

Sacred Heart Catholic Parish

Yarra Junction & Warburton



Second Sunday in Ordinary Time

16 January 2022

readings

Next Week

Neh 8: 2-6, 8-10
Ps 18: 8-10, 15
1 Cor 12: 12-30
Lk 1: 1-4, 4: 14-21

in a nutshell

Do Whatever he tells you. At the marriage feast of Cana Jesus turns water, set aside for washing, into wine of great quality. A new richness and abundance flows to the people from Jesus. We will partake of this richness if we, like the attendants at the wedding, follow Mary's instruction to 'do whatever he tells you.' As we receive the gifts he offers we are transformed in turn into a new creation.

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend.

For those who have died recently, especially and those whose anniversary, occurs at this time.

of special note

We are looking for volunteers to take Communion to parishioners who cannot come to Mass.

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!

Psalm Response

(R.) Proclaim his marvellous deeds to all the nations.

O sing a new song to the Lord,
sing to the Lord all the earth.
O sing to the Lord, bless his name. (R.)

Proclaim his help day by day,
tell among the nations his glory
and his wonders among all the peoples. (R.)

Give the Lord, you families of peoples,
give the Lord glory and power,
give the Lord the glory of his name. (R.)

Worship the Lord in his temple.
O earth, tremble before him.
Proclaim to the nations: 'God is king.'
He will judge the peoples in fairness. (R.)

Gospel acclamation

Alleluia, alleluia!
God has called us with the gospel
to share in the glory of our Lord Jesus Christ.
Alleluia!

Communion Antiphon

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

The Parish of Sacred Heart

Parish Priest
REV. MICHEL G CORRIVEAU

Parish Secretary
Janine Meades

Parish Office Hours
Thursday
9:00am-4:00pm

Weekly Schedule

Sunday Mass

Warburton: Saturday—7:00pm
Yarra Junction: Sunday—8:30am

Weekday Mass

Wednesday—9:00am

Reconciliation

Thursday 6:00pm-6:45pm
Thursdays at Yarra Junction
First Thursday at Warburton

Exposition

Thursday at 6:00pm
Thursdays at Yarra Junction
First Thursday at Warburton

Weddings

Please contact the office

Baptisms

Please see Father after Mass

Parish Primary School

Principal: Nick Boyhan

Website:

www.siyarrajunction.catholic.edu.au

Parish Office: 58 Clegg Rd, Mount Evelyn VIC 3796
Tel: (03) 9736 2850

Web: <http://pol.org.au/upperyarvalley>

Email: moutevelyn@cam.org.au

Parish Notices

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

Bulletin notices by 12:00 noon Thursday please

muntevelyn@cam.org.au

For positions vacant within the Diocese visit:

<https://melbournecatholic.org/job-vacancies>

Stewardship Corner

"To each individual the manifestation of the Spirit is given for some benefit." (1 CORINTHIANS 12:7)

St. Paul tells us that God has blessed each of us for a reason. How has God blessed you? Are you using your gifts according to God's plan? How are you helping to build God's kingdom here on earth? Remember that if you don't do the work God planned for you, no one else can do it. Live the life God has intended for you. Take time to discern your charisms (gifts from the Holy Spirit). Experience the supernatural Peace and Joy God desires for each of us.

Stewardship—Support Your Parish!

As you would understand both the stewardship and presbytery donations suffered during the last two years causing a significant decrease in income for both the church and the presbytery. 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.

A reminder that the Thanksgiving Offering side of the envelope contributes to the running of the parish: paying utilities, purchasing mass requisites, the secretarial wages etc. The Presbytery Envelope plus any loose cash goes towards the support of the Parish Priest with a percentage going to the Archdiocese and Priest's Remuneration Fund.

Adoration of the Eucharist

Every time I hear anyone speak of the Sacred heart of Jesus, or of the Blessed Sacrament, I feel an indescribable joy. It is as if a wave of precious memories, sweet affections and joyful hopes swept over my poor person, making me tremble with happiness and filling my soul with tenderness. (Pope St. John XXIII)

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

Thank you to Enzo Torresan and Family!

