

# Sacred Heart Parish, Kew

25th Week in Ordinary Time Year A 24 September 2023



**Parish Priest**  
**Father John Madden**  
**Director of Liturgy**

**Parish Manager**  
**Michele Agustin-Guarino**  
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## Sacred Heart Parish Prayer

Lord, may we the parishioners of Sacred Heart strive to be people of the gospel and prayer. Imprint in our hearts a deep desire for your Word and a love of the Eucharist. Motivate us to be an engaging, welcoming, and supportive community. Help us to be a people of compassion and justice for all.

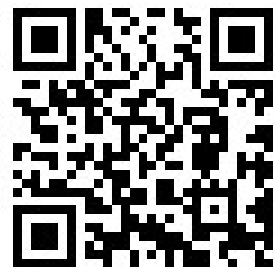
## Seminar Series No. 3 Stillness Meditation—where therapy meets spirituality

**Speaker: Pauline McKinnon**

**Tuesday 26 September 7.30-8.30pm Sacred Heart Auditorium**

Book your seats Trybooking <https://www.trybooking.com/JTPG>

An exploration of Stillness Meditation Therapy, a medically-based and effortless practice which was created for anxiety relief and stress management – a simple but profound innovation. Perhaps never before has our world been in such need of the management of stress and of personal serenity. Stillness meditation is one powerful way to gain those strengths and one which opens the way to profound spiritual experience.



## About Pauline McKinnon

Pauline is an author and psychotherapist who has practised and taught Stillness Meditation for over 40 years. She is internationally known for her pioneering book *In Stillness Conquer Fear* which has offered hope and relief to anxiety sufferers throughout the world and across the lifespan. Beyond other published works, her most recent release is the illustrated edition of *Quiet Magic*, a parable-type tale to help kids find calm – a story initially inspired to nourish her four children and subsequently, her eleven grandchildren and as many other young people as possible! Widowed in recent years, Pauline continues to offer her clients the simplicity and power of 'stillness' for therapeutic purposes and to support personal contemplative practices within all faiths and religions. She is currently collaborating with neuroscientists and philosophers at Monash University and the University of Melbourne on research into stillness-based practices.

***Twenty Fifth Sunday of the Year: Isaiah 55:6-9; Philippians 1:20-24, 27; Matthew 20:1-16***

A clue to how one might read this Sunday's Gospel passage lies in the final sentence: 'Thus the last will be first and the first, last'. As a comment on the parable that Jesus has just told, it implies that God will overturn human expectations and rankings—something that we all indulge in at one time or other. What is interesting is that this comment effectively repeats the one that Jesus makes at the end of the preceding chapter. When Peter asks him what 'we' who have left everything will get Jesus assures the twelve that they will be richly rewarded for their loyalty by being given a privileged position in the kingdom (judges). What is more, all those who have left all for the sake of Jesus' name will be richly rewarded. The chapter ends with Jesus saying 'But many who are first will be last, and the last will be first'. Is this a veiled warning against assuming that in becoming a disciple one has thereby *left everything* and so is entitled to the reward? Perhaps the presence of this saying before and after the parable is inviting us to read it in relation to those who are disciples and those who are perceived as outside.

The workers who are engaged early in the day (about 6 am) have an agreement or promise with their boss about their pay, the reward of their labours (so Peter and the apostles). Other workers are hired throughout the day, at 9am, 12noon, 3pm and finally at 5pm. Significantly, the parable is really only concerned with the relationship between the 'last comers' and those we might call the 'early birds' and this suggests a link to the topic of the preceding discourse and the saying about the first and the last. The last comers receive the same amount (reward) from the boss as the early birds. At this point in the parable we have its three key players: early birds, last comers and the boss and we are invited to think about each within the context of Matthew's Gospel.

Let's start with the boss—God. It is significant that God keeps going out to look for workers, even at the last hour. What's the point of this? You don't take on staff just as you are about to close the shop for the day and just because they have not been employed. It's not good business sense, and it's even worse business sense to pay them a full day's wages. Such a business will either go broke or is being run on quite different lines and the boss has resources well beyond our reckoning, with a different attitude to the normal ones.

