

Saint Mary's Catholic Church

Mount Evelyn



Twenty-Fifth Sunday in Ordinary Time (Year B)

22 September 2024

Readings

Next Week

26th Sunday in Ordinary Time

Num 11:25-29

Ps 18:8, 10, 12-14

James 5:1-6

Mk 9:38-43, 45, 47-48

in a nutshell

The battle within. Today's readings highlight the battle between good and evil. The virtuous person in today's First Reading, and Jesus in the Gospel, both suffer greatly at the hands of the godless. But as James notes in today's Second Reading, and as we see in Jesus' disciples, the battle between good and evil is waged within each one of us as well. While we give thanks to God for the good within us, we also acknowledge the part oneself that is drawn to evil and humbly seek God's mercy.

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend: Helen O'Kane, Harry & Dorothy Heering, Jim & Pat Henshaw
For those who have died recently, and all those whose anniversary occurs at this time.

of special note

Italian Festa is Sunday 22 September after the 10:30am Mass.

More information inside!

Raise Your Voices

Entrance Antiphon

I am the salvation of the people, says the Lord.
Should they cry to me in any distress,
I will hear them, and I will be their Lord for ever.

Psalm Response

(R.) The Lord upholds my life.

O God, save me by your name;
by your power, uphold my cause.
O God, hear my prayers;
listen to the words of my mouth. (R.)

For proud men have risen against me,
ruthless men seek my life.
They have no regard for God. (R.)

But I have God for my help.
The Lord upholds my life.
I will sacrifice to you with willing heart
and praise your name for it is good. (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

I am the Good Shepherd, says the Lord;
I know my sheep, and mine know me.

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: 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.

Remember children should be accompanied by an adult family member to the toilet.

Safeguarding Committee

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

SUPPORTING YOUR PARISH



Car Parking –WEEKDAY Masses

Please use available car parks for Mass rather than the front of the church leaving 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>

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.

September 21

Parish Meetings: Tuesday, October 22

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

Parish Notices

Fr Michel Away at end of the week

Fr Michel will be away on Wednesday, Thursday and Friday of this week, therefore, there will be no weekday Masses or Adoration on those days.

Summer Timetable—Vigil Mass Time Change

Just a reminder that Daylight Saving starts at 2:00am on Sunday 6th October therefore vigil mass times change to the 'summer' timetable on Saturday October 12th.

Mass Time Change, Tuesday Mass moves to 6pm effective 1 October.

There will be Adoration with exposition at 5pm. This Holy Hour will be in honour of the Most Holy Face of Jesus. During the 1840's in Tours, France, a Carmelite nun, Sr. Marie of St. Peter, received a series of revelations from Our Lord about a powerful devotion He wished to be established worldwide — the devotion to His Holy Face. This devotion is a devotion to Our Lord in reparation for the many blasphemies and outrages He endures and for the triumph of the Catholic Church over her enemies. Shrove Tuesday (the day before Ash Wednesday) is the historic feast of the Holy Face of Jesus.

Annunziata Festa 22 September

You are invited to come along to 10:30 Mass and stay for the revamped Annunziata Festa. The mass concludes with the procession followed by a BBQ. All parishioners are invited to attend.

Adoration of the Blessed Sacrament

Bishop Andrew Cozzens gave three recommendations to Catholics to deepen their relationship with the Eucharist. First, go to confession to purify the heart and prepare it to receive the grace of the Eucharist. Secondly, he invited the faithful to attend Mass not only on Sundays but also during the week. The more you experience the more your love will grow. And third, spend time in Eucharistic adoration. We need to spend that time in silence with Jesus to speak heart to heart in intimate dialogue with the Lord.

Adoration: Friday morning 8:00am. Yarra Junction Thursday 6:00pm (first Thursday Warburton). Confessions available during Adoration.

Stewardship Corner

"If anyone wishes to be first, he shall be the last of all and the servant of all."
Mark 9:35

Jesus teaches us that we are called to love one another. Love involves sacrifice. Sacrifice is a word that many of us don't like to hear. We think it means that we must give up something that we want. However, the literal meaning of sacrifice is "to make holy," from the words "sacer" = sacred and "facere" = to make. In other words, when we sacrifice, we make our lives holy by sharing our gifts in the service of God.

