra Junction & Warburton



The Ascension of the Lord (Year A)

21 May 2023

Readings

Next Week

Acts 2:1-11
Ps 103:1, 24, 29-31, 34
1 Cor 12:3-7, 12-13
Jn 20:19-23

in a nutshell

I am with you always. When Christ ascended into heaven he did not abandon his disciples. Matthew's Gospel begins with the angel's words that Jesus will be called Emmanuel, which means God-is-with-us, and it ends with Jesus' promise: 'Know that I am with you always, yes, to the end of time.' In a special way Emmanuel is with us in this Eucharist for 'where two or three are gathered in my name, I shall be there with them.'

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend.
For those who have died recently and those whose anniversary occurs at this time.

of special note

Parish General Meeting
24 May at 7pm
At Yarra Junction church

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. (R.)

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. (R.)

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. (R.)

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 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 (EST)
7:00pm (EDST)
Yarra Junction: Sunday—8:30am

Weekday Mass

Wednesday—9:00am Yarra Junction
First 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.siyarrajunction.catholic.edu.au

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

Website: melbcatholic.org/s/upperyarra

Email: moutevelyn@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

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.

Bulletin notices by 12:00 noon Thursday please

mountevelyn@cam.org.au

For positions vacant within the Diocese visit:

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

Parish Meetings: Wednesday, 10 May

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

Parish Notices

Parish Meeting — 24 May 7pm

This parish meeting is to discuss the financial state of the Parish and the Archdiocese program 'Take the Way of the Gospel'. All parishioners urged to attend. 7pm at Yarra Junction church.

Stewardship Corner

"I am praying for them..." JOHN 17:9

Prayer is the foundation of our Faith and the foundation of Stewardship. Prayer is always the first best option in any situation - not just our last resort. Pray for friends and family, and especially for those that don't treat you very well. Pray to give praise, to thank, and to ask God for help. Pray to see what God wants you to do with the gifts He has given you. Teach others how to pray. It has been said that teaching someone how to pray is the best gift you can give someone.

April Finance Report

Average weekly given: \$412.80

Total Thanksgiving income: \$2064

Total Expenditure: \$3491.26

Wishing to contribute? Direct debit details: Sacred Heart Church BSB 083-347 Account number 670642723. **Reference THK and surname** or call the office and arrange with Janine to get envelopes or set up regular direct debit/credit card payments or pick up a form and return at your earliest convenience.

Adoration of the Eucharist

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

Pancake Breakfast — Save the Date

Sunday 18th June we will celebrate our parish feast day, the Solemnity of the Sacred Heart, with a pancake breakfast after the 8:30am Mass at Yarra Junction. All parishioners are welcome to enjoy delicious pancakes and fellowship!

Aid to the Church in Need

The Catholic Charity Aid to the Church in Need has launched their "Nigeria: Young. Faithful. Crucified" global campaign. Did you know that in 2022 a total of 5,014 Christians were killed for their faith in Nigeria? These were not Nigerians who happened to be Christian, but rather, their allegiance to the Lord saw them face a brutal death. This is a Church being crucified with Christ. To watch testimonies and to make an offering visit www.aidtochurch.org/nigeriaglobal

We have a NEW parish website!

With recent upgrades to Archdiocese of Melbourne platforms we have a new website melbcatholic.org/s/upperyarraalley. Go have a look!

Mass Counts

May is census month for the Archdiocese of Melbourne so attendances at weekend masses will be counted each weekend.

Family Online Resource

CathFamily is an online database of prayers, activities, recipes and articles celebrating Catholic culture. Used extensively by parents, teachers and catechists, it equips them with ideas and resources to assist in passing on the faith to the next generation. www.CathFamily.org

Pro-Life News

Mass in Reparation for Abortion is held on the last Saturday of each month at St Patrick's Cathedral. Sponsored by the Helpers of God's Precious Infants. Sign up for newsletters here: helpers101@hotmail.com. Next Mass is Saturday, 27 May at 9am with Fr Albert Yogarajah as celebrant.. Following the Mass there will be a Rosary Procession. All are welcome! Flyers/newsletters are often available in the foyer.

Hallow — Prayer App to keep your mind on things above

'Hallow' is a prayer app that has all your favourite prayers, such as the Rosary, and Daily Mass readings. There are also many other prayers and devotions you can listen to, and join with many people around the world praying for you and with you. There are also guest speakers that you can pray with or listen to; homilies from Bishop Baron, pray the Rosary with Scott Hahn or Jonathan Roumie from 'The Chosen'. Go to <https://hallow.com/> for more information.

Something to Make You Smile

A man phoned up the spiritual leader of Tibet. Two weeks later he was sent a large goat with a long neck. Turns out he accidentally phoned Dial-a-Llama.

The family of a dying lawyer visits him in hospital. They find him sitting in bed, reading the Bible. "That's wonderful, Dad," said his daughter, "You're getting spiritual comfort." "No", said the lawyer, "I'm looking for loopholes."

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).