Thank you to the Torresan family for lighting up our lives — Church — that is. It is brighter in here because of the work of Enzo and his family. Thanks so much!

Communion to the Sick and Elderly— Volunteer Required

Volunteers are needed to visit Estia in Yarra Junction and Advent Care in Warburton preferably on a Wednesday. See Fr Michel if you are able to assist.

World Day of Peace 2022

The first of January each year is the World Day of Peace. On this day, the Pope delivers a message to the World. Pope Francis' Message on the 55th World Day of Peace can be found here: <https://www.vatican.va/content/francesco/en/messages/peace/documents/20211208-messaggio55giornatamondiale-pace2022.html>

It focuses on dialogue between generations, teaching and education, and work as tools for building a sustainable peace.

The Messenger of Peace

The message starts with Isaiah 52:7 "How beautiful upon the mountains are the feet of the messenger who announces peace". It describes how the announcement of peace can make the world beam with beauty. The passage reflects our deep yearning for a world free from violence, conflict, and oppression. Pope Francis goes on to describe how in recent times we have seen the pandemic, worsening climate change, increasing hunger and thirst, and an economic model based on selfishness intensify the "cry of the earth and the cry of the poor". We join with these cries as we deeply long for "justice and peace".

Peace: The Fruit of a Shared Commitment

Pope Francis says: "In every age, peace is both a gift from on high and the fruit of a shared commitment. Indeed, we speak of an 'architecture' of peace, to which different institutions of society contribute, and an 'art' of peace that directly involves each one of us" (n 1). Often, we hear that charity begins at home. Pope Francis believes that peace starts in individuals' hearts but then grows further and further outward to encapsulate the globe. "All can work together to build a more peaceful world, starting from the hearts of individuals and relationships in the family, then within society and with the environment, and all the way up to relationships between peoples and nations" (n 1). He sees the Path to Peace or Integral Human Development as made of three main tools or paths: Dialogue between the generations, teaching and education to build a thriving civil society, and labour as means to realise human dignity.

Covid Safe Environment

It is expected that Covid regulations are followed by each person therefore make sure you are signed in (preferably using QR code), sanitize, maintain socially distancing, and follow Covid guidelines as directed by the CHO.

Something to make you Smile!

A little boy opened the big and old family Bible with fascination, and looked at the old pages as he turned them. Suddenly, something fell out of the Bible, and he picked it up and looked at it closely. It was an old leaf from a tree that had been pressed between the pages. 'Mummy, look what I found,' the boy called out. 'What have you got there, dear?' his mother asked. With astonishment in the young boy's voice, he answered: 'I think it's Adam's suit!'

Readings Reflection

[In the Wedding](#)

Think of these first weeks after Christmas as a season of "epiphanies." The liturgy is showing us who Jesus is and what He has revealed about our relationship with God.

Last week and the week before, the imagery was royal and filial—Jesus is the newborn king of the Jews who makes us coheirs of Israel's promise, beloved children of God. Last week in the liturgy we went to a baptism.

This week we're at a wedding.

We're being shown another dimension of our relationship with God. If we're sons and daughters of God, it's because we've married into the family.

Have you ever wondered why the Bible begins and ends with a wedding—Adam and Eve's in the garden and the marriage supper of the Lamb (compare Genesis 2:23–24 and Revelation 19:9; 21:9; 22:17)?

Throughout the Bible, marriage is the symbol of the covenant relationship God desires with His chosen people. He is the groom, humanity His beloved and sought after bride. We see this reflected beautifully in today's First Reading.

When Israel breaks the covenant, she is compared to an unfaithful spouse (see Jeremiah 2:20–36; 3:1–13). But God promises to take her back, to "espouse" her to Him forever in an everlasting covenant (see Hosea 2:18–22).

That's why in today's Gospel Jesus performs His first public "sign" at a wedding feast.

