



# PARISHES IN PARTNERSHIP

**St. Mary's Maffra [Newry & Dargo]**

**St. Michael's Heyfield-Cowwarr**

Phone: 03 5147 1921 email: [Maffra@cdsale.org.au](mailto:Maffra@cdsale.org.au)

Office Hours: Tues, Wed, Thurs - 9.00am-3.00pm.

For Emergencies: St. Mary's Cathedral, Sale, Phone 5144 4100

Diocesan/parish website: [https://www.cdsale.org.au/maffra\\_heyfield](https://www.cdsale.org.au/maffra_heyfield)



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**22<sup>ND</sup> SUNDAY IN ORDINARY TIME - YEAR A, 30<sup>TH</sup> August, 2020**

## FATHER'S DAY APPEAL FOR THE CLERGY

The weekend of Sunday 6th September, Father's Day, is the designated weekend for the special Father's Day collection for the Priests' Welfare Foundation of our diocese. The Covid pandemic means that envelopes are not an option for people to make a donation. Fortunately, the diocese has made it easy for people to make a direct deposit by providing a link. If people click on the link and provide an email address, they will automatically receive a tax receipt for donations over \$2.00

Also included for your convenience are sample bulletin notices and a petition for the General Intercessions. We especially appreciate the financial contributions of people during the Covid pandemic. It is extremely important that this year's collection is successful as the Fund not only looks after our priests in time of sickness but also in retirement. The cost of doing this for the coming year will be more than \$200,000

If you are unable to take up this collection on the recommended weekend, would you please do so at the nearest weekend after that.

Should you have any queries please do not hesitate to contact me.  
Yours sincerely in Christ,

Rev. Darren Howie, PWF TREASURER.

## Bulletin Notice

### SPECIAL COLLECTION: 6 SEPTEMBER 2020

FATHER'S DAY APPEAL FOR THE PRIESTS' WELFARE FOUNDATION OF THE DIOCESE OF SALE:

This Fund supports the priests and deacons of our diocese in times of sickness or retirement. At present the Foundation is supporting eleven priests and three deacons and their wives in retirement and is responsible for the other priests, including our overseas priests, and deacons in time of sickness. The budgeted expenditure of the Foundation for them over the next year will be over \$200,000. Donations can now be made by clicking on <https://www.cdsale.org.au/priestswelfarefoundation>. The foundation is most grateful and appreciative of your support for our priests and deacons in these difficult times. All donations of \$2.00 and over are tax deductible and a receipt for tax deduction purposes will be automatically sent if an email address is provided. Your donations may also be made through your local parish.

### PARISH PRIEST:

Fr. Siju Xavier

Email: [Siju.Xavier@cdsale.org.au](mailto:Siju.Xavier@cdsale.org.au)

### PRIEST EMIRITUS:

Fr. Frank Young

### PARISH SECRETARY:

Willie Schoenmaekers

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### WEEKEND MASSES: Heyfield

Saturday Vigil: -6.00pm

1<sup>st</sup> & 3<sup>rd</sup> Sunday Cowwarr: 11.00am

### WEEKEND MASSES: Maffra

Sunday: 9.00am

2<sup>nd</sup> & 4<sup>th</sup> Sunday - Newry: 11.00am

5<sup>th</sup> Sunday - Dargo: 12.00pm

### WEEKDAY MASSES

#### HEYFIELD

Tuesday: -9.30am

#### MAFFRA

Wednesday: 5.00pm

Thursday: -9.30am

Friday: 10.00am

2<sup>nd</sup> Friday Stretton Park 10.00am

Saturday: 9.30am

### RECONCILIATION:

#### MAFFRA

Saturday: After Mass 10.00am

#### HEYFIELD:

Saturday: Before Mass 5.20pm

OR any other time by request

### EXPOSITION: Maffra

Wednesday: After 5.00pm Mass

### BAPTISMS:

During or After the Vigil / Sunday Mass

### MARRIAGE:

At least six months' notice requested.

