

Saint Mary's Catholic Church

Mount Evelyn



Second Sunday in Ordinary Time (Year A)

15 January 2023

readings

Next Week

Is 8:23—9:3
Ps 26:1, 4, 13-14
1 Cor 1:10-13, 17
Mt 4:12-23

in a nutshell

The lamb of God. Jesus is the servant of God who brings salvation to the ends of the earth. He is the lamb of God who takes away the sin of the world. He reveals the compassion of God who stoops down to hear the cries of those in distress.

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend: Dorothy Heering,
For those who have died recently, especially Pope Benedict XVI and Cardinal George Pell and those whose anniversary occurs at this time.

of special note

Weekday liturgies are canceled next week. Sunday Masses remain the same.

More Information Inside!

Raise Your Voices

Entrance Antiphon

All the earth shall bow down before you, O God, and shall sing to you, shall sing to your name, O Most High!

Responsorial Psalm

(R.) Here I am, Lord;
I come to do your will.

I waited, I waited for the Lord
and he stooped down to me;
he heard my cry.
He put a new song into my mouth,
praise of our God. (R.)

You do not ask for sacrifice and offerings,
but an open ear.
You do not ask for holocaust and victim.
Instead, here am I. (R.)

In the scroll of the book it stands written
that I should do your will.
My God, I delight in your law
in the depth of my heart. (R.)

Your justice I have proclaimed
in the great assembly.
My lips I have not sealed;
you know it, O Lord.

Gospel acclamation

Alleluia, alleluia!
The Word of God became flesh and dwelt among us. He enabled those who accepted him to become the children of God.
Alleluia!

Communion Antiphon

You have prepared a table before me, and how precious is the chalice that quenches my thirst.

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—6:30pm (EST)
5:00pm (EDST)
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

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 family member to the toilet.

Safeguarding Committee

Fr Michel
Janine Meades
Alan Somers
Karen Somers
Sue Van der Linden
Karla Zmegac

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.

Car Parking –WEEKDAY Masses

Please use available car parks for Mass rather than the front of the church. Please Leave the front for the truly disabled.

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 Alan Somers 0419 134 300

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, February

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

Parish Notices

Weekday Masses

Fr Michel will be taking holidays the weeks beginning Monday 9 & 16 January. No weekday masses or activities but Fr Michel will be saying Mass as usual on the weekends.

Stewardship Corner

"Now the Lord has spoken who formed me as his servant from the womb..."Isaiah 49:5

God have given each of us different gifts. In order for God's plan to work, you have to do what God is calling you to do and I have to do what God is calling me to do. And guess what? God has given each of us a different plan! So, stop comparing yourself to others. Don't let envy and jealousy enter your life. Be thankful for the gifts God has given you and become the saint that God is calling you to be.

'Month's Mind' Mass - Pope Emeritus Benedict XVI

A memorial Mass for Pope Emeritus Benedict XVI will be celebrated by Archbishop Comensoli at St Patrick's Cathedral on Sunday 29 January, 6.30pm - approximately one month after his death. More details will follow.

New Thanksgiving/stewardship Envelopes

Envelopes for the next 6 months are now available. Please note that you may have a different number. Due to the reduced number of givers we have ordered fewer envelopes and so have had to issue some people with a new number. **It would be best to throw out any old envelopes.** Contact the office if your envelopes are missing.

Consider contributing to assist in the upkeep of the Parish through a stewardship pledge. Contact the office to become part of this either by direct debit or envelopes. Only money in envelopes goes towards the support of the parish, loose cash supports the Parish Priest.

The Tap and Go machine is treated as loose cash.

Adoration of the Eucharist resumes January 26

Every morning, even in the bitterest winter, she stood before the chapel door until it opened at four and remained there until after the last Mass. Out from her Caughnawaga cabin at dawn and straightway to chapel to adore the Blessed Sacrament, hear every Mass; back again during the day to hear instruction, and at night for a last prayer or Benediction. (From the biography of St. Kateri Tekakwitha, Lily of the Mohawks.)

