

Twenty-second Sunday of Ordinary Time Sunday 29 August 2021



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**Readings for
this Sunday**

Deuteronomy 4:1-2, 6-8
James 1:17-18, 21-22, 27
Mark 7:1-8, 14-15, 21-23



Readings for
next week:

Isaiah 35:4-7
James 2:1-5
Mark 7:31-37



Liturgical Jottings

Letter of St James

From this Sunday (22nd) to the 26th Sunday in ordinary time the second reading is from the Letter of St James. Most likely the author is James, relative of Jesus, not any of the Apostles of the same name. He writes in elegant Greek, with a rich vocabulary and allusions to Hebrew scriptures and culture and the life of Christ. The letter is addressed to Christians and described as: "A sort of examination of conscience due to its concrete character of the situation and actions that are subject of the author's reflection and often sharp criticisms." The letter gives an outline of Christian morality in the light of the Sermon of the Mount in Matthew's gospel.
Days of the Lord, vol5 p200

Focus on the Readings

The first five books of the Bible called the Pentateuch or Torah (the Law) are most holy in the Hebrew tradition. Unlike other Near East cultures and religions that had their laws and traditions, the Law of God was to be taken to heart, not mere external observances but both internal and intentional. More importantly the Law established a unique relationship between the Lawgiver and the people. It establishes their identity and purpose. Our first reading from Deuteronomy emphasises the place of the Law in peoples' lives.

Scribes, Pharisees and elders of the community took on the responsibility to ensure the Laws are upheld. When they heard Jesus and his followers did not observe some of the laws, minor as they were, they came to question them. It was Jesus opportunity to take them back to the origins, purpose and intent of the Law. He addresses a perennial problem: over years and centuries, laws get distorted and sense of observance goes beyond the Lawgiver's purpose. We have many civil and ecclesiastical laws that get warped in time. Authorities are faced with updating them or they or the laws become irrelevant. We have in our lifetime experienced many changes in the laws: fasting, Holy Day observances, church and marriages practices. Pope Francis has ordered a new code of canon law to address issues of the day.

We are called back into right relationship with the Law, the Lawgiver and one another. The Psalmist calls the person to act justly and speak truly and walk humbly with our God.

Prayer for the Week

Father of light, giver of every good and perfect gift, bring to fruition the word of truth sown in our hearts by your Son, that we may rightly understand your commandments, live your law of love, and so offer you worship that is pure and undefiled. Amen.


Words of Pope Francis

History is what was, not what we want it to have been, and when we try to throw an ideological blanket over it, we make it so much harder to see what in our present needs to change in order to move to a better future. *Let us Dream 2020*

On the Lighter Side

A man in an interrogation room says, "I'm not saying a word without my lawyer present." "But you are the lawyer." said the policeman. "Exactly," replied the lawyer, "So where's my present?"



	Those who are recently deceased and those who are grieving	Denise Woodman, Bartolo Lo Piccolo, Theresia Elmecker
	For those whose anniversary occurs at this time	Vincenzo Cassetta (1 year), Keith Young (1 year) Showrilu Pasala, Tom Deane, Monica Taglabue, Mary Smith
	Our sick and their carers	Mary Lalor,

'Pondering Grief' (Reflection event via ZOOM),

Saturday 4 September 2021, 10am-3.30pm (AEST). Facilitated by qualified Counsellor/ Supervisor/ Educator Linda Espie, this event provides the opportunity to reflect on and honour our inner life of change and transition. With creativity, space and gentle guiding support, this workshop will offer a sacred place for the breadth of human experiencing and spirit to guide individual exploration. Limited to 10 participants. Cost \$60. Bookings and payment via Trybooking at <https://www.trybooking.com/BTQNX>. For more information, contact Heart of Life Centre for Spiritual & Pastoral Formation, email secretary@heartoflife.melbourne or tel (03) 9890 1101.

CHANGE TO MASS TIMES COMMENCING SEPTEMBER

Commencing Saturday 4th September and Sunday 5th September, the times for Mass will be altered and Saturday Mass will be celebrated on alternate weeks. Details are as follows:

Saturday Mass

1st and 3rd Saturday of the month at 6:00 pm

Sunday Mass

Every Sunday 10:00 am

Anointing Mass

1st Wednesday of the month 9:15 am

Reconciliation

1st Saturday of the month 11:30 am

Social Justice Sunday

Today, we celebrate Social Justice Sunday and the release of the Australian Bishops' Social Justice Statement, Cry of the Earth, Cry of the Poor, which invites us to join in responding to Pope Francis' invitation to take a seven-year journey towards total ecological sustainability guided by seven Laudato Si' Goals.