### PARISH SCHOOLS

#### ST. MICHAEL'S HEYFIELD

Principal: Jenny Miller

Davis St. Heyfield - 3858

Phone: 5148 2514

#### ST. MARY'S MAFFRA

Principal: Jason Slattery

4-12 Duke St. Maffra - 3860

Phone: 5147 1334

Catholic Care: 1800 522 076

Safe Steps: 1800 015 188

Facebook: [facebook/dioceseofsale](https://www.facebook.com/dioceseofsale)

## MEETINGS AND EVENTS:-

### VINNIES – MAFFRA – COVID - 19

In response to Covid – 19, [Maffra Vinnies](#) is continuing its welfare work, but has for now suspended its Monthly Sales and has closed receiving ALL donations of Clothes, toys, furniture etc. Thank you for your understanding.

**Care for the Sick:** If you know of anyone who is unable to get to Mass and would like the Eucharist brought to them, please advise us on 5147 1921. **We pray for ALL who suffer (at present) in body, mind or spirit:**

Gerald Zed Hurley, Belinda Weatherley, Archie Schacht, Coral Justice, Julie Frew, Peter Smyth, Fr. Brian O'Connor, John Phelan, Lyn McLindin, Ann Martin, Lorraine Weatherley, Evelyn Bourke, Gerry Gray, Lee Allman, Father Frank, Maree Welsh, and all those who seek our prayers.

### To Live Life to the Full

Mental Health in Australia Today

Jesus, you invite us all into the fullness of life. May we support one another to flourish in body, mind and spirit. Strengthen our commitment to ensure that nobody falls through gaps in our systems of care. People called you mad. Help us to recognise you in those who suffer mental ill-health today. Show us how to eliminate stigmatisation of mental ill-health from our parishes, schools, communities and organisations.

You drew near to those who were suffering in body or mind. May we too feel your nearness when we struggle with mental health challenges.

May we be one as members of Your Body. You invite us to share in your ministry of love and true compassion. May we be empowered by your Spirit to reach out to all people in need.

May we build communities of welcome and inclusion. Amen.

[<https://socialjustice.catholic.org.au>]

## PLEASE PRAY FOR THE DEAD:-

Recently Deceased: Brian Gray

### Anniversaries:

Nellie and Myles Allman, Josephine & Leslie McQuillen, Ella Long, Cecilia Heywood, Verna Murphy, Pat Lincoln, Bryan Grumley, Margaret Conway, Stephen Johnston, Jo Stemberger, Helena Bednarczyk, Brian Cross, Colin Collings, Brian Morgan, Br. Ignatius Allman M.S.C., Marilyn Pitt, Laurence O'Dwyer, Eileen Molphy, Frs. John Kavanagh, James B Collier, Michael Patrick Curran (died 1930)

### "An Act of Spiritual Communion My Jesus,

I believe that You are present in the Most Holy Sacrament.

I love You above all things, and I desire to receive You into my soul.

Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart.

I embrace You as if You were already there and unite myself wholly to You.

Never permit me to be separated from You. Amen."

## WE ARE A CHILD SAFE PARISH

**Any children, young persons and vulnerable adults have a right to feel safe and be safe. If you are concerned about any form of abuse, or believe that someone is at significant risk, you should immediately raise your concerns with one of our Parish**

**Safeguarding Officers. Contact Via the Parish Office: 03 5147 1921.**

[Adapted from Moe parish]

### PARISH SAFEGUARDING OFFICERS

**ST. MARY'S:** Terry Donahoe  
**ST. MICHAEL'S:** Ed O'Brien

## ❖ What Should I do if I Can't go to Mass?

Catholics are encouraged to make a 'spiritual communion'. St. John Paul II writes that "it is good to *cultivate in our hearts a constant desire for the sacrament of the Eucharist*. This was the origin of the practice of 'spiritual communion', which has happily been established in the Church for centuries and recommended by saints who were masters of the spiritual life. Saint Teresa of Jesus wrote: 'When you do not receive communion and you do not attend Mass, you can make a spiritual communion, which is a most beneficial practice; by it the love of God will be greatly impressed on you.'" (*Ecclesia Eucharistia*, no. 34).