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

August Thanksgiving/Stewardship Report

Thanksgiving income: \$4469.44
Total Expenditure: \$10,779.63

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.

'Mass for All Nations' Sunday 29 September

'God walks with His people.' Celebrate the 110th World Day of Migrants and Refugees with migrant communities from all over Melbourne at St Patrick's Cathedral. 2pm: Procession and Rosary in various languages 3pm: Mass celebrated by Archbishop Peter A Comensoli and migrant chaplains of the Archdiocese. All most welcome.

Catholic Theological College

Sign up for one or more short, online presentations.

Engaging Your Faith: October 2024

Theology, Scripture, Meditation, Spirituality, Science & Faith. Choose what interests you from \$25 per session.

For more information and to register: ctc.edu.au/engaging-your-faith/

Get on the BUS OF LIFE! – GOING AHEAD!!!

The annual March For The Babies (marchforthebabies.com) is on Saturday the 12th of October at 1 pm in the Melbourne CBD. A bus for travelling to and from the event will be available. To book a seat, please see the form in the narthex, or contact James (0407 406 384, jnolet@iinet.net.au). Help fill the remaining seats! Lollies for children! Bus will depart from St Patrick's in Lilydale. Toilet break at Ringwood. Another toilet is available at the destination bus stop in the city.

St Thérèse of Lisieux Exhibition— October

Hosted at St Patrick's Cathedral, the Discalced Carmelites warmly invite you to an exhibition on the life of St Thérèse of Lisieux, a remarkable young woman who, despite passing at the age of 24, left us with her 'little way' to holiness. All are welcome!

Something to bring a smile...

A Catholic doctor, known for his successful treatment of the infirmed, had a waiting room full of people one Monday morning. One of the patients, a little old woman, turned up all bent over. She shuffled into the waiting room leaning on a cane. When her turn came, she hobbled into the doctor's office, and, amazingly, emerged several minutes later walking erect with her head held high.

Another patient who was also waiting was astonished. He went up to the old lady and proclaimed, "A miracle! It's a miracle! You walked into the doctor's office all bent over and now you're walking with a straight back. Please tell me, what did the doctor do?"

The old lady answered, "Miracle my foot. He gave me a longer cane."

sourced from www.majellan.media

Readings Reflection

[Servant of All](#)

In today's First Reading, it's like we have our ears pressed to the wall and can hear the murderous grumblings of the elders, chief priests, and scribes—who last week Jesus predicted would torture and kill Him (see Mark 8:31; 10:33–34).

The liturgy invites us to see this passage from the Book of Wisdom as a prophecy of the Lord's Passion. We hear His enemies complain that "the Just One" has challenged their authority, reproached them for breaking the law of Moses, for betraying their training as leaders and teachers.

And we hear chilling words that foreshadow how they will mock Him as He hangs on the Cross: "For if the Just One be the Son of God, He will . . . deliver Him . . ." (compare Matthew 27:41–43).

Today's Gospel and Psalm give us the flip side of the First Reading. In both, we hear of Jesus' sufferings from His point of view. Though His enemies surround Him, He offers Himself freely in sacrifice, trusting that God will sustain Him.

But the Apostles today don't understand this second announcement of Christ's Passion. They begin arguing over issues of succession—over who among them is greatest, who will be chosen to lead after Christ is killed.

Again they are thinking not as God but as human beings (see Mark 8:33). And again Jesus teaches the Twelve—the chosen leaders of His Church—that they must lead by imitating His example of love and self-sacrifice. They must be "servants of all," especially the weak and the helpless—symbolized by the child He embraces and places in their midst.

This is a lesson for us, too. We must have the mind of Christ, who humbled Himself to come among us (see Philippians 2:5–11). We must freely offer ourselves, making everything we do a sacrifice in praise of His name.

As James says in today's Epistle, we must seek wisdom from above, desiring humility, not glory, and in all things be gentle and full of mercy.

