

Sacred Heart Catholic Parish

Yarra Junction



The Epiphany of the Lord (Year A)

4 January 2026

readings

Next Week

The Baptism of the Lord

Is 42:1-4, 6-7

Ps 28:1-4, 6-7

Acts 10:34-38

Mt 3:13-17

in a nutshell

They offered Him Gifts. For some Christians the feast of the Epiphany is the day when gifts are exchanged. As we observe the wise men opening their treasures in today's Gospel and offering gifts to Jesus, we can ask: what precious gifts can offer to Jesus today? We may not have gold, frankincense and myrrh but we have our love, our fidelity, our time. We can give these to Jesus by giving them to those in need.

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, especially Espie Muir, and those whose anniversary occur at this time.

of special note

HAPPY NEW YEAR!

Raise Your Voices

Entrance Antiphon

Behold, the Lord, the Mighty One, has come; and kingship is in his grasp, and power and dominion.

Psalms Response

(R.) Lord, every nation on earth will adore you.

O God, give your judgement to the king,
to a king's son your justice,
that he may judge your people in justice
and your poor in right judgement.

In his days justice shall flourish
and peace till the moon fails.
He shall rule from sea to sea,
from the Great River to earth's bounds.

The kings of Tarshish and the sea coasts
shall pay him tribute.
The kings of Sheba and Seba
shall bring him gifts.
Before him all kings shall fall prostrate,
all nations shall serve him.

For he shall save the poor when they cry
and the needy who are helpless.
He will have pity on the weak
and save the lives of the poor. (R.)

Gospel acclamation

Alleluia, alleluia!
We have seen his star in the East;
and have come to adore the Lord.
Alleluia!

Communion Antiphon

We have seen his star in the East,
and have come with gifts to adore the Lord.

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/upperyarraalley

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
moutevelyn@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/upperyarraalley> and choose where you are donating: church, presbytery, maintenance.



Parish Notices

Holiday Office Hours

As Janine has taken annual leave the parish office is closed and will reopen on January 14. Fr Michel will then be away during the weeks beginning 12 & 19 January. There will be no weekday masses or adoration. Weekend Masses remain the same.

Adoration of the Blessed Sacrament

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

"Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh." MATTHEW 2:11

The image of the Magi kneeling before the infant Jesus and opening their treasure chests for Him is an image that we should all try to follow each day. In gratitude for all that we have been given, we are called to generously share all our gifts, not just the ones we pick and choose. God wants us to be generous with everything, but especially that one thing that means the most to you.

Sacramental Program 2026

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.

Melbourne Archdiocesan Synod for 2026

During Advent Archbishop Comensoli announced the calling of an Archdiocesan Synod to be held in 2026. A copy of his letter is available in the foyer. At this stage, this is simply the formal announcement of the Synod itself. During 2026, we will provide clear details regarding the purpose, process, and how this important journey for the People of God in Melbourne will unfold. He asks sincerely for your prayers as we begin to prepare for this important undertaking. He also asks for your ongoing support, so that this Synod may be for our Archdiocese a time of deep listening, renewed faith, authentic encounter and, God willing, rich fruit and flourishing.

Australian Confraternity of Catholic Clergy (ACCC)

The ACCC is a private association of Catholic bishops, priests and deacons in Australia. The fraternity is intended to help clergy to grow in zeal, learning, and holiness. The Confraternity is open to the lay faithful. A Lay Associate membership is a clear way for laity and religious to support diocesan priests. Every year at the national conference, clergy members concelebrate a Mass for the intentions of Confraternity benefactors, living and deceased. On this and many other occasions, lay associates are foremost in their prayers. From time to time, our clergy members organize gatherings with their lay associates, to express their thanks. These often take the form of a Mass, followed by a get together. If you are interested in becoming a Lay Associate, there are brochures in the foyer for you to take.