## ❖ How Do I Make a Spiritual Communion?

*Below are recommendations for how to make a 'spiritual communion' when unable to participate in the Holy Sacrifice of the Mass. The recommendations can be adapted based upon personal and family needs.*

Gather with others in your household and begin a time of prayer with the sign of the cross.

Take time to read and reflect upon the readings from Sunday Mass. You can find the readings at [usccb.org](http://usccb.org) and a Sunday Gospel reflection on our [YouTube channel](#). Additionally, a weekly televised Sunday Mass is available to watch at [adw.org/tvmass](http://adw.org/tvmass).

Share prayer intentions quietly or aloud.

Pray the Lord's Prayer.

Pray one of the following prayers of spiritual communion [see above left]

Close with the sign of the cross

# Twenty-Second Sunday in Ordinary Time Year A

## For Families and Households During Social Isolation

### The Introductory Rites

#### *Gathering*

The Lectionary/Roman Missal or a Bible may be placed on a table together with a candle and a cross.

A short hymn might be sung.

#### *Sign of the Cross*

**Leader:**

In the name of the Father, and of the Son, and of the Holy Spirit.

**All:**

Amen.

#### *Greeting*

**Leader:**

Blessed be Jesus who makes us one, and strengthens us by the power of his Spirit.

**All:**

Blessed be God forever.

#### *Introductory Remarks*

**Leader (in these or similar words):**

Friends in Christ,  
although we cannot celebrate the Eucharist this day,  
we gather in God's name  
for when two or more come together  
God is always with us.  
We worship in union with the whole Church  
keeping this day of the Lord holy.

#### *Opening Rite*

A

### LITANY OF PRAISE

**Leader:**

Before listening to the Word of God  
let us praise the Lord Jesus Christ.

A brief period of silence follows.

**Leader:**

Lord Jesus, you suffered death for our sake:  
Lord, have mercy.

**All: Lord, have mercy.**

Christ Jesus, your love is better than life:  
Christ, have mercy.

**All: Christ, have mercy.**

Lord Jesus, you call us to take up the cross  
and follow you: Lord, have mercy.

**All: Lord, have mercy.**

**Leader:**

May almighty God have mercy on us, forgive  
us our sins, and bring us to everlasting life.

**All:**

Amen.

or B

### GLORIA

**Leader:**

With peoples everywhere, let us glorify our  
God (in joyful song).

**All:**

Glory to God in the highest,  
and on earth peace to people of good will.  
We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.  
Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.  
Amen.

## Opening Prayer

**Leader:**

Let us pray.

**All pause for silent prayer.**

God, our Father  
Jesus gave his life for us  
and showed us the pathway to heaven.  
Help us to give all we have  
and, in the footsteps of the cross,  
follow Jesus every day.  
We ask this through Jesus Christ,  
with the Holy Spirit,  
for ever and ever.

**All:**

Amen.

## The Liturgy of the Word

### First Reading

[Jer 20:7-9](#)

A reading from the prophet Jeremiah

**The word of the Lord God has meant derision for me.**

You have seduced me, Lord, and I have let myself be seduced;  
you have overpowered me: you were the stronger.

I am a daily laughing-stock,  
everybody's butt.

Each time I speak the word, I have to howl  
and proclaim: 'Violence and ruin!'

The word of the Lord has meant for me  
insult, derision, all day long.

I used to say, I will not think about him,  
I will not speak in his name any more.

Then there seemed to be a fire burning in my heart,  
imprisoned in my bones.

The effort to restrain it wearied me,  
I could not bear it.

To indicate the end of the reading, the reader  
acclaims:

The word of the Lord.

**All reply:**

Thanks be to God.

