

Saint Mary's Catholic Church

Mount Evelyn



Third Sunday of Easter (Year A)

19 April 2026

readings

Next Week
4th Sunday of Easter

Acts 2:14, 36-41

Ps 22:1-6

1 Pet 2:20-25

Jn 10:1-10

in a nutshell

He walked by their side. In today's Gospel we meet a person who walks with us, and talks with us, even when we walk away from him. Jesus will never abandon us. Let us invite him to eat with us. He will bring us joy, and give us the enthusiasm we need to continue to proclaim our faith in resurrection.

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend, especially, Helen O'Kane, Chris Nolet, Marilyn, John Laan, Harry Heering, Jim & Pat Henshaw, Fr Pat Purcell
For those who have died recently: Pauline Goetz
and those whose anniversary occur at this time.

of special note

Good Shepherd Sunday is next week.
Please pray for vocations!

More Information inside!

Raise Your Voices

Entrance Antiphon

Cry out with joy to God, all the earth;
O sing to the glory of his name.
O render him glorious praise, alleluia.

Responsorial Psalm

(R.) Lord, you will show us the path of life.

Preserve me, God, I take refuge in you.
I say to the Lord: 'You are my God.
O Lord, it is you who are my portion and cup;
it is you yourself who are my prize.' (R.)

I will bless the Lord who gives me counsel,
who even at night directs my heart.
I keep the Lord ever in my sight:
since he is at my right hand, I shall stand firm.
(R.)

And so my heart rejoices, my soul is glad;
even my body shall rest in safety.
For you will not leave my soul among the dead,
nor let your beloved know decay. (R.)

You will show me the path of life,
the fullness of joy in your presence,
at your right hand happiness for ever. (R.)

Gospel acclamation

Alleluia, alleluia!
Lord Jesus, make your word plain to us:
make our hearts burn with love when you speak.
Alleluia!

Communion Antiphon

The disciples recognized the Lord Jesus in the breaking of the bread, alleluia.

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—5:00pm

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

Acting Principal: Ronnie Pritchard

Website:

smmoutevelyn.catholic.edu.au

58 Clegg Rd, Mount Evelyn VIC 3796

Tel: (03) 9736 2850

Website: melbcatholic.org/s/moutevelyn

Email: moutevelyn@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

Please note collections are not taken up during masses.

To contribute to the financial viability of the Parish: Place cash donations and envelopes in the labelled boxes in the narthex or use Tap and Go terminals, or by scanning the QR code



Do you need a Helping Hand?

Ring the St Vinnies Call Centre 1800 305 330
Monday - Friday 10am to 3pm or Alan Somers
0419 134 300

Bulletin notices: by 12:00 noon Thursday
please mountevelyn@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 21st April

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

Parish Notices

Funeral this week for Pauline Goetz

Pauline died on Divine Mercy Sunday. The funeral Mass for Pauline will be celebrated on Thursday, 23 April at 11:30am.

Safeguarding Compliance for Volunteers

If you undertake any volunteer role within the parish you are required to:

- Have undergone a Working With Children (WWC) Check
- Signed the Code of Conduct
- Undertaken the online training session.

Therefore, if you are a lector, singing in the choir, playing the organ, arranging the flowers, cleaning the church, assisting with the garden etc. the above must be undertaken for compliance to the Archdiocese Safeguarding Policy.

Over the coming weeks you may receive an email or a phone call outlining what is needed to continue your work in the role you have within the parish. Your role as a volunteer is very much appreciated by the parish and your continued assistance is welcome.

Good Shepherd Sunday—Next weekend

Next Sunday we celebrate Good Shepherd Sunday – the World Day of Prayer for Vocations. During this coming week, perhaps you may like to make a prayer each day for more vocations to the priesthood and consecrated life. Perhaps there is a young person you may know to pray for by name this week.

You might know of a young person in the parish, in your family or an acquaintance whom you think would make a good priest or religious. Why not pray for them by name on a regular basis? Sometimes the Lord uses us as his instruments to encourage vocations.

Adoration of the Eucharist

Adoration: St. John Henry Newman, after being received into the Church, is said to have stood before his shelves packed with books of the Fathers and said, “At last they are mine.” May all those you have called to walk in the splendour of the new light render you fitting service and adoration.

Confession: When G.K. Chesterton became a Catholic he was asked what was the final argument that had brought conviction. “No argument,” he said, “I knew them all long ago. I wanted my sins forgiven and to sit back and say thank you”.

