

Saint Mary's Catholic Church

Mount Evelyn



The Presentation of the Lord (Year C)

2 February 2025

readings

Next Week

5th Sunday in Ordinary Time

Is 6:1-8

Ps 137: 1-5, 7-8

1 Cor 15: 1-11

Lk 5: 1-11

in a nutshell

A light to enlighten the nations. Forty days have passed since the feast of Christmas. We have long since taken down our Christmas decorations with their multi-coloured lights. But hopefully the light of Christ continues to shine brightly among us. The candles we use in liturgy remind us that Christ is our light and that we, in turn, are called to reflect this light to others.

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend, especially, Harry & Dorothy Heering, Jim & Pat Henshaw, Fr Pat Purcell

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

of special note

The Lourdes Day Mass will be on Saturday, 8 February at 10:30am with the archbishop

More information inside

Raise Your Voices

Entrance Antiphon

Your merciful love, O God,
we have received in the midst of your temple.
Your praise, O God, like your name,
reaches the ends of the earth;
your right hand is filled with saving justice.

Psalm Response

R. Who is the king of glory? It is the Lord!

O gates, lift up your heads;
grow higher, ancient doors.
Let him enter, the king of glory! (R)

Who is the king of glory?
The Lord, the mighty, the valiant,
the Lord, the valiant war. (R)

O gates, lift high your heads;
grow higher, ancient door.
Let him enter, the king of glory! (R)

Who is he, the king of glory?
He, the Lord of armies,
he is the king of glory. (R)

Gospel acclamation

Alleluia, alleluia!
This is the light of revelation to the nations,
and the glory of your people, Israel.
Alleluia!

Communion Antiphon

My eyes have seen your salvation,
which you prepared in the sight of all peoples.

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—6:30 pm (EST)

5:00pm (EDST)

Sunday—10:30am & 5:00pm

Weekday Mass & Rosary

Tuesday—6:00pm

Thursday—9:00am

Friday—9:00am

Rosary prayed before morning Mass

Reconciliation

Saturday—11:30am-12:30pm

Tuesday—5:10pm-5:40pm

Friday—8:10am-8:40am

Exposition

Tuesday 5:00pm

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: melbcatholic.org/s/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.

Safeguarding Committee

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

SUPPORTING YOUR PARISH



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

muntevelyn@cam.org.au

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

Regular Gardening/Working Bee on first and third Saturdays of the month at 8:00 –10:00 am. Thank you to the volunteers who turn up to assist with the maintenance of the grounds around the church.

Parish Meetings: Tuesday, February 18

Finance Committee 7:00pm

Parish Safeguarding 7:30pm

Parish Council 8:00pm

Parish Notices

Parish BBQ

All parishioners are invited to attend the first Parish BBQ for 2025 which will be held on Sunday 23 February after 10:30 Mass. Mark it in your diary.

General Parish Meeting—February 26 at 7:00pm

All parishioners are invited to attend the meeting so save the date. More information coming.

Adoration of the Eucharist

The Blessed Sacrament is the "Living Heart" of each of our churches and it is our very sweet duty to honour and adore the Blessed Host, which our eyes see, the Incarnate Word, whom they cannot see. (Pope St. Paul VI)

The basic requirement for a good confession is to have the intention of returning to God like the prodigal son and to acknowledge our sins with true sorrow before the priest. (The Sacrament of Reconciliation, a Sacrament of Healing)

Adoration, spend time in the presence of the Holy Eucharist: Tuesday at 5:00pm & Friday mornings 8:00am. Yarra Junction, Thursday nights at 6:00pm except first Thursday (Warburton). Confessions available during Adoration.

Stewardship Corner

"Because he himself was tested through what he suffered, he is able to help those who are being tested." – Hebrews 2:18

When we join a support group, there is comfort in sharing our pain with people who have experienced the same thing; they understand what we are going through. The next time you experience suffering, talk to Jesus. He has experienced more suffering than most of us, He understands. Plus, Jesus knows us better than we know ourselves. Only He can fill the hole you feel in your heart.

