

Saint Mary's Catholic Church

Mount Evelyn



The Ascension of the Lord (Year A)

17 May 2026

readings

Next Week

Pentecost Sunday (Day)

Acts 2:1-11

Ps 103:1, 24, 29-31, 34

1 Cor 12:3-7, 12-13

Jn 20:19-23

in a nutshell

I am with you always. When Christ ascended into heaven he did not abandon his disciples. Matthew's Gospel begins with the angel's words that Jesus will be called Emmanuel, which means God-is-with-us, and it ends with Jesus' promise: 'Know that I am with you always, yes, to the end of time.' In a special way Emmanuel is with us in this Eucharist for 'where two or three are gathered in my name, I shall be there with them.'

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:
and those whose anniversary occur at this time.

of special note

World Mission Church appeal will be the weekend of 6 & 7 June

More Information inside!

Raise Your Voices

Entrance Antiphon

Men of Galilee, why gaze in wonder at the heavens? This Jesus whom you saw ascending into heaven will return as you saw him go, alleluia.

Responsorial Psalm

(R.) God mounts his throne to shouts of joy: a blare of trumpets for the Lord.

All peoples, clap your hands,
cry to God with shouts of joy!
For the Lord, the Most High, we must fear,
great king over all the earth. (R.)

God goes up with shouts of joy;
the Lord goes up with trumpet blast.
Sing praise for God, sing praise,
sing praise to our king, sing praise. (R.)

God is king of all the earth.
Sing praise with all your skill.
God is king over the nations;
God reigns on his holy throne. (R.)

Gospel acclamation

Alleluia, alleluia!
Go and teach all people my gospel. I am with you always, until the end of the world.
Alleluia!

Communion Antiphon

Behold, I am with you always, even to the end of the age, 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



Parish Meetings: 17th June

Parish Council 8:00pm

Members please add the date to your diary.

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 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 Notices

May Mass Counts

Each year the parish is asked to complete mass counts for four weekend in May. This annual count is important for pastoral planning activities across the archdiocese and parish and allows for comparisons to be made across the years. This week we are being requested to make note of the number of males/females at each of the masses.

Mary, Help of Christians —25 May Mass at 9:00 a.m.

There will be a Mass on Monday, 25 May at 9:00am to celebrate the national Feast Day and the Solemnity of Mary, Help of Christians. The Feast Day to Mary Help of Christians has been celebrated in Australia since 1844. Australia is the first country to have Mary Help of Christians as Patroness, it also is the first country to have a mother-cathedral under the same title — St Mary's Cathedral, Sydney.

Sacramental Preparation

The children of the parish are in the midst of sacramental preparation for First Communion, Confirmation and Reconciliation (First Confession). This weekend we welcome them and their families to our parish masses. We ask that you keep them in your prayers.

Safeguarding Compliance for Volunteers—UPDATE

Last week emails were sent to people needing to update Working With Children Checks. Thank you for your response. **If you are unsure why you received the email please contact the office.** In the next week or two you will receive a reminder to sign the Code of Conduct and complete the online training. Our aim is to have full compliance by the end of June.

Adoration of the Eucharist

Spending time in Adoration, before the exposed Host, shows our belief in the real presence of Christ in the Blessed Sacrament. The Catechism of the Catholic Church says: Because Christ himself is present in the sacrament of the altar, he is to be honoured with the worship of adoration. Monthly Confession is a healthy and effective means of growing closer to God and leading a balanced, Christ-centered lifestyle. (A Guide to Confession) 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

"I am praying for them..." JOHN 17:9

Prayer is the foundation of our Faith and the foundation of Stewardship. Prayer is always the first best option in any situation - not just our last resort. Pray for friends and family, and especially for those that don't treat you very well. Pray to give praise, to thank, and to ask God for help. Pray to see what God wants you to do with the gifts He has given you. Teach others how to pray. It has been said that teaching someone how to pray is the best gift you can give someone.

Feast of St Anthony and the Blessing of Bread –14 June

As has become a custom at St Mary's, we will have the Blessing of St Anthony's Bread. The actual name of "St. Anthony's Bread" came from a French woman named Louise Bouffier in 1890, who promised loaves of bread for the poor when St. Anthony helped her with opening the broken lock of her small linen shop. After his help, her shop was the basis of St. Anthony's Bread. Come and celebrate at the 10:30 Mass. Delicious filled paninis will be available for a donation after the mass.

The Parish Prayer Group

Meets Monday at 9:15 am come on in and discover peace in the presence of our Lord in the Eucharist!