Jesus is the divine bridegroom (see John 3:29), calling us to His royal wedding feast (see Matthew 22:1–14). By His New Covenant, He will become "one flesh" with all humanity in the Church (see Ephesians 5:21–33). By our baptism, each of us has been betrothed to Christ as a bride to a husband (see 2 Corinthians 11:2).

The new wine that Jesus pours out at today's feast is the gift of the Holy Spirit given to His bride and body, as today's Epistle says. This is the "salvation" announced to the "families of nations" in today's Psalm.

[Dr. Scott Hahn](#)
stpaulcenter.com

Christ and the Church—Bridegroom and Bride

Why is marriage considered a divine institution?

God blessed [Adam and Eve], and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” (Gen 1:28)

“From the beginning of creation, ‘God made them male and female.’ ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’ So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder.” (Mk 10:6-9)

In his creation God instituted marriage between Adam and Eve. By his design marriage is an exclusive, lifelong, and fruitful commitment of self-giving love between a man and a woman that reflects the very image and likeness of God. The Blessed Trinity is a communion of three divine Persons, and marriage is a communion of a man and a woman together with their children.

The Book of Genesis indicates that God created man and woman for marriage since God saw that “it is not good that the man should be alone” (Gen 2:18). According to the teachings of Christ, a husband is “joined to his wife, and the two shall become one flesh” (Mk 10:7). The truth of this teaching can be seen in the vital role that marriage has played in our history: It is the original cell of social life, and it has been such from the very beginning of human existence.

St. Paul pointed out that this union of a man and a woman is meant to be a sign of Christ’s love for his Church:

Be subject to one another out of reverence for Christ. Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the Church.... Husbands, love your wives, as Christ loved the church and gave himself up for her.... This is a great mystery, and I mean in reference to Christ and the Church. (Eph 5:21ff)

Reflecting Christ’s total self-giving to his Church, marriage is a permanent, lifelong, and indissoluble union of two persons. God has willed that marriages be fruitful, open to the bearing and raising of children within the family. Through marriage and parenthood, a husband and a wife participate in God’s work of creation. In his public ministry Christ reaffirmed the divine origin of marriage, elevated its meaning, and emphasized its nature as a lifelong covenant and vocation.

From the Didache Bible

1601 “The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament.”

1602 Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of “the wedding-feast of the Lamb.” Scripture speaks throughout of marriage and its “mystery,” its institution and the meaning God has given it, its origin and its end, its various realizations throughout the history of salvation, the difficulties arising from sin and its renewal “in the Lord” in the New Covenant of Christ and the Church.

1612 The nuptial covenant between God and his people Israel had prepared the way for the new and everlasting covenant in which the Son of God, by becoming incarnate and giving his life, has united to himself in a certain way all mankind saved by him, thus preparing for “the wedding-feast of the Lamb.”

1613 On the threshold of his public life Jesus performs his first sign—at his mother’s request—during a wedding feast. The Church attaches great importance to Jesus’ presence at the wedding at Cana. She sees in it the confirmation of the goodness of marriage and the proclamation that thenceforth marriage will be an efficacious sign of Christ’s presence.

1615 This unequivocal insistence on the indissolubility of the marriage bond may have left some perplexed and could seem to be a demand impossible to realize. However, Jesus has not placed on spouses a burden impossible to bear, or too heavy—heavier than the Law of Moses. By coming to restore the original order of creation disturbed by sin, he himself gives the strength and grace to live marriage in the new dimension of the Reign of God. It is by following Christ, renouncing themselves, and taking up their crosses that spouses will be able to “receive” the original meaning of marriage and live it with the help of Christ. This grace of Christian marriage is a fruit of Christ’s cross, the source of all Christian life.

1617 The entire Christian life bears the mark of the spousal love of Christ and the Church. Already Baptism, the entry into the People of God, is a nuptial mystery; it is so to speak the nuptial bath which precedes the wedding feast, the Eucharist. Christian marriage in its turn becomes an efficacious sign, the sacrament of the covenant of Christ and the Church. Since it signifies and communicates grace, marriage between baptized persons is a true sacrament of the New Covenant.

From the Catechism of the Catholic Church