

Sacred Heart Catholic Parish

Yarra Junction



Second Sunday in Ordinary Time (Year A)

18 January 2026

readings

Next Week

3rd Sunday in Ordinary Time

Is 8:23-9:3

Ps 26:1, 4, 13-14

1 Cor 1:10-13, 17

Mt 4:12-23

in a nutshell

The Lamb of God. Jesus is the servant of God who brings salvation to the ends of the earth. He is the lamb of God who takes away the sin of the world. He reveals the compassion of God who stoops down to hear the cries of those in distress.

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend, especially Fr Pat Purcell, Margaret Marshall, Margaret Broderick, Fida Rees, And For those who have died recently and those whose anniversary occur at this time.

of special note

Fr Michel will be away next week.
Weekday liturgies are cancelled.
Weekend Masses remain the same.

Raise Your Voices

Entrance Antiphon

All the earth shall bow down before you, O God,
and shall sing to you, shall sing to your name, O
Most High!

Psalm Response

(R.) Here I am, Lord;
I come to do your will.

I waited, I waited for the Lord
and he stooped down to me;
he heard my cry.
He put a new song into my mouth,
praise of our God. (R.)

You do not ask for sacrifice and offerings,
but an open ear.
You do not ask for holocaust and victim.
Instead, here am I. (R.)

In the scroll of the book it stands written
that I should do your will.
My God, I delight in your law
in the depth of my heart. (R.)

Your justice I have proclaimed
in the great assembly.
My lips I have not sealed;
you know it, O Lord.

Gospel acclamation

Alleluia, alleluia!
The Word of God became flesh and dwelt among
us. He enabled those who accepted him
to become the children of God.
Alleluia!

Communion Antiphon

You have prepared a table before me,
and how precious is the chalice that quenches
my thirst.

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

St Thomas a Becket, Yarra Junction

Sunday Mass

Sunday—8:30am

Weekday Mass

Wednesday—9:00am
First Friday—11:30am

Reconciliation

Thursday 6:10pm- 6:40pm
Mount Evelyn: Saturday
11:30am-12:30pm

Exposition

Thursday at 6:00pm

Weddings

Please contact the office

Baptisms

Please see Father after Mass

Parish Primary School

St Josephs

Principal: Nick Boyhan

Website:

www.siyarrajunction.catholic.edu.au

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

Website: melbcatholic.org/s/upperyarvalley

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 to the toilets.

Safeguarding Committee

Fr Michel
Janine Meades
Michael Fahey
Paul Latham
Enzo Torresan
Nino Troiani

Bulletin notices by 12:00 noon Thursday
mountevelyn@cam.org.au

Parish Meetings: February 11
6:00 p.m. Wednesday

SUPPORTING YOUR PARISH

Your financial support can be made via:

- Cash using the stewardship envelopes—call the office for information on how to become a contributor
- Direct Debit BSB 083347 **Sacred Heart Church**: 670642723, Presbytery: 649237379
- Use the QR Code on this page
- The website <https://www.melbcatholic.org/s/upperyarravalley> and choose where you are donating: church, presbytery, maintenance.



Parish Notices

Holiday Office Hours

Fr Michel will then be away during the weeks beginning 12 & 19 January. There will be no weekday masses or adoration.

Adoration of the Blessed Sacrament

On the Cross Jesus said "I thirst". From the Blessed Sacrament Jesus continues to say to each of us "I thirst". He thirsts for our personal love, our intimacy, our union with Him in the Blessed Sacrament. (St. Teresa of Calcutta)

Nothing gives such pleasure to God as the repentance, conversion and salvation of men, for whom his every word and every revelation exist. Be cleansed and continue to be cleansed in the great Sacrament of Mercy. (St. Gregory Nazianzen)

Adoration, spend time in the presence of the Holy Eucharist: Yarra Junction: Thursday 6:00pm. Mount Evelyn: Tuesday 5:10pm, Friday 8:10am. Confessions available during Adoration.

Stewardship Corner

"Now the Lord has spoken who formed me as his servant from the womb..." ISAIAH 49:5

God have given each of us different gifts. In order for God's plan to work, you have to do what God is calling you to do, and I have to do what God is calling me to do. And guess what? God has given each of us a different plan! So, stop comparing yourself to others. Don't let envy and jealousy enter your life. Be thankful for the gifts God has given you and become the saint that God is calling you to be.

