

Sacred Heart Catholic Parish

Yarra Junction



The Exaltation of the Holy Cross (Year C)

14 September 2025

readings

Next Week 25th Sunday in Ordinary Time

Amos 8:4-7
Ps 112:1-2, 4-8
1 Tim 2:1-8
Lk 16:1-13

in a nutshell

Healing from the Cross. The bronze serpent on a standard is a well known symbol of the medical profession. Its origins go back to the time when God healed the repentant Israelites in the wilderness through a bronze serpent that Moses fashioned and placed on a standard. In today's Gospel, Jesus applies this image to his own crucifixion. By being lifted up on the cross he will bring healing and eternal life to all who believed in him.

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, For those who have died recently especially Shirley Carter, and those whose anniversary occur at this time:

of special note

Save the Date!
Annunziata Festa is Sunday
5 October
At St Mary's, Mount Evelyn

Raise Your Voices

Entrance Antiphon

We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered.

Psalm Response

(R.) Do not forget the works of the Lord!

Give heed, my people, to my teaching;
turn your ear to the words of my mouth
I will open my mouth in a parable
and reveal hidden lessons of the past. (R.)

When he slew them then they would seek him,
return and seek him in earnest.
They would remember that God was their rock,
God the Most High their redeemer. (R.)

But the words they spoke were mere flattery;
they lied to him with their lips.
For their hearts were not truly with him;
They were not faithful to his covenant. (R.)

Yet he who is full of compassion
forgave their sin and spared them.
So often he held back his anger
when he might have stirred up his rage. (R.)

Gospel acclamation

Alleluia, Alleluia!
We adore you, O Christ, and we praise you,
because by your cross you have redeemed the world.
Alleluia!

Communion Antiphon

When I am lifted up from the earth, I will draw everyone to myself, says 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:

6:00 p.m. Wednesday 10 September

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

Safeguarding Sunday, 14 September

Today we are gathered on Safeguarding Sunday, a day when we pause to focus on our responsibility to protect and care for those who are vulnerable. In the Bible, we find a clear and strong message about justice, compassion, and speaking up for those who cannot speak for themselves. We are called to be a safe, welcoming and hope-filled church.

In our everyday lives, let's be mindful of those around us who are vulnerable or marginalised. Who are the "silent" ones in our society, the ones without a voice? Today, God may be calling you to stand up for them. Whether it's through prayer, support, or direct action, we are invited to participate in God's work of justice.

Donations for Flowers.

There is now a collection box in the narthex for donations towards purchasing flowers for the church each week. Thank you for your help.

Adoration of the Blessed Sacrament

O Jesus in the Blessed Sacrament, I would like to be filled with love for You; keep me closely united to You, and may my heart be near to Yours. I want to be close to You like the apostle John. Blessed be Jesus, my love. (Pope St. John XXIII)

One of the most joyful parts of being a priest is witnessing how God works in people's lives. Moments where you have someone say to you that it's been years since they have been to Confession and thank you quietly for being the instrument of God's love and mercy for them. (Fr. Justel Carlos, parish priest of Holy Family Parish, Mount Waverley)

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

"For God so loved the world that he gave his only Son." John 3:16

God created us to be in relationship with Him. Sin broke that relationship. Jesus came to earth so that we may reconcile our relationship with God. Following Jesus' example, we can be blessed with a joy-filled life on earth and eternal life in Heaven. These four points are known as the "kerygma" – the first proclamation of the Gospel. This core message is the basis of our Catholic faith. How do you live this out in your daily life?

August Thanksgiving/Stewardship Report

Total income: \$1334

Total Expenditure: \$2319

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 Anne at annevan.tilburg@gmail.com Lessons will begin Sunday 1st March after 10:30 Mass for Confirmation and Tuesday 3rd March at 5pm for First Communion.

Annunziata Festa—Sunday 5 October (Mount Evelyn)

Beginning with 10:30am Mass followed by processional statue. Join us afterwards at the school hall for great food, music, huge jumping castle, raffles, auction and a wonderful social & fun afternoon together.

