

Saint Mary's Catholic Church

Mount Evelyn



Fifth Sunday of Lent (Year C)

3 April 2022

readings

Next Week

Entrance: Lk 19:28-40
Is 50:4-7
Ps 21:8-9, 17-20, 23-24
Phil 2:6-11

in a nutshell

Straining ahead. The Israelites in exile, St Paul the Apostle and the woman caught in adultery all had shameful pasts. They acknowledged their sins but were not weighed down by them because they experienced the forgiveness of God. Freed of the burden of their sin they were able to continue on their way. We also are sinners but with God's forgiveness we too can put the past behind us and strain ahead for the prize to which God is calling us upwards to receive the Christ Jesus.

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend, especially, Charlotte-Mae, Maureen O'Kane, Kaye Law.

For those who have died recently, especially Brian Foley and those whose anniversary occur at this time.

of special note

Can you spare a palm?
Palm Sunday is next week.

More information inside

Raise Your Voices

Entrance Antiphon

Give me justice, O God, and plead my cause against a nation that is faithless. From the deceitful and cunning rescue me, for you, O God, are my strength.

Responsorial Psalm

(R.) The Lord has done great things for us; we are filled with joy.

When the Lord delivered Zion from bondage, it seemed like a dream. Then was our mouth filled with laughter, on our lips there were songs. (R.)

The heathens themselves said: 'What marvels the Lord worked for them!' What marvels the Lord worked for us! Indeed we were glad. (R.)

Deliver us, O Lord, from our bondage as streams in dry land. Those who are sowing in tears will sing when they reap. (R.)

They go out, they go out, full of tears, carrying seed for the sowing: they come back, they come back, full of song, carrying their sheaves. (R.)

Gospel acclamation

Praise to you, Lord Jesus Christ, king of endless glory! With all your heart turn to me, for I am tender and compassionate. Praise to you, Lord Jesus Christ, king of endless glory!

Communion Antiphon

Has no one condemned you, woman? No one, Lord. Neither shall I condemn you. From now on, sin no more.

The Parish of St Mary's

Parish Priest

REV. MICHEL G CORRIVEAU

Parish Secretary

Janine Meades

Parish Office Hours

Thursday

9:00am-4:00pm

Weekly Schedule

Sunday Mass

Saturday—5:00pm

Sunday—10:30am & 5:00pm

Weekday Mass & Rosary

Tuesday—9:00am

Thursday—9:00am

Friday—9:00am

Rosary prayed before morning Mass

Reconciliation

Saturday—11:30am-12:30pm

Friday—8:10am-8:40am

Exposition

Friday at 8:00am

Weddings

Please contact the office

Baptisms

Please see Father after Mass

Parish Primary School

Principal: Angela Glennie

Website:

smmountevelyn.catholic.edu.au

58 Clegg Rd, Mount Evelyn VIC 3796

Tel: (03) 9736 2850

Website: <http://pol.org.au/mountevelyn>

Email: mountevelyn@cam.org.au

Parish Notices

Child Safety

Child Safety is everyone's responsibility. Our Parish is committed to the care, wellbeing and protection of children, and vulnerable people in our community.

Remember children should be accompanied by an adult to the toilets.

Car Parking –Weekend Masses

In the interests of safety please park in the official carparks rather than on the grassy areas around the picnic tables. Keep this area for people to gather and chat after mass.

Do you need a Helping Hand?

Ring the St Vinnies Call Centre 1800 305 330 Monday - Friday 10am to 3pm, St Mary's Conference 0427 874 374 or John Bird 0407 848 192

Bulletin notices: by 12:00 noon Thursday please: moutevelyn@cam.org.au

For positions vacant within the Diocese visit: <https://melbournecatholic.org/job-vacancies>

Parish Meetings: Tuesday May 3

Finance Committee	7:00pm
Parish Safeguarding	7:30pm
Parish Council	8:00pm

Holy Week Schedule (Both Parishes)

Holy Thursday:

- ⇒ NO 9am Mass.
- ⇒ Mass of the Lord's Supper,
 - Yarra Junction 6pm
 - Mt Evelyn 8pm

Good Friday:

- ⇒ Stations of the Cross:
 - Warburton TBC
 - Mt Evelyn 9am
- ⇒ Passion of the Lord:
 - Pallotti College 3pm
 - Mt Evelyn 3pm

Easter Vigil:

- ⇒ Yarra Junction 6pm
- ⇒ Mt Evelyn 8:30pm
- ⇒ *Saturday Confessions* Mt Evelyn 11:30am-12:30pm

Easter Sunday:

- ⇒ Warburton 8:30am
- ⇒ Mt Evelyn 10:30am, 5pm

Blessing of the New Tabernacle!

The centrepiece of the sanctuary is here! It is a hexagonal shaped tabernacle. The front panel has in relief an image of the Annunciation with Mary and the Archangel Gabriel. The two side panels, also in relief, are images of adoring angels. A big thank you to the Ripepi and Molluso families for making this possible! Thank you for your generosity.

Holy Week Music

There will be a choir practice on Sunday 10th April (Palm Sunday) after the 10.30am Mass for music during Holy Week. All are welcome to join us!

St Vincent De Paul Mt Evelyn Conference

Do you have an hour or two in the morning or afternoon, in the week free? Have you thought about joining 'Vinnies' in Mt Evelyn?

We're looking for people who are fit and able to help our volunteers take food to people. Training of course would be given. If you're interested or would like more information email Alan Somers at: asom9346@bigpond.net.au or phone 0419 134 300 or John Bird 0407 848 192 We're desperate for more helpers. We will make you feel welcome and you'd become part of our Vinnies family!

Project Compassion—Fifth Sunday of Lent

Shaniella 23, grew up in a remote village in the Solomon Islands in a province which has limited educational and job opportunities and one of the country's highest poverty rates. After leaving school, she decided to move closer to the capital city, Honiara, to study hospitality and tourism. However, her vocational training school was hit by a landslide and cyclone in quick succession, destroying its water supply system and the vegetable garden that it relies on for food. With your generous support, Caritas Australia has helped the school to install water tanks, re-establish its garden and provided training in disaster risk reduction. Shaniella can now complete her job skills training and the school has enough food and water for its students. Please donate to Project Compassion 2022 so this transformational program can continue to empower and strengthen vulnerable communities For All Future Generations.

Adoration of the Eucharist

Adoration, spend time in the presence of the Holy Eucharist: Friday mornings 8:00am. Yarra Junction, Thursday nights at 6:00pm except first Thursday (Warburton). Confessions available during Adoration.

Adoration: Frequently, only silence can express my prayer. (St. Therese of Lisieux)

Confession: When I became a convert, of course I knew Confession would be a part of my life, but I didn't anticipate how indispensable it would become. There is no burden I have ever taken into the confessional that has not been completely lifted by the time I stood up to leave. There's just no feeling on earth like knowing that my sin is completely dealt with--- once and for all on the Cross. Confession is a precious balm to every soul that longs for God's healing. The seasoned Catholics I know do it as often as they can. I want to be like them. (Andrew Petiprin from "5 Gifts of Being Catholic That I Increasingly Love")

Palms for Palm Sunday

Time to start thinking about palms for Palm Sunday. If you have palms please bring them on Palm Sunday for blessing and if you can bring extra to share with other parishioners that would be appreciated.

Mass Times—Winter Timetable

Note the Saturday Vigil Mass will be at 6:30 p.m. from next week.

Stations of the Cross During Lent

Please come and pray this traditional devotion following the path of our Lord to Calvary. Mount Evelyn: 7:30pm, Yarra Junction: 6:00pm

Tap and Go—Located Near Kitchen Window

Donations given using Tap and Go are considered the same as cash in the basket or “Presbytery Offering” through envelopes therefore contributes to the support of the Parish Priest. A percentage of the Presbytery collection is also required to be sent quarterly to support the Archdiocese.