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.

Morning Cuppa—Sunday and Tuesday

Stay after 10:30 Mass, have a cuppa and a chat to fellow parishioners.

There is a morning tea every first Tuesday of the month after the 9am Mass: Next 7 February

Made for More: Visions of the Promised Land creatively blends **live music, media and sacred art** for an **evening of beauty and reflection on the meaning of life, love and human destiny**. Join Christopher West and team as they offer a vision of the Gospel through the lens of St John Paul II's *Theology of the Body*.

Choose from:

Tuesday 24 January 2023, St Francis of Assisi Parish Hall, 290 Childs Rd, Mill Park

Wednesday 25 January 2023, St Mary's Community Centre, 26 New Street, Dandenong

Schedule:

6pm - food for purchase, 7pm start, 9.30pm finish

Open to all. *All children under 18 years must be supervised by an adult*. Tickets: \$25 general, \$10 concession/student, free for children 10 and under.

Register: www.trybooking.com/CETXQ

Something to Make You Smile

Shane and Patrick were playing golf one day at their local course. Patrick was about to chip on the green when he saw a long funeral procession on the road running alongside the golf course. He immediately stopped in mid-swing, removed his cap, closed his eyes and bowed his head in prayer.

"That was a very sensitive thing to do," Shane said afterwards. "You really are a very considerate man."

"Well, I was married to her for thirty-seven years."

Readings Reflection

[Perfect Offering](#)

Jesus speaks through the prophet Isaiah in today's First Reading.

He tells us of the mission given to Him by the Father from the womb: "'You are My servant,' He said to Me."

Servant and Son, our Lord was sent to lead a new exodus—to raise up the exiled tribes of Israel, to gather and restore them to God. More than that, He was to be a light to the nations, that God's salvation may reach to the ends of the earth (see Acts 13:46–47).

Before the first exodus, a lamb was offered in sacrifice and its blood painted on the Israelites' door posts. The blood of the lamb identified their homes and the Lord "passed over" these in executing judgment on the Egyptians (see Exodus 12:1–23, 27).

In the new exodus, Jesus is the "Lamb of God," as John beholds Him in the Gospel today (see 1 Corinthians 5:7; 1 Peter 1:18–19). Our Lord sings of this in today's Psalm. He has come, He says, to offer His body to do the will of God (see Hebrews 10:3–13).

The sacrifices, oblations, holocausts, and sin-offerings given after the first exodus had no power to take away sins (see Hebrews 10:4). They were meant not to save but to teach (see Galatians 3:24). In offering these sacrifices, the people were to learn self-sacrifice—that they were made for worship, to offer themselves freely to God and to delight in His will.

Only Jesus could make that perfect offering of Himself. And through His sacrifice, He has given us ears open to obedience and made it possible for us to hear the Father's call to holiness, as Paul says in today's Epistle.

He has made us children of God, baptized in the blood of the Lamb (see Revelation 7:14). And we are to join our sacrifice to His, to offer our bodies—our lives—as living sacrifices in the spiritual worship of the Mass (see Romans 12:1).