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

By the Holy Spirit was incarnate of the Virgin Mary, and became Man

Let us now glance at the way Luke portrays the conception and birth of Jesus—not in order to offer here any interpretation of that text, with its wealth of allusions, but simply so as to understand the particular contribution it makes to the statement in the Creed...Luke lets the words of the angel express the mystery of the Trinity and thus gives this event the same theological center to which the whole of salvation history is related in the Creed. The child who is being born will be called Son of the Most High, Son of God; the Holy Spirit, as the power of the Most High, will bring about this conception in mysterious fashion; thus, the Son, the Father (indirectly), and the Holy Spirit are all mentioned. For the way that the Holy Spirit will come upon Mary, Luke uses here the word “overshadow” (verse 35). He is thereby alluding to the Old Testament story of the holy cloud that rested over the Tent of Meeting to show when God was present. Thus Mary is characterized as the new holy Tent, the living ark of the Covenant. Her Yes becomes the place of meeting that offers God a dwelling place in the world. God, who does not live in stones, does live in this Yes that has been given with body and soul; he who cannot be contained within the world can come to dwell in his entirety within one person. There are several traces in Luke of this theme of the new temple, of the true ark of the Covenant, especially, for instance, in the angel’s greeting to Mary: Hail, full of grace! The Lord is with you (1:28). Nowadays it is hardly disputed that this saying of the angel, as Luke has transmitted it, takes up the oracle of promise in Zephaniah 3:14, which is addressed to the daughter of Zion and proclaims that God will dwell in her midst. Thus, this greeting presents Mary as the daughter of Zion personified and, at the same time, as the divine dwelling place, as the holy tent above which hangs the cloud of God’s presence. This idea was taken up by the Fathers and also influenced early Christian iconography. Saint Joseph is designated as high priest by his sprouting staff and as archetype of the Christian bishop. Mary, however, is the living Church. The Holy Spirit is coming down on her, and thus she becomes the new Temple. Joseph, the righteous man, is appointed steward of the mysteries of God—the head of the house and guardian of the sanctuary constituted by the bride and the Logos within her. Thus he becomes the image of the bishop, to whom the bride is entrusted; she is placed, not at his disposal, but in his safekeeping. Everything here is ordered with respect to the trinitarian God, but for that very reason his presence with us in human history, in the mystery of Mary and the Church, is especially clear and comprehensible. There is one other point in Luke’s story of the Annunciation that seems to me important for the question we are considering. God asks man to consent. He does not simply dispose things as he wishes through his own power. In this creature, man, he has created a free being to stand over against him, and he now has need of the freedom of this creature, that his Kingdom may truly come to be, that Kingdom which is based, not upon external power, but upon freedom. In one of his sermons, Bernard of Clairvaux has depicted in dramatic fashion this waiting of God and the waiting of mankind:

The angel awaits your answer, for it is time for him to return to the One who sent him.... O Lady, answer with the word that earth and hell and, yes, even heaven are waiting for. Just as the Lord and King yearned for your beauty, so equally now he longs for you to respond with your agreement.... Why are you hesitating? Why are you fearful?... Behold, the One for whom all peoples are longing stands without and knocks on the door. Ah, what if he were to pass on because you hesitated.... Stand up, hasten, open up! Stand up in faith, hasten in your devotion, open up by your assent!

Without the freely given assent of Mary, God cannot become man. Certainly, this Yes Mary says is wholly by grace. The dogma of the Immaculate Conception of Mary, whereby she was freed from original sin, has in fact just exactly this as its sole significance: that no human being can set in motion the process of salvation by his own powers alone, but that his Yes is wrapped around and supported within by that divine love which comes first and before all else and that already surrounds man before he is even born. “All is grace.” Yet grace does not remove freedom; rather, it brings it into being. The entire mystery of redemption is present in this story and is summed up in the figure of the Virgin Mary: “Behold, I am the handmaid of the Lord; let it be to me according to your word”

Pope Benedict XVI, God is Near Us: The Eucharist, the Heart of Life