Stewardship Corner

“...For his sake I have accepted the loss of all things and I consider them so much rubbish, that I may gain Christ...” (PHILIPPIANS 3:8)

The first commandment says that we should not put other gods before the Lord. Sharing all of our gifts - our time in prayer, our talent in charitable works and our treasure to support the Church helps us keep God first in everything. It helps us from putting other gods before God. It helps us from becoming a slave to our possessions. It helps us to use our gifts for the glory of God and not for the glory of ourselves.

Thanksgiving/Stewardship - Support for your Parish.

The Parish appreciates the ongoing support by those parishioners who are formally engaged in the Stewardship Program either using the envelopes or via direct debit. It's not too late to decide to become a regular contributor to the finances of the Parish. **Please notify the office if you would like to be part of the Stewardship.**

'Pondering Grief', Saturday 30 April 2022, 10am-3.30pm.

Facilitated by qualified Counsellor/ Supervisor/ Educator Linda Espie, this reflection day offers an invitation to reflect on and honour our inner life of change and transition. With creativity, space and gentle guiding support, this workshop offers a sacred place for the breadth of human experiencing and spirit to guide individual exploration. Heart of Life Centre for Spiritual & Pastoral Formation, Rear 41 Stanhope St, Malvern. Cost \$80 (Materials provided, BYO lunch). Book and pay via email info@heartoflife.melbourne, www.heartoflife.melbourne, or Phone 98901101

Readings Reflection

[Something New](#)

The Liturgy this Lent has shown us the God of the Exodus. He is a mighty and gracious God, Who out of faithfulness to His covenant has done “great things” for His people, as today’s Psalm puts it.

But the “things of long ago,” Isaiah tells us in today’s First Reading, are nothing compared to the “something new” that He will do in the future.

Today’s First Reading and Psalm look back to the marvelous deeds of the Exodus. Both see in the Exodus a pattern and prophecy of the future, when God will restore the fortunes of His people fallen in sin. The readings today look forward to a still greater Exodus, when God will gather in the exiled tribes of Israel that had been scattered to the four winds, the ends of the earth.

The new Exodus that Israel waited and hoped for has come in the death and resurrection of Jesus. Like the adulterous woman in today’s Gospel, all have been spared by the Lord’s compassion. All have heard His words of forgiveness, His urging to repentance, to be sinners no more. Like Paul in today’s Epistle, Christ has taken possession of every one, claimed each as a child of our heavenly Father.

In the Church, God has formed a people for Himself to announce His praise, just as Isaiah said He would. And as Isaiah promised, He has given His “chosen people” living waters to drink in the desert wastelands of the world (see John 7:37–39).

But our God is ever a God of the future, not of the past. We are to live with hopeful hearts, “forgetting what lies behind but straining forward to what lies ahead,” as Paul tells us. His salvation, Paul says, is power in the present, “the power of His resurrection.”

We are to live awaiting a still greater and final Exodus, pursuing “the goal, the prize of God’s upward calling,” striving in faith to attain the last new thing God promises—“the resurrection of the dead.”

[Dr. Scott Hahn
stpaulcenter.com](http://Dr.ScottHahn.stpaulcenter.com)

Jesus Frees Us From the Slavery of Sin

The most immediate significance of the work of salvation, already revealed with the birth of Jesus, was expressed by John the Baptist at the Jordan. When indicating Jesus of Nazareth as the one who “was to come,” John said, “Behold the Lamb of God, who takes away the sin of the world” (Jn 1:29). These words clearly refer to Isaiah’s image of the suffering servant of the Lord. The prophet spoke of him as “a lamb” that is led to the slaughter, and in silence, like a “dumb sheep” (Is 53:7), he accepts death, by means of which “he shall make many to be accounted righteous, and he shall bear their iniquities” (Is 53:11). Thus the definition, “lamb of God who takes away the sin of the world,” rooted in the Old Testament, indicates that the work of salvation, that is, liberation from sins, will be carried out at the cost of Christ’s passion and death. The Savior is at the same time the Redeemer of man. His work of salvation is at the price of the salvific sacrifice of himself.