Pro-life News - Pax Orbis Academy

A new website has launched: <https://paxorbis.academy/>. This aims to present up-to-date information for the pro-life community. Visit the website and subscribe to their newsletters to keep up to date with local news and get involved.

This week's Joke!

Teacher: "If I gave you 2 cats and another 2 cats and another 2, how many would you have?"

Johnny: "Seven."

Teacher: "No, listen carefully... If I gave you two cats, and another two cats and another two, how many would you have?"

Johnny: "Seven."

Teacher: "Let me put it to you differently. If I gave you two apples, and another two apples and another two, how many would you have?"

Johnny: "Six."

Teacher: "Good. Now if I gave you two cats, and another two cats and another two, how many would you have?"

Johnny: "Seven!"

Teacher: "Johnny, where do you get seven from?!"

Johnny: "Because I've already got a cat!"

Readings Reflection

[A King to Behold](#)

An "epiphany" is an appearance. In today's readings, with their rising stars, splendorous lights, and mysteries revealed, the face of the Child born on Christmas day appears.

Herod, in today's Gospel, asks the chief priests and scribes where the Messiah is to be born. The answer Matthew puts on their lips says much more, combining two strands of Old Testament promise—one revealing the Messiah to be from the line of David (see 2 Samuel 2:5), the other predicting "a ruler of Israel" who will "shepherd his flock" and whose "greatness shall reach to the ends of the earth" (see Micah 5:1–3).

Those promises of Israel's king ruling the nations resound also in today's Psalm. The psalm celebrates David's son, Solomon. His kingdom, we sing, will stretch "to the ends of the earth," and the world's kings will pay him homage. That's the scene too in today's First Reading, as nations stream from the East, bearing "gold and frankincense" for Israel's king.

The Magi's pilgrimage in today's Gospel marks the fulfillment of God's promises. The Magi, probably Persian astrologers, are following the star that Balaam predicted would rise along with the ruler's staff over the house of Jacob (see Numbers 24:17).

Laden with gold and spices, their journey evokes those made to Solomon by the Queen of Sheba and the "kings of the earth" (see 1 Kings 10:2, 25; 2 Chronicles 9:24). Interestingly, the only other places where frankincense and myrrh are mentioned together are in songs about Solomon (see Song of Songs 3:6; 4:6, 14).

One greater than Solomon is here (see Luke 11:31). He has come to reveal that all peoples are "co-heirs" of the royal family of Israel, as today's Epistle teaches.

His manifestation forces us to choose: will we follow the signs that lead to Him as the wise Magi did? Or will we be like those priests and scribes who let God's words of promise become dead letters on an ancient page?

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

God is light; in him there is no darkness

The light that shone in the night at Christmas illuminating the Bethlehem Grotto, where Mary, Joseph and the shepherds remained in silent adoration, shines out today and is manifested to all. The Epiphany is a mystery of light, symbolically suggested by the star that guided the Magi on their journey. The true source of light, however, the “sun that rises from on high” (cf. Lk 1:78), is Christ.

In the mystery of Christmas, Christ’s light shines on the earth, spreading, as it were, in concentric circles. First of all, it shines on the Holy Family of Nazareth: the Virgin Mary and Joseph are illuminated by the divine presence of the Infant Jesus. The light of the Redeemer is then manifested to the shepherds of Bethlehem, who, informed by an Angel, hasten immediately to the grotto and find there the “sign” that had been foretold to them: the Child, wrapped in swaddling clothes, lying in a manger (cf. Lk 2:12).

The shepherds, together with Mary and Joseph, represent that “remnant of Israel”, the poor, the *anawim*, to whom the Good News was proclaimed. Finally, Christ’s brightness shines out, reaching the Magi who are the first-fruits of the pagan peoples.

The palaces of the rulers of Jerusalem, to which, paradoxically, the Magi actually take the news of the Messiah’s birth, are left in the shade. Moreover, this news does not give rise to joy but to fear and hostile reactions. The divine plan was mysterious: “The light came into the world, but men loved darkness rather than light because their deeds were wicked” (Jn 3:19).