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

Stewardship Corner

“Did not our hearts burn within us while He talked to us on the road, while He opened to us the scriptures?” LUKE 24:32

How often do you take the time to discern what Jesus is calling you to do with your life? Are your prayers always petitions, asking Jesus to do things for you? If so, that's a one-sided relationship. Living our faith means developing a personal relationship with Jesus. Just like any friendship, there is give and take, each side listening to each other and helping each other out. Take time, in silence, to listen to what Jesus is asking of you today.

March Thanksgiving/Stewardship Report

Total income: \$6152

Total Expenditure: \$7222.39

Project Compassion

If you still have your Project Compassion box or envelopes at home, please bring them back next week or visit caritas.org.au/project-compassion and donate online.

Middle East Emergency Appeal – Aid to the Church in Need

Aid to the Church in Need is calling for urgent prayer and support for Christian communities affected by war in the Middle East. Your help will provide emergency food packages, support parishes sheltering displaced families, keep schools running, and supply vital medical and pastoral care.

To learn more or give today, please scan the QR code or visit www.rebrand.ly/EmergencyAppeal



Volunteers for Spiritual Direction needed

My name is Mary Ryan, I am studying at Heart of Life Spirituality Centre in Croydon, which is part of the University of Divinity. I am doing a Spiritual Direction course and need volunteers to help me perfect my skills as a Spiritual Director. This would entail an 1 hour session, once a month free of charge to have a conversation. Anyone interested in helping can contact me on 0437101274. Thank you.

20th Anniversary of the Dedication of the Divine Mercy Shrine

The Polish Catholic community warmly invites the faithful of the Archdiocese of Melbourne to celebrate the 20th anniversary of the dedication of the Divine Mercy Shrine at 343–337 Greens Road Keysborough. On Saturday 25 April 12:00pm–5pm

The Shrine was dedicated on 22 April 2006 by Archbishop Denis Hart and established as Australia's first Divine Mercy sanctuary. Inspired by the message entrusted to St. Faustina Kowalska and promoted by St John Paul II, the shrine has become a place of prayer and pilgrimage for people from across Australia and overseas.

...And now for a giggle...

What do you call a fake noodle going to a spa?

An impasta trying to find inner peas.

Why don't cannibals eat clowns?

Because they taste funny.

sourced from www.majellan.media

Readings Reflection

[Emmaus and Us](#)

We should put ourselves in the shoes of the disciples in today's Gospel. Downcast and confused, they're making their way down the road, unable to understand all the things that have occurred.

They know what they've seen—a prophet mighty in word and deed. They know what they were hoping for—that He would be the redeemer of Israel. But they don't know what to make of His violent death at the hands of their rulers.

They can't even recognize Jesus as He draws near to walk with them. He seems like just another foreigner visiting Jerusalem for the Passover.

Note that Jesus doesn't disclose His identity until they describe how they found His tomb empty but "Him they did not see." That's how it is with us, too. Unless He revealed himself we would see only an empty tomb and a meaningless death.

How does Jesus make himself known at Emmaus? First, He interprets "all the Scriptures" as referring to Him. In today's First Reading and Epistle, Peter also opens the Scriptures to proclaim the meaning of Christ's death according to the Father's "set plan"—foreknown before the foundation of the world.

Jesus is described as a new Moses and a new Passover lamb. He is the One of whom David sang in today's Psalm—whose soul was not abandoned to corruption but was shown the path of life.

After opening the Scriptures, Jesus at table took bread, blessed it, broke it, and gave it to the disciples—exactly what He did at the Last Supper (see Luke 22:14–20).

In every Eucharist, we reenact that Easter Sunday at Emmaus. Jesus reveals himself to us in our journey. He speaks to our hearts in the Scriptures. Then at the table of the altar, in the person of the priest, He breaks the bread.

The disciples begged him, "Stay with us." So He does. Though He has vanished from our sight, in the Eucharist—as at Emmaus—we know Him in the breaking of the bread.

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

This is the day which the Lord has made; let us rejoice and be glad

The Lord's Day — as Sunday was called from Apostolic times — has always been accorded special attention in the history of the Church because of its close connection with the very core of the Christian mystery. In fact, in the weekly reckoning of time Sunday recalls the day of Christ's Resurrection. It is Easter which returns week by week, celebrating Christ's victory over sin and death, the fulfilment in him of the first creation and the dawn of "the new creation" (cf. 2 Cor 5:17). It is the day which recalls in grateful adoration the world's first day and looks forward in active hope to "the last day", when Christ will come in glory (cf. Acts 1:11; 1 Th 4:13-17) and all things will be made new (cf. Rev 21:5).