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

The New and Eternal Covenant

The mission for which Jesus came among us was accomplished in the Paschal Mystery. On the Cross from which he draws all people to himself (cf. Jn 12:32), just before “giving up the Spirit,” he utters the words: “it is finished” (Jn 19:30). In the mystery of Christ’s obedience unto death, even death on a Cross (cf. Phil 2:8), the new and eternal covenant was brought about. In his crucified flesh, God’s freedom and our human freedom met definitively in an inviolable, eternally valid pact. Human sin was also redeemed once for all by God’s Son (cf. Heb 7:27; 1 Jn 2:2; 4:10). As I have said elsewhere, “Christ’s death on the Cross is the culmination of that turning of God against himself in which he gives himself in order to raise man up and save him. This is love in its most radical form.” In the Paschal Mystery, our deliverance from evil and death has taken place. In instituting the Eucharist, Jesus had spoken of the “new and eternal covenant” in the shedding of his blood (cf. Mt 26:28; Mk 14:24; Lk 22:20). This, the ultimate purpose of his mission, was clear from the very beginning of his public life. Indeed, when, on the banks of the Jordan, John the Baptist saw Jesus coming towards him, he cried out: “Behold, the Lamb of God, who takes away the sin of the world” (Jn 1:29). It is significant that these same words are repeated at every celebration of Holy Mass, when the priest invites us to approach the altar: “This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.” Jesus is the true paschal lamb who freely gave himself in sacrifice for us, and thus brought about the new and eternal covenant. The Eucharist contains this radical newness, which is offered to us again at every celebration.

This leads us to reflect on the institution of the Eucharist at the Last Supper. It took place within a ritual meal commemorating the foundational event of the people of Israel: their deliverance from slavery in Egypt. This ritual meal, which called for the sacrifice of lambs (cf. Ex 12:1–28, 43–51), was a remembrance of the past, but at the same time a prophetic remembrance, the proclamation of a deliverance yet to come. The people had come to realize that their earlier liberation was not definitive, for their history continued to be marked by slavery and sin. The remembrance of their ancient liberation thus expanded to the invocation and expectation of a yet more profound, radical, universal and definitive salvation. This is the context in which Jesus introduces the newness of his gift. In the prayer of praise, the *Berakah*, he does not simply thank the Father for the great events of past history, but also for his own “exaltation.” In instituting the sacrament of the Eucharist, Jesus anticipates and makes present the sacrifice of the Cross and the victory of the resurrection. At the same time, he reveals that he himself is the true sacrificial lamb, destined in the Father’s plan from the foundation of the world, as we read in The First Letter of Peter (cf. 1:18–20). By placing his gift in this context, Jesus shows the salvific meaning of his death and resurrection, a mystery which renews history and the whole cosmos. The institution of the Eucharist demonstrates how Jesus’ death, for all its violence and absurdity, became in him a supreme act of love and mankind’s definitive deliverance from evil.

Through the sacrament of the Eucharist Jesus draws the faithful into his “hour;” he shows us the bond that he willed to establish between himself and us, between his own person and the Church. Indeed, in the sacrifice of the Cross, Christ gave birth to the Church as his Bride and his body. The Fathers of the Church often meditated on the relationship between Eve’s coming forth from the side of Adam as he slept (cf. Gen 2:21–23) and the coming forth of the new Eve, the Church, from the open side of Christ sleeping in death: from Christ’s pierced side, John recounts, there came forth blood and water (cf. Jn 19:34), the symbol of the sacraments. A contemplative gaze “upon him whom they have pierced” (Jn 19:37) leads us to reflect on the causal connection between Christ’s sacrifice, the Eucharist and the Church. The Church “draws her life from the Eucharist”. Since the Eucharist makes present Christ’s redeeming sacrifice, we must start by acknowledging that “there is a causal influence of the Eucharist at the Church’s very origins”. The Eucharist is Christ who gives himself to us and continually builds us up as his body. Hence, in the striking interplay between the Eucharist which builds up the Church, and the Church herself which “makes” the Eucharist, the primary causality is expressed in the first formula: the Church is able to celebrate and adore the mystery of Christ present in the Eucharist precisely because Christ first gave himself to her in the sacrifice of the Cross. The Church’s ability to “make” the Eucharist is completely rooted in Christ’s self-gift to her. Here we can see more clearly the meaning of Saint John’s words: “he first loved us” (1 Jn 4:19). We too, at every celebration of the Eucharist, confess the primacy of Christ’s gift. The causal influence of the Eucharist at the Church’s origins definitively discloses both the chronological and ontological priority of the fact that it was Christ who loved us “first.” For all eternity he remains the one who loves us first.