

## SACRED HEART PARISH - MUNDARING

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**Bulletin Notices:** Call, or email, the Editor by **5:00pm Thursday**

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**WEEKDAY Mass Times: Tuesday 14<sup>th</sup> September – Saturday 18<sup>th</sup> September**  
**Tuesday 8:30am; Wednesday 9am; Friday 8:30am-followed by Adoration;**  
**Saturday 8.30am followed by Reconciliation.**

**WEEKEND MASSES: Saturday Vigil - 6:00pm (Sacred Heart Mundaring)**  
**Sunday - 7:30am (Our Lady of Good Counsel Chidlow)**  
**9:30am (Sacred Heart Mundaring)**

### ACTS OF THE APOSTLES STUDY

Acts of the Apostles! We are in Lesson 17: Paul heads for Jerusalem

### AFTER SCHOOL CLASSES (PREP)

These Classes continue this coming Wednesday.

**The Confirmation Class** will begin at 3.45pm-4.30pm (in the Church)

**Holy Communion Class**

will start at 4.00pm-4.45pm

(in the Parish Meeting Room)

### YOU ARE GOD'S MARVELLOUS CREATION

To celebrate National Child Protection week in September 5-11, the Catholic Archdiocese of Perth Safeguarding Office has created a storybook titled: *'You are God's Marvellous Creation'*.

If you would like a copy, just fill in the CARD which you can find at the entrances and return it to me.

**PILGRIM STATUE ROSTER FOR THIS WEEK – Kathleen Strickland**

## NEWS, HAPPENINGS & CELEBRATIONS

### Motu Proprio of Pope Francis, *Traditionis Custodes*

In July this year, Pope Francis issued "Motu Proprio"

an Apostolic Letter *Traditionis Custodes*

You can access the document via the internet:

[https://www.vatican.va/content/francesco/en/motu\\_proprio/documents/20210716-motu-proprio-traditionis-custodes.html](https://www.vatican.va/content/francesco/en/motu_proprio/documents/20210716-motu-proprio-traditionis-custodes.html)

This is an important moment for the Catholic Church in the world. In layman's terms, following the Second Vatican Council, the celebration of the Eucharist according to the Latin Rite (that which existed prior to the Council) was allowed to continue, albeit with some changes: *"In these celebrations the readings are proclaimed in the vernacular language, using translations of the Sacred Scripture approved for liturgical use ..."* Both Saint John Paul II and Pope Benedict XVI granted and regulated the faculty for this to continue in the hope that it would facilitate the ecclesial communion of those Catholics who feel attached to some earlier liturgical forms. This measure was also motivated by a desire to foster the healing of the schism with the movement of Mons. Lefebvre. The intention clearly was to restore unity of the Church and thus Bishops were asked to accept with generosity the 'just aspirations' of the faithful who requested the use of the Missal (Roman Missal, promulgated by St Pius V and edited by St John XXIII in 1962) for the Eucharistic Sacrifice.

It would appear that over the past decade or so the Unity of the Church, which was sought through the use of the Missal of 1962, has been seriously disregarded.

"An opportunity offered by St John Paul II and, with even greater magnanimity, by Benedict XVI, intended to recover the unity of an ecclesial body with diverse liturgical sensibilities, was exploited to widen the gaps, reinforce the divergences, and encourage disagreements that injure the Church, block her path, and expose her to the peril of division". Further to this, Pope Francis expresses grave concern that "...the instrumental use of the Missal of 1962 is often characterized by a rejection not only of liturgical reform, but of the Vatican Council II itself, claiming, with unfounded and unsustainable assertions, that it betrayed the Tradition and the 'true Church'.

Pope Francis also sent a letter to the Bishops of the whole world, in which he states very clearly that "...it is up to the Bishop, as moderator, promoter, and guardian of the liturgical life of the Church of which he is the principle of unity, to regulate the liturgical celebrations...including the use of the Missal of 1962.

<https://www.vatican.va/content/francesco/en/letters/2021/documents/20210716-lettera-vescovi-liturgia.html>

Our Archbishop, Timothy Costelloe, has sought advice from his Priests on this matter. But, he has also asked us to seek the advice of the people in our parish. It won't be a matter of interest for all, but if you feel like speaking on the matter, please email me in the coming week (earlier rather than later) and I will incorporate your thoughts with mine and present them to the Archbishop no later than next Friday...so get moving!