Rightly, then, the Psalmist's cry is applied to Sunday: "This is the day which the Lord has made: let us rejoice and be glad in it" (Ps 118:24). This invitation to joy, which the Easter liturgy makes its own, reflects the astonishment which came over the women who, having seen the crucifixion of Christ, found the tomb empty when they went there "very early on the first day after the Sabbath" (Mk 16:2). It is an invitation to relive in some way the experience of the two disciples of Emmaus, who felt their hearts "burn within them" as the Risen One walked with them on the road, explaining the Scriptures and revealing himself in "the breaking of the bread" (cf. Lk 24:32,35). And it echoes the joy — at first uncertain and then overwhelming — which the Apostles experienced on the evening of that same day, when they were visited by the Risen Jesus and received the gift of his peace and of his Spirit (cf. Jn 20:19-23).

The Resurrection of Jesus is the fundamental event upon which Christian faith rests (cf. 1 Cor 15:14). It is an astonishing reality, fully grasped in the light of faith, yet historically attested to by those who were privileged to see the Risen Lord. It is a wondrous event which is not only absolutely unique in human history, but which lies at the very heart of the mystery of time. In fact, "all time belongs to [Christ] and all the ages", as the evocative liturgy of the Easter Vigil recalls in preparing the Paschal Candle. Therefore, in commemorating the day of Christ's Resurrection not just once a year but every Sunday, the Church seeks to indicate to every generation the true fulcrum of history, to which the mystery of the world's origin and its final destiny leads.

It is right, therefore, to claim, in the words of a fourth century homily, that "the Lord's Day" is "the lord of days". Those who have received the grace of faith in the Risen Lord cannot fail to grasp the significance of this day of the week with the same deep emotion which led Saint Jerome to say: "Sunday is the day of the Resurrection, it is the day of Christians, it is our day". For Christians, Sunday is "the fundamental feast day", established not only to mark the succession of time but to reveal time's deeper meaning.

Since the Eucharist is the very heart of Sunday, it is clear why, from the earliest centuries, the Pastors of the Church have not ceased to remind the faithful of the need to take part in the liturgical assembly. "Leave everything on the Lord's Day", urges the third century text known as the Didascalia, "and run diligently to your assembly, because it is your praise of God. Otherwise, what excuse will they make to God, those who do not come together on the Lord's Day to hear the word of life and feed on the divine nourishment which lasts forever?". The faithful have generally accepted this call of the Pastors with conviction of soul and, although there have been times and situations when this duty has not been perfectly met, one should never forget the genuine heroism of priests and faithful who have fulfilled this obligation even when faced with danger and the denial of religious freedom, as can be documented from the first centuries of Christianity up to our own time.

In his first Apology addressed to the Emperor Antoninus and the Senate, Saint Justin proudly described the Christian practice of the Sunday assembly, which gathered in one place Christians from both the city and the countryside. When, during the persecution of Diocletian, their assemblies were banned with the greatest severity, many were courageous enough to defy the imperial decree and accepted death rather than miss the Sunday Eucharist. This was the case of the martyrs of Abitina, in Proconsular Africa, who replied to their accusers: "Without fear of any kind we have celebrated the Lord's Supper, because it cannot be missed; that is our law"; "We cannot live without the Lord's Supper". As she confessed her faith, one of the martyrs said: "Yes, I went to the assembly and I celebrated the Lord's Supper with my brothers and sisters, because I am a Christian".

Sustaining Christian life as it does, Sunday has the additional value of being a testimony and a proclamation. As a day of prayer, communion and joy, Sunday resounds throughout society, emanating vital energies and reasons for hope. Sunday is the proclamation that time, in which he who is the Risen Lord of history makes his home, is not the grave of our illusions but the cradle of an ever new future, an opportunity given to us to turn the fleeting moments of this life into seeds of eternity. Sunday is an invitation to look ahead; it is the day on which the Christian community cries out to Christ, "Marana tha: Come, O Lord!" (1 Cor 16:22). With this cry of hope and expectation, the Church is the companion and support of human hope. From Sunday to Sunday, enlightened by Christ, she goes forward towards the unending Sunday of the heavenly Jerusalem, which "has no need of the sun or moon to shine upon it, for the glory of God is its light and its lamp is the Lamb" (Rev 21:23).