The Statement provides theological foundations to ground and inspire our efforts to care for creation while responding to the needs of the disadvantaged and excluded. You can download the Statement & associated resources at www.socialjustice.catholic.org.au

Fr Brian Boyle has produced a summary of the Bishops' Social Justice Statement, Cry of the Earth, Cry of the Poor this is included in this Bulletin

Prayer for First Eucharist Confirmation Candidates

Lord,

You send out Your Spirit to touch the hearts of all people, so that they may believe in You and in Jesus whom You sent.

Look kindly on all candidates as they listen to Your voice. Open their hearts to Your Spirit and bring to fulfilment the good work that You have begun in them.

As we prepare these children for Confirmation, make each of us an instrument of Your love.

Teach us to appreciate what is holy in others, and to be patient with what we do not understand.

Deepen our faith in the Gospel and help us to pass it on by our example. We pray that You will continue to guide us and sustain us.

Through Christ our Lord,

Amen.



A Message from Bishop Shane Social Justice Sunday 29 August 2022

"I urge everyone to read this year's Social Justice Statement, *Cry of the Earth, Cry of the Poor*.

www.socialjustice.catholic.org.au



It is an excellent document and I look forward, with the people of Sandhurst, to this Statement being a guide and encouragement for our diocesan journey towards ecological conversion and action."

A Tribute to Denise Woodman R.I.P.



Sadly we have been informed of the death of Denise in the early hours of Wednesday 25th August. She has been a remarkable parishioner in the parish of the Sacred Heart. She lived for many years in the family house next door to the presbytery. This allowed her to have regular contact and involvement in the parish.

We only have to look at a Parish Directory of a few years ago to see all the ministries in the life of the parish and to notice that the contact person was Denise. Some of these, many people would not be aware of, but were important to the everyday running of the parish. The hours each Wednesday and Friday helping in the office. She wrote and produced the commentary sheets every week. She was a Special Minister, Commentator and Reader at our liturgies. She served many times on the Parish Pastoral Council and other committees.

The number of people she helped over the many years she worked as a volunteer worker with St Vincent de Paul.

Many would not be aware of the wonderful work and witnessing she did at Dhurringile Prison over a period of sixteen years. She would visit each Friday with others from the parish. Her health was never kind to her and she endured much over many years. The effort she made to go to the prison gained her the greatest respect and admiration from the prisoners. She truly lived out the gospel message "I was in prison & you came to see me." even with great difficulty. A number of prisoners still kept in contact after their time in prison. Many have been contacted in the last couple of days. Their response has been overwhelming – to sending flowers, and many will visit the grave after the pandemic.

One prisoner sent this text message which reflects so much of the sentiments of others. With his permission we read his thoughts and say of Denise "Well done good & faithful servant."

"So sorry for the Sacred Heart community in which Denise was an integral part. A lovely soul with a perpetual simile who helped me immensely along the way. We will never forget her she will always remain dear to our hearts."

Carlo & family,

Fr Michael Morley

AFGHANISTAN ACTION

We are all aware the Afghan people, especially ethnic and religious minorities as well as women and children are in great danger.

In addition, there are more than 5,100 Afghans living in Australia, many with families in Afghanistan, and many on temporary visas, without any certainty about their future.

CAPSA (Catholic Alliance for People Seeking Asylum - including Caritas, Vinnies & many more) has made it easy for you to add your voice calling for an increased humanitarian intake and guarantee to visa holders.

Go to Action for Afghanistan - CAPSA Also, Caritas Australia is raising funds to support vulnerable communities in Afghanistan. Go to www.caritas.org.au or call 1800 024 413.

PRAYER: CRY OF THE EARTH, CRY OF THE POOR

By listening with an open heart to those who are most affected, we can begin, with the help of the Holy Spirit, to discern the signs of the times.

Lord, when we listen with your ears we hear:
the bush grown more silent,
the birdsong less vibrant,
the stream's sluggish ripple.
Have mercy and open our ears.

Lord, when we look with your eyes we see:
the soil depleted,
the sky smudged,
the oceans rubbished and the great currents slowed.
Have mercy and help us to see.