Next we turn to the last comers. From their point of view they were about to miss out on work, and here they are spending a brief period in the vineyard yet getting full pay. How many times have we heard people lament that they have left it too late to be reconciled to God or to make something of their life? This parable teaches that we can never be too late with God, or too early. The prophecy from Isaiah shares this theology, assuring sinners not to think that it is too late, that it is all over between them and God. The mistake is to transfer their sense of being too late onto God but, as the prophecy says, 'my thoughts are not your thoughts, my ways not your ways'. For God one moment of repentance reaps a full reward because 'our God is rich in forgiving', a generous God as the parable makes clear. This is the sense in which we can truly say that a moment becomes an eternity.

As for the early birds, their mistake is to think that time spent on the job is the main thing rather than being chosen for the job. It's good to celebrate long loyal service and jubilees as long as these do not lead us to think that these win God's love in return. We can only love God because God has first loved us, has chosen us. Our love of God is a consequence of being loved by God, not a pre-requisite for it. What the early birds and the last comers share, and what should unite them, is that both have been chosen to work in the vineyard.

In being so chosen, each worker should be willing to do things God's way because it will be the best way. This can take some learning. In the reading from Philippians Paul admits that he is caught between two desires. One (and it seems to be the principal one) is to be free of this world and to be one with Christ in the resurrection. This would bring about his perfection and, after all, this is what Christ desires for him. But his perfection involves being 'like Christ' who gave himself in the service of others. Hence, an integral part of Paul being made perfect is doing what Jesus did and desiring to do it as well as he can—serving his brothers and sisters faithfully. If it is Christ's will that he remain 'in this body' to continue working as a disciple, then so be it. Paul is honest, admitting that he cannot set aside his own self-interest while serving his brothers and sisters. But he is content to live with unresolved tension and leave its resolution in God's hands. We talk about selfless service and it is a great ideal, but can we—indeed should we—ever claim to act without self-interest? As Jesus says, 'you shall love your neighbour as you love yourself'.

***Fr Mark O'Brien, from his book Sunday Matters***



Book your seats via Trybooking

<https://www.trybooking.com/CKJQL> or by scanning the QR

Code. If you need assistance contact Michele 03 9853 6701.



**TUESDAY 7 November, 2 – 5pm @ Parish Garden**

Will you be around on Cup day? Would you like to spend part of the afternoon with fellow parishioners to share some afternoon tea while we take in the Melbourne Cup together?

<https://www.trybooking.com/CLXXA> or scan the QR Code.

If you need assistance contact Michele 03 9853 6701.



## MASS TIMES

No weekday Masses

Weekend Mass Times

6.00pm Saturday Evening

9.30 am Sunday Morning

### Quiet Prayer

Friday 9.45-11.15am

Saturday 9.45-10.45am

Reconciliation

Please contact our office.

Baptisms

Please refer to our website

<https://shkew.org.au>.

Sacramental Programme

Please refer to our website

<https://shkew.org.au>

Weddings

Please contact our office

Funerals

Please contact our office

## Responsorial Psalm

**R: The Lord is near to all who call him.**

I will bless you day after day  
and praise your name for ever.

The Lord is great, highly to be praised,  
his greatness cannot be measured.

The Lord is kind and full of compassion,  
slow to anger, abounding in love.

How good is the Lord to all,  
compassionate to all his creatures.

The Lord is just in all his ways  
and loving in all his deeds.  
He is close to all who call him,  
who call on him from their hearts. **R**

**R: The Lord is near to all who call him.**

## Gospel Acclamation

**Alleluia, alleluia, alleluia x 2**

Open our hearts, O Lord,  
Listen to the words of your Son.

**Alleluia, alleluia, alleluia x 2**

## The Feast of Our Lady of the Holy Rosary

**Saturday 7 Oct 2023, 10am**

Please join us in our continuous  
prayer of the Rosary.



**Music  
License  
A-739406**

The Parish has a tap and  
go facility to help people  
contribute to the financial  
viability of the parish.  
These are located at the  
entrance of the church and  
will be available during the  
second collection.



## Your Parish: Your Financial Support

### 1st Collection—

This money is to support Fr John,  
Priests of the Archdiocese & Archbishop.

Bank account: BSB: 083 347

Account #: 663 832 561

Reference: Full name

### 2nd Collection—

This money is used to pay for the running  
of and the upkeep of our Parish.

Bank details: BSB: 083 347

Account #: 682 606 383

Reference: Full name

**1st Collection—this money is used to support  
Fr John and the priests of the Archdiocese.**

**2nd Collection—this money is used to pay for the  
running Costs for the upkeep of our Parish.**

**Thanksgiving this week was \$2,020.60 We need  
\$4K per week just to meet our everyday running  
cost.**