Sacramental Program 2026—Time to Register Now

For Children, not attending the Parish School, wanting to receive the Sacraments, Reconciliation, First Communion and Confirmation, instructions are available through our Parish. Contact the parish office. Lessons will begin Sunday 1st March after 10:30 Mass for Confirmation and Tuesday 3rd March at 5pm for First Communion.

Prayer Group

Meets Monday at 9:15 am and Fridays at 9:45 a.m. at St Mary's. 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!

This week's Joke!

A husband and his wife were both in an Internet business, but it was the husband who truly lived, ate and breathed computers. His wife finally realised how bad it had gotten when one day she was scratching his back, and he said "No, not there. Scroll down a little."

Pelican+ New Catholic Website—more than streaming

In a world where Catholic families struggle to find authentic, high-quality content that strengthens rather than undermines their faith, Pelican+ emerges as the comprehensive solution Traditional Catholics have been waiting for.

We're not just another streaming service. We're building the premier digital platform where Catholic culture thrives—a place where families can safely explore their faith, creators can flourish, and Traditional Catholic values are celebrated without compromise.

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Premium Video Content & Podcasts

Professional-quality programming that competes with secular media standards while maintaining authentic Catholic identity.

Comprehensive Prayer & Spiritual Life

A complete Traditional Catholic prayer experience: Professional alternative to secular prayer apps, featuring Traditional Catholic prayers and practices.

Digital Catholic Library

An extensive collection of Catholic wisdom: E-book library featuring Catholic classics and contemporary works. Professional audiobook narrations of essential Catholic texts.

Family-Centered Programming

Content designed to strengthen Catholic households. Family viewing options that bring Catholic values into entertainment.

Catholic Culture & Entertainment

Celebrating the richness of Catholic tradition: Traditional sacred music, Gregorian chant, and contemporary Catholic artists.

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Readings Reflection

[Perfect Offering](#)

Jesus speaks through the prophet Isaiah in today's First Reading.

He tells us of the mission given to Him by the Father from the womb: "'You are My servant,' He said to Me."

Servant and Son, our Lord was sent to lead a new exodus—to raise up the exiled tribes of Israel, to gather and restore them to God. More than that, He was to be a light to the nations, that God's salvation may reach to the ends of the earth (see Acts 13:46–47).

Before the first exodus, a lamb was offered in sacrifice and its blood painted on the Israelites' door posts. The blood of the lamb identified their homes and the Lord "passed over" these in executing judgment on the Egyptians (see Exodus 12:1–23, 27).

In the new exodus, Jesus is the "Lamb of God," as John beholds Him in the Gospel today (see 1 Corinthians 5:7; 1 Peter 1:18–19). Our Lord sings of this in today's Psalm. He has come, He says, to offer His body to do the will of God (see Hebrews 10:3–13).

The sacrifices, oblations, holocausts, and sin-offerings given after the first exodus had no power to take away sins (see Hebrews 10:4). They were meant not to save but to teach (see Galatians 3:24). In offering these sacrifices, the people were to learn self-sacrifice—that they were made for worship, to offer themselves freely to God and to delight in His will.

Only Jesus could make that perfect offering of Himself. And through His sacrifice, He has given us ears open to obedience and made it possible for us to hear the Father's call to holiness, as Paul says in today's Epistle.

He has made us children of God, baptized in the blood of the Lamb (see Revelation 7:14). And we are to join our sacrifice to His, to offer our bodies—our lives—as living sacrifices in the spiritual worship of the Mass (see Romans 12:1).