Supporting the Parish

There are a number of ways to contribute to the financial viability of the Parish:

- Cash donations and envelopes in the labelled boxes in the narthex
- Tap and Go terminals
- Via the QR code in the bulletin
- Direct Debit BSB 083347 **Church:** 648531736, **Presbytery:** 649237379

Sacramental Program 2025

For Children, not attending the Parish School, wanting to receive the Sacraments, Reconciliation, First Communion and Confirmation, instructions are available through our Parish. Contact Anne at annevan.tilburg@gmail.com Lessons will begin Sunday 2nd March after 10:30 Mass for First Communions and Tuesday 4th of March at 5pm for Confirmation.

The Parish Prayer Group is expanding to Mondays!

You may be aware that the parish has had a Prayer Group meeting on Fridays at 2pm for some time now. Beginning on Monday, 3 February 2025, the Prayer Group will also meet on Mondays at 9:15am. For more information please call Maria at 0409 793 001 or just come on in and discover peace in the presence of our Lord in the Eucharist!

Lourdes Day Mass

The Order of Malta invites you to the annual Lourdes Day Mass—an opportunity to pray for the sick and infirm, particularly those who are not able to visit Lourdes. The Mass will take place at St Patrick's Cathedral, on Saturday 8 February at 10:30 a.m., with Archbishop Peter A Comensoli as the principal celebrant. Everybody attending will receive a gift pack containing water from the grotto at Lourdes, rosary beads and prayer material. For more information, please contact Sauro Antonelli AM on 0411 250 288

Something to make you Smile!

There was an old couple ... they noticed that they were getting more and more forgetful and decided to go to the doctor. The doctor told them to start writing things down so they wouldn't forget. They went home and the old woman told her husband to bring her a bowl of ice cream. "She said, "You might want to write this down. He said, "No, I remember that you wanted a bowl of ice cream. So the wife told her husband that she wanted a bowl of ice cream with whipped cream. "Write that down," she said to him. "No, no, I remember: you want a bowl of ice cream with whipped cream," he said again. Then the old woman said she wanted a bowl of ice cream with whipped cream and a cherry on top. She said to her husband, "Write that down. Again he said, "No, I understand. You want a bowl of ice cream with whipped cream and a cherry on top." He went to get the ice cream and spent an unusually long time in the kitchen, over 30 minutes. He comes to his wife and hands her a plate of bacon and eggs. The old woman looks at the plate for a while, then looks at her husband and asks, "Where's the toast?"

sourced from www.majellan.media

Readings Reflection

[Presenting the Present](#)

Today's feast marks the Presentation of the Lord Jesus in the Temple, forty days after he was born. As the firstborn, he belonged to God. According to the Law, Mary and Joseph were required to take him to the Temple and "redeem" him by paying five shekels. At the same time, the Law required the child's mother to offer sacrifice in order to overcome the ritual impurity brought about by childbirth.

So the feast we celebrate shows a curious turn of events. The Redeemer seems to be redeemed. She who is all-pure presents herself to be purified. Such is the humility of our God. Such is the humility of the Blessed Virgin. They submit to the law even though they are not bound by it.

However, the Gospel story nowhere mentions Jesus' "redemption," but seems to describe instead a religious consecration—such as a priest might undergo. Saint Luke tells us that Jesus is "presented" in the Temple, using the same verb that Saint Paul uses to describe the offering of a sacrifice (see Romans 12:1). Another parallel is the Old Testament dedication of Samuel (1 Sam 1:24-27) to the Temple as a priest.

The drama surrounding Jesus' conception and birth began in the Temple—when the Archangel visited Mary's kinsman, Zechariah the priest. And now the story of Jesus' infancy comes to a fitting conclusion, again in the Temple.

All the readings today concern Jerusalem, the Temple, and the sacrificial rites. The first reading comes from the Prophet Malachi, who called the priests to return to faithful service—and foretold a day when a Messiah would arrive with definitive purification of the priesthood.

Likewise, the Psalm announces to Jerusalem that Jerusalem is about to receive a great visitor. The Psalmist identifies him as "The LORD of hosts . . . the king of glory."