But what is this light? Is it merely an evocative metaphor or does this image correspond to reality? The Apostle John writes in his First Letter: “God is light; in him there is no darkness” (1 Jn 1:5); and further on he adds: “God is love”. These two affirmations, taken together, help us to understand better: the light that shone forth at Christmas, which is manifested to the peoples today, is God’s love revealed in the Person of the Incarnate Word. Attracted by this light, the Magi arrived from the East.

In the mystery of the Epiphany, therefore, alongside an expanding outward movement, a movement of attraction toward the centre is expressed which brings to completion the movement already written in the Old Covenant. The source of this dynamism is God, One in Three Persons, who draws all things and all people to himself. The Incarnate Person of the Word is presented in this way as the beginning of universal reconciliation and recapitulation (cf. Eph 1:9–10).

He is the ultimate destination of history, the point of arrival of an “exodus”, of a providential journey of redemption that culminates in his death and Resurrection. Therefore, on the Solemnity of the Epiphany, the liturgy foresees the so-called “Announcement of Easter”: indeed, the liturgical year sums up the entire parable of the history of salvation, whose centre is “the Triduum of the Crucified Lord, buried and risen”.

In the liturgy of the Christmas season this verse of Psalm 98[97] frequently recurs as a refrain: “The Lord has made his salvation known: in the sight of the nations he has revealed his justice” (v. 2).

These are words that the Church uses to emphasize the “*epiphanic*” dimension of the Incarnation: the Son of God becoming human, his entry into history, is the crowning point of God’s revelation of himself to Israel and to all the peoples. In the Child of Bethlehem, God revealed himself in the humility of the “human form”, in the “form of a slave”, indeed, of one who died on a cross (cf. Phil 2:6–8). This is the Christian paradox.

Indeed, this very concealment constitutes the most eloquent “manifestation” of God. The humility, poverty, even the ignominy of the Passion enable us to know what God is truly like. The Face of the Son faithfully reveals that of the Father. This is why the mystery of Christmas is, so to speak, an entire “epiphany”. The manifestation to the Magi does not add something foreign to God’s design but unveils a perennial and constitutive dimension of it, namely, that “in Christ Jesus the Gentiles are now coheirs ... members of the same body and sharers of the promise through ... the Gospel” (Eph 3:6).

The mystery of the Church and her missionary dimension are also revealed in the liturgical context of the Epiphany. She is called to make Christ’s light shine in the world, reflecting it in herself as the moon reflects the light of the sun.

The ancient prophecies concerning the holy city of Jerusalem, such as the marvellous one in Isaiah that we have just heard: “Rise up in splendour! Your light has come.... Nations shall walk by your light, and kings by your shining radiance” (Is 60:1–3), have found fulfilment in the Church.

This is what disciples of Christ must do: trained by him to live in the way of the Beatitudes, they must attract all people to God through a witness of love: “In the same way, your light must shine before men so that they may see goodness in your deeds and give praise to your heavenly Father” (Mt 5:16). By listening to Jesus’ words, we members of the Church cannot but become aware of the total inadequacy of our human condition, marked by sin.

The Church is holy, but made up of men and women with their limitations and errors. It is Christ, Christ alone, who in giving us the Holy Spirit is able to transform our misery and constantly renew us. He is the light of the peoples, the *lumen gentium*, who has chosen to illumine the world through his Church (cf. *Lumen Gentium*, n. 1).

“How can this come about?”, we also ask ourselves with the words that the Virgin addresses to the Archangel Gabriel. And she herself, the Mother of Christ and of the Church, gives us the answer: with her example of total availability to God’s will—“*fiat mihi secundum verbum tuum*” (Lk 1:38)—she teaches us to be a “manifestation” of the Lord, opening our hearts to the power of grace and faithfully abiding by the words of her Son, light of the world and the ultimate end of history. So be it!

Pope Benedict XVI, Epiphany Homily, 6 January 2006