### Responsorial Psalm

[Ps 62:2-6. 8-9. R. v.2](#)

**(R.) My soul is thirsting for you, O Lord my God.**

1. O God, you are my God, for you I long;  
for you my soul is thirsting.

My body pines for you

like a dry, weary land without water. **(R.)**

2. So I gaze on you in the sanctuary

to see your strength and your glory.

For your love is better than life,

my lips will speak your praise. **(R.)**

3. So I will bless you all my life,

in your name I will lift up my hands.

My soul shall be filled as with a banquet,

my mouth shall praise you with joy. **(R.)**

4. For you have been my help;

in the shadow of your wings I rejoice.

My soul clings to you;

your right hand holds me fast. **(R.)**

### Second Reading

[Rom 12:1-2](#)

A reading from the letter of St Paul to the Romans

**May you present your bodies as a living sacrifice.**

Think of God's mercy, my brothers, and worship him, I beg you, in a way that is worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God. Do not model yourselves on the behaviour of the world around you, but let your behaviour change, modelled by your new mind. This is the only way to discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do.

**To indicate the end of the reading, the reader acclaims:**

The word of the Lord.

**All reply:**

Thanks be to God.

### Gospel

**Reader:**

From the holy Gospel according to Matthew.

**All:**

Glory to you, O Lord.

[Mt 16:21-27](#)

**Whoever wishes to come after me must deny himself.**



Jesus began to make it clear to his disciples that he was destined to go to Jerusalem and suffer grievously at the hands of the elders and chief priests and scribes, to be put to death and to be raised up on the third day. Then, taking him aside, Peter started to remonstrate with him. 'Heaven preserve you, Lord,' he said. 'This must not happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's.'

Then Jesus said to his disciples, 'If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it. What, then, will a man gain if he wins the whole world and ruins his life? Or what has a man to offer in exchange for his life?

'For the Son of Man is going to come in the glory of his Father with his angels, and, when he does, he will reward each one according to his behaviour.'

**Reader:**

The Gospel of the Lord.

**All:**

Praise to you, Lord Jesus Christ.

**All are seated.**

## *Reflection on the Word*

**A short period of reflection may be observed.**

## *Profession of Faith*

**Leader:**

In union with the whole Church  
let us profess our faith.

**All:**

I believe in God,  
the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,  
At the words that follow, up to and  
including the Virgin Mary, all bow.  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;

on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of God the  
Father almighty;

from there he will come to judge the living and  
the dead.

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting. Amen.

## *Prayer of the Faithful*

**Leader:** Sisters and brothers, as we walk in  
the footsteps of Christ, let us bring our prayers  
before God.

**Reader:** That the holy Church will continue to  
carry the cross of responsibility and obligation  
to its people.

**(pause)**

In your glory:

**All: Lord, hear our prayer.**

**Reader:** That leaders of nations will not be  
tempted by gain or greed.

**(pause)**

In your glory:

**All: Lord, hear our prayer.**

**Reader:** That prisoners and captives will find  
renewed spirit and liberty in the Lord.

**(pause)**

In your glory:

**All: Lord, hear our prayer.**

**Reader:** That our parish community may take  
up our cross each day and walk in the ways of  
Christ.

**(pause)**

In your glory:

**All: Lord, hear our prayer.**

**Reader:** That the sick will be healed through  
Christ, especially N.

**(pause)**

In your glory:

**All: Lord, hear our prayer.**

**Reader:** That those who have died will be held  
with the Lord forever, especially N.

**(pause)**

In your glory:

**All: Lord, hear our prayer.**

**Leader:** Loving God, we discover your will through the Cross. Hear our prayers and help us to live as a pilgrim people, following in the steps of your Son. We ask this through Christ our Lord.

**All:** Amen.

## *The Lord's Prayer*

**Leader:**

At the Saviour's command  
and formed by divine teaching,  
we dare to say:

**All:**

Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power and the glory are  
yours,  
now and forever.  
Amen.

## **The Concluding Rite**

## *Blessing*

**Leader:**

May the Lord be with us  
and protect us  
now and for ever.