Get on the BUS OF LIFE! – Saturday, 11th October

The annual March For The Babies in the Melbourne CBD (marchforthebabies.com) is approaching. A bus for travelling to and from the event will be available.

Pickup: 10.30 am from St Patrick's Lilydale **Pitstop:** 11.00 am at Shell/Hungry Jacks on the corner of Maroondah Hwy and Mt Dandenong Rd in Ringwood **Destination:** Melbourne (Treasury Gardens) – bus stop at the corner of Lansdowne Street and Wellington Parade

March begins: 1 pm from Treasury Gardens

Destination Departure Time: Everyone must be back at the bus stop at 4.00 pm for the return journey

Book your seat - contact James (0407 406 384, jnolet@inet.net.au), or use the form in the narthex.

Donations: to James, or to St Patrick's Church Account, BSB 083 347 Account 63931 6508, reference: BUS

St Mary's Parish Prayer Group

Monday at 9:15 am and Fridays at 9:45 a.m. For more information please call Maria at 0409 793 001 or just come and discover peace in the presence of our Lord in the Eucharist!

Relic of Blessed Carlo Acutis

The Lilydale and Healesville Parishes will be hosting in September the First Class Relic of saint Carlo Acutis and the Exhibition of Eucharistic Miracles that he documented. Information on noticeboard in Narthex.

Jubilee Year—Pilgrims of Hope

Jubilee years happen every 25 years and are times of reconciliation and renewal. The theme of this Jubilee is Pilgrims of Hope. If you are unable to travel to Rome during the Jubilee Year, you are invited on a local journey of reconciliation and renewal by participating in the 2025 Jubilee at one or more of the many Pilgrim Places across the Catholic Archdiocese of Melbourne, where plenary indulgences may be obtained as part of this very special time. Pilgrim Places across the Archdiocese of Melbourne will offer extended hours, additional Masses, Reconciliation, and Adoration. Pilgrims will receive a commemorative postcard, monthly reflections, and a Pilgrim Passport (available for a small donation) to be stamped at each location. Local Pilgrim Places will welcome visitors from February 2025 to 6 January 2026. Besides the Cathedral as a Pilgrim Place, Sacred Heart Church, Croydon is the closest to us. A not too distant pilgrimage location, which offers various experiences for pilgrims this Jubilee Year, including Masses, Reconciliation and adoration. Visit <https://melbournecatholic.org/news/pilgrim-place-sacred-heart-croydon> for more information about Sacred Heart Croydon.

Readings Reflection

[The Promised Land](#)

Today's feast embodies a great mystery. Like the people of Israel in the first reading, we are called to a long journey to the Promised Land of heaven. Like them, we can lose patience and fall into sin, sin that can literally kill us (Numbers 21:4-5). Like them, our only hope for salvation is to cling to God's merciful provision.

Pope Benedict XVI summed it up beautifully in a 2008 homily given in Lourdes:

"The Gospel for this feast reminds us of the meaning of this great mystery: God so loved the world that he gave his only Son, so that men might be saved (Jn 3:16).

The Son of God became vulnerable, assuming the condition of a slave, obedient even to death, death on a cross (cf. Phil 2:8). By his Cross we are saved. The instrument of torture which, on Good Friday, manifested God's judgment on the world, has become a source of life, pardon, mercy, a sign of reconciliation and peace. "In order to be healed from sin, gaze upon Christ crucified!" said Saint Augustine."

By raising our eyes towards the Crucified one, we adore him who came to take upon himself the sin of the world and to give us eternal life.

And the Church invites us proudly to lift up this glorious Cross so that the world can see the full extent of the love of the Crucified one for all, for us men. She invites us to give thanks to God because from a tree which brought death, life has burst out anew.

On this wood Jesus reveals to us his sovereign majesty, he reveals to us that he is exalted in glory. Yes, "Come, let us adore him!" In our midst is he who loved us even to giving his life for us, he who invites every human being to draw near to him with trust.

[Dr. Scott Hahn](mailto:Dr.Scott.Hahn@stpaulcenter.com)
stpaulcenter.com

Love in Its Most Radical Form

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.