

# Sacred Heart Catholic Parish

## Yarra Junction & Warburton



## The Presentation of the Lord

### 2 February 2020

### Readings

#### Next Week

Is 58:7-10  
Ps 111:4-9. R. v.4  
1 Cor 2:1-5  
Mt 5:13-16

### in a nutshell

Forty days have passed since the feast of Christmas. We have long since taken down our Christmas decorations with their multicoloured 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, Charlie Booth, John Pas, Des Hillas. For those who have died recently *and* whose anniversary occurs at this time.

Our special prayer intention is for the victims of the bushfires and for all the responders fighting the fires.

### of special note

Ash Wednesday is 26 February.  
Mass times are available.

*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.

#### Psalms Response

(R.) Who is this 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 in war. (R.)

O gates, lift high your heads;  
grow higher, ancient doors.  
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 the peoples.

### 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 7:00pm-7:45pm  
*Thursdays at Yarra Junction*  
*First Thursday at Warburton*

#### Exposition

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](http://www.siyarrajunction.catholic.edu.au)

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

Web: [www.sacredheartuyv.org.au](http://www.sacredheartuyv.org.au)

Email: [moutevelyn@cam.org.au](mailto:moutevelyn@cam.org.au)

## Ministers Roster

February 1/2

### Sacred Heart Saturday 7:00pm

Lector	R Mathews
Extraordinary ministers	D Bullard, A Fairbanks
Cuppa	P Bullard

### St Thomas Á Becket Sunday 8:30am

Lector	K Desai
Extraordinary ministers	M Ryan, M Schachter
Gifts	S Lucas, C Morse
Welcome	Pauline
Morning tea	Kris & Sue

February 8/9

### Sacred Heart Saturday 7:00pm

Lector	Z Veldhuizen
Extraordinary ministers	P Bullard, D Bullard
Cuppa	

### St Thomas Á Becket Sunday 8:30am

Lector	M Miles
Extraordinary ministers	A O'Shaughnessy, S Lucas
Gifts	J Bellizia, F Carroll
Welcome	Anne
Morning tea	Trish & Anne

### Church Cleaning and Flowers

Warburton-flowers	Pat V
Warburton-Cleaning	
Yarra Junction	Margot & Ann

**February Mowing:** Michael Kuhar

**Bulletin notices by midday Thursday please**  
[moutevelyn@cam.org.au](mailto:moutevelyn@cam.org.au)

For positions vacant within the Diocese visit,  
<http://www.cam.org.au/Jobs.aspx>

## Parish Notices

### Special collection - Vinnies Bushfire Appeal

Thanks to your generosity \$2070.65, across both Parishes, was donated to the Vinnies Bushfire Appeal.

### Beginning of School Year Mass

A whole school Mass will be celebrated on Wednesday February 5 at 9:00am.

### Ash Wednesday – 26 February

Ash Wednesday Masses will be:

Yarra Junction, 9:00am (whole school)

Warburton, 6:00pm

Mount Evelyn, 11:40am (whole school) & 7:30pm

### Stewardship Corner

"...they took him up to Jerusalem to present him to the Lord..." (Luke 2:22)

How seriously do you take being a Catholic? Is "being Catholic" something I just do when I attend Sunday Mass or attend one of my parish functions? It's easy to be Catholic then, it's harder to be Catholic when I am out in the world. Would someone recognize you as a Catholic by the way you act, dress, and talk? How do you present yourself to the Lord and to others?

### Thanksgiving Report –December

Income from envelopes/giving: \$2867.60. December expenses: \$4234.48. This is a shortfall of \$1366.88.

If not already contributing through the Thanksgiving envelopes you might like to reconsider if this is a way in which you can assist the parish. Call the office on a Thursday and speak to Janine.

### Relics of St Thérèse of Lisieux

The relics have arrived in Australia and will be hosted by various parishes around Australia until the middle of May. They arrive in Victorian parishes in April.

For a story on the arrival of the relics go to: <https://cathnews.com/cathnews/37064-st-the-re-se-arrives-without-her-parents> She was supposed to arrive with the relics of her parents but her parents are delayed.

For background information go to:

<https://www.catholicmission.org.au/relics-of-saint-thérèse-of-lisieux>

## The Eucharist

Jesus instituted this sacrament as the perpetual memorial of his Passion-- the greatest of all his miracles; and he left this sacrament to those to whom his absence filled with grief, as an incomparable consolation... St. Thomas Aquinas.

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

## 2020 Strength in Weakness Conference

Saturday 15 February 2020, 9:00am – 6:30pm, 400 City Road, Southbank (Planetshakers Centre)

A day of prayer and renewal for all Christians to come together and be strengthened and encouraged in their faith. Encouraged by Pope Francis' message that we are all called to be saints, the underlying theme of the conference is to rely solely on God's grace and strength – especially in times when your faith could be questioned and challenged. Guest speakers will include Archbishop Peter A Comensoli, Archbishop Christopher Prowse, Fr Augustine Vallooran V.C, Lenyce Willason, Fr Ken Barker MGL & Lalith Perera. We invite everyone to this free event. If you are interested in participating, please register online. For more information & free registration visit [www.strengtheninweakness.com.au](http://www.strengtheninweakness.com.au)

## NOTE: On Code Red Days, the Church will remain locked

There will be no liturgy celebrated on Code Red days.

What does Code Red mean?

These are the worst conditions for a bush or grass fire. Homes are not designed or constructed to withstand fires in these conditions. The safest place to be is away from high risk bushfire areas.

What should I do?

Leaving high risk bushfire areas the night before or early in the day is your safest option - do not wait and see. Avoid forested areas, thick bush or long, dry grass. Know your trigger - make a decision about:

1. when you will leave
2. where you will go
3. how you will get there
4. when you will return
5. what will you do if you cannot leave

For more information, visit the CFA website:

<https://www.cfa.vic.gov.au/plan-prepare>

## 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](http://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).