2026 World Mission Church Appeal – 6/7 June

This year marks 100 years of World Mission Day, a time in which the global Church celebrates God's mission through prayer and generosity. Today, that mission continues in places like Malawi, where communities are rebuilding after devastating floods and families are striving to Freecall: 1800 257 296 catholicmission.org.au/united 2026 Catholic Mission Church Appeal Parish Bulletins create a future for their children. In the coming weeks, we will share how the Church is walking alongside these communities, and how you can be part of this living mission of love. To learn more about Catholic Mission and our work, please go to catholicmission.org.au/united.

Right for Life News

Sunday 24 May is Sanctity of Life Sunday, marking the anniversary of the date when abortion was first legalised anywhere in Australia in 1969. 90,000 abortions now occur per year. There is hope.

Resources: <https://sanctityoflifesunday.com.au/resources/>

Pray for Persecuted Christians in Nigeria

Christians in Nigeria continue to suffer greatly for their faith, yet many persevere with deep trust in Christ and devotion to Our Lady. *Aid to the Church in Need* invites you to join with John, a Catholic farmer in Nigeria, in praying a decade of the Rosary this week for persecuted Christians and all who suffer for their faith.

Watch John's moving testimony and download a free Red Rosary Prayer Card to unite your prayers with the suffering Church throughout the world.

Scan the QR code or visit www.rebrand.ly/RedRosary26

...And now a little Giggle!

A husband and wife who work for the circus go to an adoption agency looking to adopt a child, but the social workers have doubts about their suitability. So the couple produce photos of their 25-metre motorhome, which is clean and well maintained and equipped with a beautiful nursery.

The social workers are satisfied but then raise concerns about the kind of education a child would receive while in the couple's care.

The husband puts their mind at ease, saying, "We've arranged for a full-time tutor who will teach the child all the usual subjects along with French, Mandarin, and computer skills."

Next though, the social workers express concern about a child being raised in a circus environment.

This time the wife explains, "Our nanny is a certified expert in paediatric care, welfare, and diet."

The social workers are finally satisfied and ask the couple, "What age child are you hoping to adopt?"

The husband says, "It doesn't really matter ... as long as the kid fits in the cannon."

sourced from www.majellan.media

Readings Reflection

[The Good News](#)

In today's First Reading from the Acts of the Apostles, St. Luke gives the surprising news that there is more of the story to be told. The story did not end with the empty tomb, or with Jesus' appearances to the Apostles over the course of forty days. Jesus' saving work will have a liturgical consummation. He is the great high priest, and He has still to ascend to the heavenly Jerusalem, there to celebrate the feast in the true Holy of Holies.

The truth of this feast shines forth from the Letter to the Hebrews, where we read of the great high priest's passing through the heavens, the sinless intercessor's sacrifice on our behalf (see Hebrews 4:14–15).

Indeed, His intercession will lead to the Holy Spirit's descent in fire upon the Church. Luke spells out that promise in the First Reading for the feast of the Ascension: "in a few days you will be baptized with the Holy Spirit" (Acts 1:5). The Ascension is the preliminary feast that directs the Church's attention forward to Pentecost. On that day, salvation will be complete; for salvation is not simply expiation for sins (that would be wonder enough), but it is something even greater than that. Expiation is itself a necessary precondition of our adoption as God's children. To live that divine life we must receive the Holy Spirit. To receive the Holy Spirit we must be purified through Baptism.

The Responsorial Psalm presents the Ascension in terms familiar from the worship of the Jerusalem Temple in the days of King Solomon: "God mounts his throne to shouts of joy: a blare of trumpets for the Lord" (Psalm 47). The priest-king takes his place at the head of the people, ruling over the nations, establishing peace.

The Epistle strikes a distinctively Paschal note. In the early Church, as today, Easter was the normal time for the baptism of adult converts. The sacrament was often called "illumination" or "enlightenment" because of the light that came with God's saving grace (see, for example, Hebrews 10:32). Saint Paul, in his Letter to the Ephesians, speaks in terms of glory that leads to greater glories still, as Ascension leads to Pentecost: "May the eyes of your hearts be enlightened," he writes, as he looks to the divinization of the believers. Their "hope" is "his inheritance among the holy ones," the saints who have been adopted into God's family and now rule with Him at the Father's right hand.

This is the "good news" the Apostles are commissioned to spread—to the whole world, to all nations, beginning from Jerusalem—at the Ascension. It's the good news we must spread today.

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

In God there is a place for us!

