

SACRED HEART PARISH - MUNDARING

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LOVE

WEEKDAY Mass Times: Tuesday 6th July – Saturday 10th July

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)

SOME RESTRICTIONS STILL IN PLACE

We are still required to sign in via the **SafeWA app** using the **QR Codes** at the entrance to the church or for those without mobile devices: sign in on the sheets provided. Masks are required to be worn this weekend. Many thanks for your considerate compliance. *Fr John*

CELEBRATING SACRAMENTS

FOR STUDENTS IN NON-CATHOLIC SCHOOLS

This is a call to all parents who have children in Non-Catholic Schools. If you have children Year 3 and above who would like to celebrate the sacraments of Reconciliation Yr3, Holy Communion Yr4 and Confirmation Yr5 then please contact Fr John via email **sacredheartmundaring@westnet.com.au** or ring **9295 1059**

Classes will start in Term 3 on Wednesdays at 4pm in the Church Meeting Room

ACTS OF THE APOSTLES STUDY GROUP

Our Parish Study of the Acts of the Apostles will **recommence on Tuesday/Wednesday 20-21 July** after a well-earned 2 week break.

GREAT OPPORTUNITY TO REVIEW!

PILGRIM STATUE ROSTER FOR THIS WEEK – EDDIE MUCCIARONE

NEWS, HAPPENINGS & CELEBRATIONS

NAIDOC Week will be held 4-11 July 2021. NAIDOC Week is usually held in the first week (a Sunday to Sunday) of July that incorporates the second Friday – which historically was celebrated as 'National Aboriginal Day'.

This year NATSICC has adopted the NAIDOC theme for Aboriginal and Torres Strait Islander Sunday – Heal Country. In *Laudato Si'*, Pope Francis has called us to continue to seek greater protections for our lands, our waters, our sacred sites and our cultural heritage from exploitation, desecration, and destruction.

Today's Gospel is fitting because Mark tells us of Jesus returning to his 'native place' – Nazareth – to a non-accepting, hostile reaction. Jesus had been welcomed and revered in other places, why is it that he is mocked and disregarded in his own home? 'Is he not the carpenter?' the crowd called because they saw him as 'without honour' and were unable to believe in him. He did not fit into their ideological view and thus did not deserve respect in their eyes. In Australia, our own First Nations people have suffered a similar reception to Jesus in Nazareth. Their knowledge and complex cultural systems, created and honed over millennia, are often dismissed as primitive and irrelevant to our fast-paced world of today.

This could not be further from the truth, particularly as we become more aware of their continued care, love, and respect for 'country', grounded in a relationship with the creator that formed independently of Western influence.

2021 marks the 250th anniversary of the arrival of Christianity in Australia. Yet the Spirit of God was poured out onto the original inhabitants of this great Southern Land many, many thousands of years prior. God's Spirit could be heard through the singing of the birds, the cascade of the waterfall, the rustle of the wind and, most importantly, in silence.

Miriam-Rose Ungunmerr-Baumann, a respected Ngangiwumirr Elder, artist and 2021 Senior Australian of the year explains the importance of listening and understanding the silence: *'My people today, recognise and experience in this quietness, the great Life-Giving Spirit, the Father of us all. It is easy for me to experience God's presence. When I am out hunting, when I am in the bush, among the trees, on a hill or by a billabong; these are the times when I can simply be in God's presence. My people have been so aware of Nature. It is natural that we will feel close to the Creator.'*

Aboriginal and Torres Strait Islander peoples are inextricably connected to country in Australia and its waters. This connection to country and all of God's creation is core to their spirituality as a people and that of their ancestors. The term itself – Country – encompasses far more than the physical land. **'For us, Country is a word for all the values, places, resources, stories and cultural obligations associated with that area and its features. It describes the entirety of our ancestral domains'**, explains Professor Mick Dodson.

ACKNOWLEDGEMENT OF COUNTRY: An '**Acknowledgement of Country**' is a way that all people can show awareness and respect for Aboriginal and Torres Strait Islander culture and heritage and the ongoing relationship the Traditional Custodians have with their Country. Both First Australian and Non-Indigenous people can perform '**Acknowledgement of Country**'. It is a demonstration of respect dedicated to the Traditional Custodians of the lands (or sea) where the event, meeting, school function or conference takes place. It can be formal or informal.