**TWENTY-FOURTH SUNDAY IN ORDINARY TIME – YEAR B**

**FIRST READING**

**A reading from the prophet Isaiah 50:5-9**

*I gave my body to those who struck me.*

The Lord has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard. I did not cover my face against insult and spittle. The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint: I know I shall not be shamed. My vindicator is here at hand. Does anyone start proceedings against me? Then let us go to court together. Who thinks he has a case against me?

Let him approach me. The Lord is coming to my help, who dare condemn me?

■ **The word of the Lord.**

**RESPONSORIAL PSALM :** Ps 144:1-6, 8-9 R.v.9

*R. I will walk in the presence of the Lord in the land of the living.*

1. I love the Lord for he has heard the cry of my appeal; for he turned his ear to me in the day when I called him **R.**
2. They surrounded me, the snares of death, with the anguish of the tomb: they caught me, sorrow and distress. I called on the Lord's name. O Lord my God, deliver me! **R.**
3. How gracious is the Lord, and just: our God has compassion. The Lord protects the simple hearts: I was helpless, so he saved me. **R.**
4. He has kept my soul from death: my eyes from tears, and my feet from stumbling. I will walk in the presence of the Lord in the land of the living. **R.**

**SECOND READING**

**A reading from the letter of St James 2: 14-18**

*Faith without good works is dead.*

Take the case, my brothers, of someone who has never done a single good act but claims that he has faith. Will that faith save him? If one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them, 'I wish you will: keep yourself warm and eat plenty,' without giving them these bare necessities of life, then what good is that? Faith is like that: if good works do not go with it, it is quite dead. This is the way to talk to people of that kind. 'You say you have faith and I have good deeds: I will prove to you that I have faith by showing you my good deeds – now you prove to me that you have faith without any good deeds to show.'

■ **The word of the Lord.**

**TWENTY-FOURTH SUNDAY IN ORDINARY TIME – YEAR B**

**GOSPEL ACCLAMATION Gal 6:14**

**Alleluia, alleluia!**

**My only glory is the cross of our Lord Jesus Christ, which crucifies the world to me and me to the world.**

**Alleluia!**

**GOSPEL**

**A reading from the Holy Gospel according to Mark 8:27-35**

*You are the Christ.....The Son of Man was destined to suffer much..*

Jesus and his disciples left for the villages round Caesarea Philippi. On the way he put this question to his disciples, 'Who do people say I am?' And they told him. 'John the Baptist,' they said, 'others, Elijah, others again, one of the prophets.' But you, 'he asked, 'who do you say I am? Peter spoke up and said to him, 'You are the Christ.' And he gave them strict orders not to tell anyone about him.

And he began to teach them that the Son of Man was destined to suffer grievously, to be rejected by the elders and the chief priests and the scribes and to be put to death, and after three days to rise again: and he said all this quite openly. Then taking him aside, Peter started to remonstrate with him. But, turning and seeing his disciples, he rebuked Peter and said to him, 'Get behind me, Satan! Because the way you think is not God's way but man's'.

He called the people and his disciples to him and said, '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, and for the sake of the gospel, will save it.'

■ **The Gospel of the Lord**

**Pathway to Life**

*In Caesarea Philippi as Jesus prepared to take the dark road to Calvary, he asked his disciples whether they really understood his mission and the fearful fate that awaited him in Jerusalem. Not surprisingly, their understanding was limited, and their vision clouded by hopes and dreams of an earthly kingdom and release from foreign oppression and domination.*

*Peter was correct in identifying Jesus as the Christ, the anointed king, but completely misguided in thinking that Jesus could avoid the passion. It was precisely by this means that he would open a pathway to the glory of the resurrection. After the resurrection the early disciples came to understand that the mystery of the identity of the suffering servant of Isaiah was now revealed. Jesus was the one who was able to endure the shame and suffering of the cross with confidence and courage because he knew that the love of God would always be there to sustain him. Jesus was clear that those who want to follow him must be prepared to courageously set out on the same path. The mystery of the paradox of losing our lives, in order to find them, is one that each disciple must embrace. The letter of James reflects on how this can be lived out at the most practical level by giving of oneself and what we have for the good of those less fortunate than ourselves. Acknowledging that Jesus is the Christ is one thing, putting it into practice is another. Our actions will speak louder than our words.*

**Christopher Monaghan CP**