All make the sign of the cross during the blessing.

**All:**

Amen.

## *Dismissal*

**Leader:**

Let us go and announce the Gospel of the Lord.

**or**

Let us go in peace, glorifying the Lord.

**or**

Let us go in the peace to love and serve the Lord.

**All:**

Thanks be to God.

**[TAKEN FROM LITURGY HELP]**

### **NEXT WEEKEND'S READINGS**

First Reading: Ez 33:7-9

Second Reading: Rom 13:8-10

Gospel: Mt 18:15-20

## **Gospel Reflection by Greg Sunter**

This week's gospel is the first of three predictions of Jesus' death and resurrection in Matthew's gospel (see also Mark and Luke). Despite Peter's confession of faith that immediately precedes this passage (see last week's gospel), the disciples still do not have a very solid understanding of Jesus' purpose. They may regard him as the Messiah, but still do not fully understand what that means. In this passage, Jesus is beginning to prepare them for the events of the passion – his death and resurrection. He is trying to lead them to a greater understanding of his mission and message. But Peter abruptly 'rebukes' Jesus and tells him not to speak like that. One can almost hear Peter saying, 'Look, Jesus, you've got a good thing going here, don't spoil it by talking about dying!' However, Jesus responds to Peter very sharply, suggesting that his lack of understanding is inspired by evil and reflects human thought, not divine wisdom.

The passage then leads in to a description of the challenge of discipleship. To be a follower of Jesus means to 'deny' oneself, take up one's cross and follow Jesus. In the context of this passage, to 'deny' oneself means to not be concerned about 'I' but to be concerned about 'You' – to put others before self. To be a follower of Jesus means to be selfless, not self-centred. In the ultimate example of this, Jesus tells his disciples that whoever wishes to save their life will lose it, but whoever loses their life for Jesus' sake will find it. To 'save' your life is to hold back from giving yourself fully to the message of Jesus – to be 'half-hearted' in your faith. But to 'lose' yourself in the message of Jesus is to fully give yourself over to living the reign of God and through 'losing' yourself in this way, Jesus tells us, is how to truly find life.

Historical Context. Whoever loses his life for my sake...

At the time of the writing of Matthew's gospel (around 75-80 CE), Christians were being persecuted and put to death for their beliefs. They were literally giving up their lives for their faith. These persecuted Christians saw Jesus' triumph over death as a sign of great hope and trust in the future for themselves. Jesus' words in the gospel – 'whoever loses his life for my sake will find it' – would give hope to those under persecution that ultimately they too would triumph and that the deaths of their friends were not in vain.

Scriptural context. Not quite there...

This passage immediately follows the passage of last week's gospel which featured Peter's confession of faith – his inspired revelation that 'You are the Messiah, the Son of the Living God.' The reader might think, 'Aha, the disciples have finally got it!' But in a very clever piece of writing, the author of Matthew's gospel follows this revelation of faith immediately with an example of the lack of clarity that the disciples, including Peter, still possess. This happens throughout the gospels. Whenever the disciples have a bit of an insight, they are almost immediately shown to only have a partial understanding of the truth. The full revelation of Jesus' mission and ministry is not easy to grasp and even the disciples were not quite there until they had seen the 'full story' played out before and within them.

Living the Gospel. Have you got what it takes?

For some people, to be a Christian is a 'soft option' – they see being Christian as being a bit 'fluffy'. This week's gospel is a reminder of the real challenge of being a Christian. Jesus reminds us that to be one of his followers we must be prepared to pick up our cross – whatever our particular cross might be – and still follow his example. To be a Christian means that we don't fall in a heap when difficulty comes our way; we take up the burden – our cross – and continue to look forward with hope. To live like Jesus is no easy option.

Questions for Adolescents

Q. If you were Peter in this story, how would you have reacted to Jesus?

Q. How might the disciples have reacted to Jesus' prediction of his death?

Q. In what ways do people today give up their lives for their beliefs?

Q. In what ways has someone you know had to 'take up their cross' – deal with a great difficulty – and still lived in a positive and hopeful way?