Lord, when we look with your eyes we see:
the workers who struggle to get by,
the women subjected to violence,
the people who are excluded.
Have mercy and help us to see.

Lord, when we listen with your ears we hear:
the sound of hungry children,
the distress of the mentally ill,
the silent pain of homeless women and men.
Have mercy and open our ears.

Send your Spirit upon us Lord to renew our sight,
to restore our hearing,
and to reclaim your reign of justice for all people
and peace for creation.
AMEN

Sacred Heart Parish,
Tatura. PO Box 110 Tatura VIC 3616,
03 5824 1049, e: tatura@cdos.org.au
The presbytery office is open on
Wednesdays & Fridays from 9:00 am until 4pm

Breaking Open the Word

The Pharisees and some of the scribes who had come from Jerusalem gathered round Jesus, and they noticed that some of his disciples were eating with unclean hands, that is, without washing them. For the Pharisees, and the Jews in general, follow the tradition of the elders and never eat without washing their arms as far as the elbow; and on returning from the market place they never eat without first sprinkling themselves. There are also many other observances which have been handed down to them concerning the washing of cups and pots and bronze dishes. So these Pharisees and scribes asked him, 'Why do your disciples not respect the tradition of the elders but eat their food with unclean hands?' He answered, 'It was of you hypocrites that Isaiah so rightly prophesied in this passage of scripture:

This people honours me only with lip-service, while their hearts are far from me.

The worship they offer me is worthless, the doctrines they teach are only human regulations.

You put aside the commandment of God to cling to human traditions.'

He called the people to him again and said, 'Listen to me, all of you, and understand. Nothing that goes into a man from outside can make him unclean; it is the things that come out of a man that make him unclean. For it is from within, from men's hearts, that evil intentions emerge: fornication, theft, murder, adultery, avarice, malice, deceit, indecency, envy, slander, pride, folly. All these evil things come from within and make a man unclean.'

■ The Gospel of the Lord.

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BE OPEN TO CHANGE

Often there is tension in our lives as we struggle to determine how to be faithful to the past and yet open to the demands of the present and the call of the future. Can what is good and true change and take on new forms? In the area of technology, the matter is often clearer than in the life of faith.

Confronted with Moses' demand that nothing of the law be changed or deleted what options did the Pharisees have for change? Deletion of any of Moses' regulations was tantamount to rejection of God's own word. They dealt with the demands of the present by a rigorous faithfulness to the traditions which they had received. From their perspective who was Jesus to challenge these traditions? What Jesus characterised as hypocrisy they saw as faithfulness to the demands of the living God. The problem was that of discerning that the living God was speaking anew through Jesus who stood before them. Faithfulness to what God has spoken absents none of us from the demand of listening to what God is speaking to us today; *the challenge lies in recognising it and responding with generosity.*

The letter of James also addresses this challenge by reminding us that while God's truth is unchanging, we are called to listen to the word which has been planted in our hearts. It is a word which is dynamic and growing – a word whose clearest demand is to reach out in love to those who cannot defend themselves.

Christopher Monaghan CP

TWENTY-SECOND SUNDAY IN ORDINARY TIME / B

FIRST READING

Deut 4:1-2, 6-8
A reading from the book of Deuteronomy.

You may add nothing to the word which I speak to you – keep the commands of the Lord.

Moses said to the people: 'Now, Israel, take notice of the laws and customs that I teach you today, and observe them, that you may have life and may enter and take possession of the land that the Lord the God of your fathers is giving you. You must add nothing to what I command you, and take nothing from it, but keep the commandments of the Lord your God just as I lay them down for you. Keep them, observe them and they will demonstrate to the peoples your wisdom and understanding. When they come to know of all these laws they will exclaim, "No other people is as wise and prudent as this great nation." And indeed, what great nation is there that has its gods so near as the Lord our God is to us whenever we call to him? And what great nation is there that has laws and customs to match this whole Law that I put before you today?'

■ The word of the Lord.

RESPONSORIAL PSALM

Ps 14:2-5. R. v. 1

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

1. 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. **R.**
2. 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.**
3. 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.**

SECOND READING

James 1:17-18, 21-22, 27

A reading from the letter of St James.

Be doers of the word.