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

The New and Eternal Covenant

The mission for which Jesus came among us was accomplished in the Paschal Mystery. On the Cross from which he draws all people to himself (cf. Jn 12:32), just before “giving up the Spirit,” he utters the words: “it is finished” (Jn 19:30). In the mystery of Christ’s obedience unto death, even death on a Cross (cf. Phil 2:8), the new and eternal covenant was brought about. In his crucified flesh, God’s freedom and our human freedom met definitively in an inviolable, eternally valid pact. Human sin was also redeemed once for all by God’s Son (cf. Heb 7:27; 1 Jn 2:2; 4:10). As I have said elsewhere, “Christ’s death on the Cross is the culmination of that turning of God against himself in which he gives himself in order to raise man up and save him. This is love in its most radical form.” In the Paschal Mystery, our deliverance from evil and death has taken place. In instituting the Eucharist, Jesus had spoken of the “new and eternal covenant” in the shedding of his blood (cf. Mt 26:28; Mk 14:24; Lk 22:20). This, the ultimate purpose of his mission, was clear from the very beginning of his public life. Indeed, when, on the banks of the Jordan, John the Baptist saw Jesus coming towards him, he cried out: “Behold, the Lamb of God, who takes away the sin of the world” (Jn 1:29). It is significant that these same words are repeated at every celebration of Holy Mass, when the priest invites us to approach the altar: “This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.” Jesus is the true paschal lamb who freely gave himself in sacrifice for us, and thus brought about the new and eternal covenant. The Eucharist contains this radical newness, which is offered to us again at every celebration.

This leads us to reflect on the institution of the Eucharist at the Last Supper. It took place within a ritual meal commemorating the foundational event of the people of Israel: their deliverance from slavery in Egypt. This ritual meal, which called for the sacrifice of lambs (cf. Ex 12:1–28, 43–51), was a remembrance of the past, but at the same time a prophetic remembrance, the proclamation of a deliverance yet to come. The people had come to realize that their earlier liberation was not definitive, for their history continued to be marked by slavery and sin. The remembrance of their ancient liberation thus expanded to the invocation and expectation of a yet more profound, radical, universal and definitive salvation. This is the context in which Jesus introduces the newness of his gift. In the prayer of praise, the *Berakah*, he does not simply thank the Father for the great events of past history, but also for his own “exaltation.” In instituting the sacrament of the Eucharist, Jesus anticipates and makes present the sacrifice of the Cross and the victory of the resurrection. At the same time, he reveals that he himself is the true sacrificial lamb, destined in the Father’s plan from the foundation of the world, as we read in The First Letter of Peter (cf. 1:18–20). By placing his gift in this context, Jesus shows the salvific meaning of his death and resurrection, a mystery which renews history and the whole cosmos. The institution of the Eucharist demonstrates how Jesus’ death, for all its violence and absurdity, became in him a supreme act of love and mankind’s definitive deliverance from evil.

Through the sacrament of the Eucharist Jesus draws the faithful into his “hour;” he shows us the bond that he willed to establish between himself and us, between his own person and the Church. Indeed, in the sacrifice of the Cross, Christ gave birth to the Church as his Bride and his body. The Fathers of the Church often meditated on the relationship between Eve’s coming forth from the side of Adam as he slept (cf. Gen 2:21–23) and the coming forth of the new Eve, the Church, from the open side of Christ sleeping in death: from Christ’s pierced side, John recounts, there came forth blood and water (cf. Jn 19:34), the symbol of the sacraments. A contemplative gaze “upon him whom they have pierced” (Jn 19:37) leads us to reflect on the causal connection between Christ’s sacrifice, the Eucharist and the Church. The Church “draws her life from the Eucharist”. Since the Eucharist makes present Christ’s redeeming sacrifice, we must start by acknowledging that “there is a causal influence of the Eucharist at the Church’s very origins”. The Eucharist is Christ who gives himself to us and continually builds us up as his body. Hence, in the striking interplay between the Eucharist which builds up the Church, and the Church herself which “makes” the Eucharist, the primary causality is expressed in the first formula: the Church is able to celebrate and adore the mystery of Christ present in the Eucharist precisely because Christ first gave himself to her in the sacrifice of the Cross. The Church’s ability to “make” the Eucharist is completely rooted in Christ’s self-gift to her. Here we can see more clearly the meaning of Saint John’s words: “he first loved us” (1 Jn 4:19). We too, at every celebration of the Eucharist, confess the primacy of Christ’s gift. The causal influence of the Eucharist at the Church’s origins definitively discloses both the chronological and ontological priority of the fact that it was Christ who loved us “first.” For all eternity he remains the one who loves us first.