All this, still prior to the events of the Pasch of Jerusalem, is expressed step by step in the preaching of Jesus of Nazareth, as we read in the Gospels: “The Son of Man came to seek and to save the lost” (Lk 19:10). “The Son of Man ... did not come to be served but to serve, and to give his life as a ransom for many” (Mk 10:45; Mt 20:28). Here one easily sees the reference to Isaiah’s image of the servant of Yahweh. If the Son of Man, in his whole way of acting, showed himself as the “friend of tax collectors and sinners” (Mt 11:19), he thereby emphasized the fundamental characteristic of his saving mission. “God sent the Son into the world, not to condemn the world, but that the world might be saved through him” (Jn 3:17).

These words of John’s Gospel, the last to be written, reflect all that appeared in the unfolding of Jesus’ mission which was eventually confirmed in his passion, death and resurrection. In the prism of this definitive event, the paschal mystery, the New Testament authors acutely see the truth of Christ who accomplished man’s liberation from the principal evil, sin, by means of the redemption. He who had come to “save his people” (cf. Mt 1:21), “the man Christ Jesus ... gave himself as a ransom for all” (1 Tim 2:5–6). “When the time had fully come, God sent forth his Son ... to redeem those who were under the law, so that we might receive adoption as sons” (cf. Gal 4:4–5). “In him we have redemption through his blood, the forgiveness of our trespasses” (Eph 1:7).

Peter’s letters are as unambiguous as those of Paul: “You know that you were ransomed ... not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot” (1 Pet 1:18–19). “He bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed” (1 Pet 2:24–25).

The ransom for all; the infinite price of the blood of the Lamb; the eternal redemption: this succession of concepts in the writings of the New Testament reveals to us at its very roots the truth about Jesus (God saves). As Christ (Messiah, Anointed), he frees humanity from the evil of sin, rooted by heredity in humanity and ever being committed anew. Christ is the liberator: he who frees before God. The work of redemption is also the justification accomplished by the Son of Man, as “mediator between God and men” (1 Tim 2:5) by the sacrifice of himself, on behalf of all humanity.

The New Testament witness is particularly strong. It contains not only a clear image of the revealed truth on “redemptive liberation,” but it goes back to its ultimate source in God himself, whose name is Love.

Hear what John says: “In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins” (1 Jn 4:10), since “the blood of Jesus his Son cleanses us from all sin” (1 Jn 1:7). “He is the expiation for our sins, and not for ours only but also for the sins of the whole world” (1 Jn 2:2). “He appeared to take away sins, and in him there is no sin” (1 Jn 3:5). Here we see the most complete revelation of the love with which God loved humanity. This revelation is fulfilled in Christ and through him. “By this we know love, that he laid down his life for us ...” (1 Jn 3:16).

In all this we find a surprising consistency, a profound logic of the revelation which unites the two Testaments—from Isaiah to the preaching of John at the Jordan. It comes to us through the Gospels and the testimony of the apostolic letters. The Apostle Paul expresses in his own way the same things contained in John’s letters. After observing that “one will hardly die for a righteous man,” he declared: “God shows his love for us in that while we were yet sinners Christ died for us” (Rom 5:7–8).

Therefore the redemption is the gift of love on the part of God in Christ. The Apostle is aware that his “life in the flesh” is the life “by faith in the Son of God, who loved me and gave himself for me” (Gal 2:20). In the same way the author of the Book of Revelation sees the ranks of the future Jerusalem as those who have come out of the “great tribulation; they have washed their robes and made them white in the blood of the Lamb” (Rev 7:14).

The blood of the Lamb: from this gift of the love of God in Christ, completely gratuitous, the work of salvation takes its beginning, that is, the liberation from the evil of sin. In that liberation the kingdom of God has definitively “come nearer”; it has found a new basis, and has begun its realization in human history.

Thus the Incarnation of the Son of God has its fruit in the redemption. On the night of Bethlehem, the Savior of the world was born (Lk 2:11).