It is all that is good, everything that is perfect, which is given us from above; it comes down from the Father of all light; with him there is no such thing as alteration, no shadow of a change. By his own choice he made us his children by the message of the truth so that we should be a sort of first-fruits of all that he had created.

Accept and submit to the word which has been planted in you and can save your souls. But you must do what the word tells you, and not just listen to it and deceive yourselves.

Pure unspoilt religion, in the eyes of God our Father is this: coming to the help of orphans and widows when they need it, and keeping oneself uncontaminated by the world.

■ The word of the Lord.

GOSPEL ACCLAMATION

James 1:18

Alleluia, alleluia!

The Father gave us birth by his message of truth, that we might be as the first fruits of his creation. Alleluia!

GOSPEL

Mk 7:1-8, 14-15, 21-23

A reading from the holy Gospel according to Mark.

You forget the commandments of God to hold on to human tradition.

29 AUGUST 2021

THE SAVING WORD



CRY OF THE EARTH CRY OF THE POOR

The social justice statement for 2021-22 issued by the Australian Catholic Bishops Conference is entitled *Cry of the Earth, Cry of the Poor*, drawing attention to the ecological crisis we face on earth and the ways in which that crisis disproportionately affects the poor of our human community. We are all in this together. The statement is attractively written and presented. It is a clear call for all of us to undergo an ecological conversion and to get on board with controlling the effects of climate change in our world, both as citizens of the world and as Catholic Christians.

The statement is in three principal parts (1) seeing the ecological crisis through the experience of those most affected by the crisis; (2) how scripture, theology, Catholic social teaching and the wisdom of First Nations people can assist us; (3) and finally, the on-going conversation on the care of creation. The title of the statement links the parlous state of the earth's environment with the lives and experience of those persons most affected by the crisis.

A simple fact early in the statement brings home the urgency of attending to the issue of global warming and rising temperatures: on January 4, 2020, Penrith (a western suburb of Sydney) recorded a temperature of 48.9c. This temperature made Penrith on that day the hottest place on earth; this figure is also half-way to boiling point!

The first part of the statement looks at what is happening to the ecology and environment from the point of those most vulnerable, those most affected – the world's poor. We are called to listen with an open heart to these persons. What we are beginning to see is a popular movement away from a carbon-based economy, even if this choice is not managed by government or corporation. It is the young people in our communities especially who see their future and that of their children at risk, as an issue of intergenerational justice. Australia is surrounded by Pacific Island nations, many of whom are already experiencing the effects of climate change with rising sea levels, coastal erosion and decreasing fish stocks. We all remember graphically the recent horrendous bushfires when parts of our country burnt literally to the eastern seaboard. Our rivers and waterways are under pressure. We need to listen more attentively to our world, our environment, to creation.

The second part of the statement identifies all the rich sources of wisdom we can draw on for our reflection on, and action for, our beautiful world which is now endangered. The Scriptures teach us that our world was created by our loving God, and that the divine presence continues in creation. We are creatures within creation, stewards of the created order, and not masters of the universe. The universe and the created order reveal the love of God and we are immersed in a world that continues to reveal in manifold ways the presence of the divine. We are called to respect the created order and to respond in wonder and awe. What our present human-made

ecological crisis is revealing soberly to us is the need for conversion and change, to move from abuse to stewardship. Catholic social teaching can guide us here. Listening to and learning from our world can also guide, for example, in the simple but key realisation that if we are to have a future on earth, we need to move to renewable energy sources. Importantly, our First Nations people have much to teach us in terms of caring for country.

The third part of the statement invites us all to an on-going conversation and action about our care for creation. Pope Francis' encyclical on the environment *Laudato Si* (2015), the care for our common home (there is no planet B) is a great impetus for this reflection and action? It is clear now that care for creation requires a profound conversion on the part of each of us, expressed in new ways of living and life style choices. These choices will involve discussions about renewable resources, moderation in consumption, and reusing and recycling materials.

The biblical account of creation in the Book of Genesis, chapters one and two, says clearly that after creating the world in all its wonders, beauty and order, God pronounced the creation *very good*. Ours is a beautiful world and yet it stands at a critical point in its history. We are invited to hear the cry of the earth (so strident in series of natural disasters we have experienced) and the cry of the poor, those persons profoundly disadvantaged, economically and socially, by our ecological crisis. The social justice statement this year gives us much to reflect upon and offers simple steps we can each take to move from misuse of creation to wonder in our common home.

Fr Brian.