FOURTEENTH SUNDAY IN ORDINARY TIME – YEAR B

FIRST READING Ezekiel 2:2-5

A reading from the Prophet Ezekiel

The people are rebellious; they shall know there will be a prophet in their midst.

The spirit came into me and made me stand up, and I heard the Lord speaking to me. He said, ‘Son of man, I am sending you to the Israelites, to the rebels who have turned against me. Until now they and their ancestors have been in revolt against me. The sons are defiant and obstinate; I am sending you to them to say, “The Lord says this.” Whether they listen or not, this set of rebels shall know there is a prophet among them.’

■ The word of the Lord.

RESPONSORIAL PSALM Ps 122. R. v. 2

R. Our eyes are fixed on the Lord, pleading for his mercy.

1. To you have I lifted up my eyes, you who dwell in the heavens: my eyes, like the eyes of slaves on the hand of their lords. **R.**
2. Like the eyes of a servant on the hand of her mistress, so our eyes are on the Lord our God till he show us mercy. **R.**
3. Have mercy on us, Lord, have mercy. We are filled with contempt. Indeed all too full is our soul with the scorn of the rich, with the proud man’s disdain. **R.**

SECOND READING 2 Cor 12:7-10

A reading from the second letter of St Paul to the Corinthians

I will glory in my infirmities so that the power of Christ may dwell in me.

In view of the extraordinary nature of these revelations, to stop me from getting too proud I was given a thorn in the flesh, an angel of Satan to beat me and stop me from getting too proud! About this thing, I have pleaded with the Lord three times for it to leave me, but he has said, ‘My grace is enough for you: my power is at its best in weakness.’ So, I shall be happy to make my weaknesses my special boast so that the power of Christ may stay over me, and that is why I am quite content with my weaknesses, and with insults, hardships, persecutions and the agonies I go through for Christ’s sake.

For it is when I am weak that I am strong.

■ The word of the Lord.

GOSPEL ACCLAMATION cf. Lk 4:18

Alleluia, alleluia!

The Spirit of the Lord is upon me: he sent me to bring the Good News to the poor.

Alleluia!

FOURTEENTH SUNDAY IN ORDINARY TIME – YEAR B

GOSPEL

Mk 6: 1-6

A reading from the holy Gospel according to Mark.

A Prophet is despised only in his own country.

Jesus went to his home town and his disciples accompanied him. With the coming of the Sabbath he began teaching in the synagogue and most of them were astonished when they heard him. They said, ‘Where did the man get all this? What is this wisdom that has been granted him, and these miracles that are worked through him? This is the carpenter, surely, the son of Mary, the brother of James and Joset and Jude and Simon? His sisters too, are they also here with us?’ And they would not accept him. And Jesus said to them, ‘A prophet is only despised in his own country among his own relations and in his own house’; and he could work no miracle there, though he cured a few sick people by laying his hands on them.

He was amazed at their lack of faith.

■ The Gospel of the Lord

GOD WORKS THROUGH OUR WEAKNESS

It has been said that we are now living in a post-Christian society, where the Christian values that have undergirded our social fabric are being increasingly challenged. While the impact of our multicultural and multifaith society have their part to play, it is perhaps more helpful to consider that preaching the word of God has always been a task fraught with the danger of facing misunderstanding and rejection. When Ezekiel was sent to preach the word to the people of Israel, he did not suffer from the illusion that success was certain. In fact, God commissioned him knowing that the task ahead was difficult. His task was to preach the word whatever the response.

Like Ezekiel before him, Jesus faced rejection from his neighbours and his relatives. Even Jesus had to work within the room he was given and his healing ministry was limited by the disbelief he encountered. Mark points out that not even God’s Son worked miracles where there was no faith to request or receive them.

Like Jesus and Ezekiel, Paul had to come to terms with rejection from those close to him. In this case the very community which he had founded was divided and there were some who rejected him and resented the ways that he exercised his spiritual leadership and authority. As a means of trying to heal the rift Paul admits, unlike his opponents, that his weakness and frailty are real and yet God has chosen to work through them.

Christopher Monaghan CP