Q. What makes it difficult at times for you to have faith?

Questions for Adults

Q. What part of the gospel passage do you find most interesting / challenging? Why?

Q. What are some of the challenges to being a follower of Jesus today?

Q. In what ways have you had to 'take up your cross' – deal with a great difficulty – and still tried to live in a positive and hopeful way?

Q. Our society today is very self-centred, there are not too many people who 'deny themselves' very much at all. What is one way that you can be more self-less?

## **STATEMENT BY ARCHBISHOP MARK COLERIDGE REGARDING THE REPORT THE LIGHT FROM THE SOUTHERN CROSS**

In the days immediately preceding the recent plenary meeting of the bishops, the Implementation Advisory Group presented to the Conference the report *The Light from the Southern Cross: Promoting Co-Responsible Governance in the Catholic Church in Australia* prepared by the Governance Review Project Team who had worked hard to complete the document before the meeting. It was immediately evident that the report, with its 200 pages and 86 recommendations, was an important and substantial contribution. It was also evident at the meeting that the bishops had not had time to read and reflect upon the report in the way that it warrants. The bishops were also aware of what had been stated in my letter in March 2019 to the Chair of the Implementation Advisory Group setting forth the terms of reference for the governance review.

The letter said that “the final report should be addressed to the bishops; it should be finalised in consultation with the Conference; and any matters pertaining to the Holy See, Plenary Council or other parties should be conveyed to them prior to publication. Upon completion of the final report, the Conference reserves the right to first consider the findings and recommendations, before deciding upon the timing of publication.”

On the basis of this understanding, the bishops were happy to receive the report but expected that what was stated in the letter would be done before the report was finalised. Entailed in our decision to delay publication of the final report was a commitment to engage the bishops in proper consultation and to refer matters pertaining to the Holy See, the Plenary Council and others for consultation before the report was finalised. What has been leaked to various media outlets is, therefore, an interim version rather than the final report. This is not to deny the strength and quality of what the Governance Review Project Team produced in a comparatively short time. The bishops are profoundly grateful to them for the service they have rendered to the Church. But inevitably, especially given the pressure to have the report in a form to give the Conference before its meeting, there is a need for some amendment and clarification at certain points. This is why the bishops have been asked to provide their feedback before 17 July. After this feedback has been received, the report will be amended. The amended version will then be published in late July or early August, accompanied by a reading guide. This version will be widely available, and people are encouraged to read the full report (and not just the recommendations) and to provide feedback to their local bishop to help him in shaping his response. The bishops will continue beyond 17 July on the path of study and discernment which the report requires, heeding Pope Francis’ frequent reminder that true discernment requires patience. This path will bring them to the November plenary meeting when the bishops will decide upon their response to the report.

GENERAL SECRETARIAT T (02) 6201 9845 [gensec@catholic.org.au](mailto:gensec@catholic.org.au) GPO BOX 368, CANBERRA ACT 2601 F (02 6247 6083 [www.catholic.org.au](http://www.catholic.org.au) The bishops’ meeting in November looks further to the assemblies of the Plenary Council which will now be in late 2021 and mid-2022. The Conference sees the report as an integral part of the Plenary Council journey, which is why it has been made available to those preparing the Council’s instrumentum laboris (working document) and deciding the agenda. It will be up to the Plenary Council to determine what response the Church will make to the report as a whole; and given that the Council is the work of the Holy Spirit, it is the Holy Spirit who will have the final say. At the same time, as the report notes, there are recommendations which do not need to wait for the Bishops Conference or the Plenary Council, and individual bishops may decide to act in the meantime. This statement is made in the interests of transparency and in the hope that the whole Church in Australia will be led through this process to a deeper experience and understanding of what it means to be a synodal Church, able to respond creatively to the extraordinary circumstances in which we find ourselves and build a future according to the mind of Christ (cf Philippians 2:2-5).