Christ now arrives as the long-awaited priest and redeemer. He is also the sacrifice. Indeed, as his life will show, He is the Temple itself (see John 2:19-21).

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

The Presentation of Jesus in the Temple of God

In his account of the infancy of Jesus St Luke emphasizes how faithful Mary and Joseph were to the Law of the Lord. They fulfilled with profound devotion all the prescriptions prescribed following the birth of a firstborn male. Two of them were very ancient prescriptions: one concerns the mother and the other the newborn child. The woman was required to abstain from ritual practices for forty days, after which she was to offer a double sacrifice: a lamb as a burnt offering and a turtle-dove as a sin offering; but if she were poor, she could offer a pair of turtle doves or two young pigeons (cf. Lev 12:1–8).

St Luke explained that Mary and Joseph offer the sacrifice of the poor (cf. 2:24) in order to emphasize that Jesus was born into a family of simple people, lowly but of steadfast faith: a family that belonged to the poor of Israel who form the true People of God. For the first-born male who, according to Mosaic Law, was set apart for God, redemption was prescribed instead, established as an offering of five shekels to be paid to a priest in any place. This was in everlasting memory of the fact that in the time of Herod God saved the firstborn of the Jews (cf. Ex 13:11–16).

It is important to note that these two acts—the purification of the mother and the redemption of the son—did not require a visit to the Temple. However, Mary and Joseph wished to fulfil all the prescriptions in Jerusalem, and St Luke shows us how the entire scene converges on the Temple and thus focuses on Jesus who enters it. And it is here, precisely through the prescriptions of the Law, that the principal event is transformed, namely, it becomes the “presentation” of Jesus in the Temple of God, which means the act of offering the Son of the Most High to the Father who sent him (cf. Lk 1:32, 35).

The Evangelist’s account is confirmed by the words of the Prophet Malachi which we heard at the beginning of the First Reading: “Behold”, says the Lord, “I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming ... he will purify the sons of Levi.... Then the offering ... will be pleasing to the Lord” (3:1, 3, 4).

These words clearly make no mention of a child and yet they are fulfilled in Jesus because, thanks to the faith of his parents, he was taken to the Temple “immediately”; and in the act of his “presentation”, that is, the “offering” of him in person to God the Father, the themes of sacrifice and of the priesthood clearly transpire, as in the passage from the prophet. The Child Jesus, who is immediately presented in the Temple, is the same person who, as an adult, would purify the Temple (cf. Jn 2:13–22; Mk 11:15, 19ff). Above all he would make himself the sacrifice and the High Priest of the new Covenant.

This is also the perspective of the Letter to the Hebrews, a passage of which was proclaimed in the Second Reading, to strengthen the theme of the new priesthood: a priesthood—inaugurated by Jesus—which is existential: “For because he himself has suffered and been tempted, he is able to help those who are tempted” (Heb 2:18). So it is that we also discover the topic of suffering, very pronounced in the Gospel passage in which Simeon imparts his prophecy concerning both the Child and the Mother: “Behold, this Child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and, [to Mary], a sword will pierce through your own soul also)” (Lk 2:34–35).

The “salvation” that Jesus brought to his people, and which he embodies in himself, passed through the Cross, through the violent death that he was to vanquish and to transform with the sacrifice of his life through love. This sacrifice was already foretold in the act of the Presentation in the Temple, an act without any doubt motivated by the traditions of the old Covenant, but that was deeply enlivened by the fullness of faith and love, which correspond to the fullness of time, to the presence of God and of his Holy Spirit in Jesus. Indeed, the Spirit moved over the whole scene of the presentation of Jesus in the Temple and in particular over Simeon, but also over Anna.

The Spirit “Paraclete” brings consolation to Israel and motivates the steps and moves the hearts of those who await him. He is the Spirit who prompted the prophetic words of Simeon and Anna, words of blessing and praise of God, of faith in his Anointed One, of thanksgiving, for at last our eyes could see and our arms embrace “your salvation” (cf. 2:30).