Of all the major feasts of the liturgical year, none perhaps is more alien to the modern mind than the feast of Christ's Ascension. It seems too closely bound up with a mythical vision of the world that we have long since been unable to share.

In the Acts of the Apostles, from which the [first] reading in today's Mass is taken, the whole event may well seem to be viewed very concretely and externally. And yet if we examine the text more carefully, it becomes clear that even here there is a much greater depth than appears at first glance. What happens in the "ascension into heaven" is described by passive verbs; we are told that Jesus is "lifted up" (v. 9) and, a moment later, that he is "taken up" (v. 11). In other words, the event is described as a mighty act of God, who brings Jesus to himself, and not as a kind of aerial journey into the sky.

Furthermore, the image of the cloud, which seems to indicate such a journey, is in fact a very ancient image from Old Testament cultic theology. In this latter context, it is a sign of the hiddenness of God, who, in his very hiddenness, is close to us and exercises his power for us; who is always beyond our reach and yet always in our midst; who eludes our every attempt to lay hold of him and manipulate him, but by that very fact exercises a providential rule over us all.

Through this image of the cloud, the Ascension narrative is thus integrated into the whole history of God's dealings with Israel, from the cloud on Sinai and over the tent of meeting in the wilderness down to the radiant cloud that shows the nearness of God on the mountain of the Transfiguration. The Lord present in the hiddenness of the cloud—the image that is at the center of today's reading—is thus saying the same thing, in the last analysis, as the metaphorical language of "sitting at the right hand of the Father".

Regarding the latter, John Damascene, the great Father of the Eastern Church, observes that the Father's right hand is not a place but an image of his power and glory. "Sitting at the Father's right hand means, therefore, that even in his human nature Christ shares in God's world-encompassing power" (*De fide orthodoxa* 4, 2).

What, then, is the meaning of Christ's "ascension into heaven"? It expresses our belief that in Christ human nature, the humanity in which we all share, has entered into the inner life of God in a new and hitherto unheard-of way. It means that man has found an everlasting place in God. Heaven is not a place beyond the stars; rather, it is something much greater, something that requires far more audacity to assert: heaven means that man now has a place in God.

The basis for this assertion is the interpenetration of humanity and divinity in the crucified and exalted man Jesus. Christ, the man who is in God and eternally one with God, is at the same time God's abiding openness to all men. Thus Jesus himself is what we call "heaven"; heaven is not a place, but a person, the person of him in whom God and man are forever and inseparably one. And we go to heaven and enter into heaven to the extent that we go to Jesus Christ and enter into him. In this sense, "ascension into heaven" can be something that happens in our everyday lives.

Only in the light of these various connections can we understand why Luke should tell us, at the end of his Gospel, that after the Ascension the disciples returned to Jerusalem "with great joy" (Lk 24:52). They knew that what had occurred was not a departure; if it had been, they would hardly have experienced "great joy". No, in their eyes the Ascension and the Resurrection were one and the same event. This event gave them the certainty that the crucified Jesus was alive; that he had overcome death, which cuts man off from God, the Living One; and that the door to eternal life was henceforth forever open.

For the disciples, then, the "Ascension" was not what we usually misinterpret it as being: the temporary absence of Christ from the world. It meant, rather, his new, definitive, and irrevocable presence by participation in God's royal power. This is why Johannine theology for practical purposes identifies the Resurrection and the return of Christ (for example, 14:18ff.); with the Resurrection of Jesus, by reason of which he is now with his disciples forevermore, his return has already begun.

The feast of Christ's exaltation, which we are celebrating today, is evidently marked by great seriousness, and yet its fundamental feature is hope and joy. God has a place for man! Should we not react to this Good News as the disciples did who returned home from the Mount of Olives "with great joy"? Today there are only too many people trying to convince us that it is absurd to imagine that God, who encompasses the world, can spare a thought for man or be bothered with him at all. How petty their conception of God must be, since they think of him as being like us, who are forced to choose because we cannot survey everything at once! How far superior an understanding of God that unknown thinker had to whom we owe the splendid sentence that the poet Hölderlin took as a motto for his *Hyperion*: "Not to be contained by even the greatest reality, and yet to contain even the smallest—that is divine." In God there is a place for us! The confident words with which the African ecclesiastical writer Tertullian summed up the meaning of Christ's Ascension over fifteen hundred years ago are no more outdated today than when they were written: "Be consoled, flesh and blood, for in Christ you have taken possession of heaven and of God's kingdom" (*De carne Christi* 17).

Pope Benedict XVI, *Dogma and Preaching: Applying Christian Doctrine to Daily Life* .