



Third Sunday in Ordinary Time

23 January 2022

readings

Next Week

Jer 1: 4-5, 17-19
Ps 70: 1-6, 15, 17
1 Cor 12: 31- 13: 13
Lk 4: 21-30

in a nutshell

This text is being fulfilled today. The Sacred Scriptures that are proclaimed at Mass recall incidents from the past and point to the future but most especially they affirm the presence of God among us now. This day we are called to bring Good News to the poor and freedom to all who are bound up in any way. Today we are called to be the Body of Christ in or world. The Sacred Scriptures have meaning when we can say with Jesus: 'This text is being fulfilled today even as you listen.'

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend, especially, Maureen O'Kane, Kaye Law, Fay Grant, Bernie Reed.

For those who have died recently, and those whose anniversary occur at this time.

of special note

The baptism program Godstart is in need of volunteers. Can you help?

More information inside

Raise Your Voices

Entrance Antiphon

O sing a new song to the Lord;
sing to the Lord, all the earth.
In his presence are majesty and splendour,
strength and honour in his holy place.

Psalms Response

(R.) Your words, Lord, are spirit and life.

The law of the Lord is perfect,
it revives the soul.
The rule of the Lord is to be trusted,
it gives wisdom to the simple. (R.)

The precepts of the Lord are right,
they gladden the heart.
The command of the Lord is clear,
it gives light to the eyes. (R.)

The fear of the Lord is holy,
abiding for ever.
The decrees of the Lord are truth
and all of them just. (R.)

May the spoken words of my mouth,
the thoughts of my heart,
win favour in your sight, O Lord,
my rescuer, my rock! (R.)

Gospel acclamation

Alleluia, alleluia!
The Lord sent me to bring Good News to the
poor
and freedom to prisoners.
Alleluia!

Communion Antiphon

I am the light of the world, says the Lord;
whoever follows me will not walk in darkness,
but will have the light of life.

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—9:00am
Thursday—9:00am
Friday—9:00am
Rosary prayed before morning Mass

Reconciliation
Saturday—11:30am-12:30pm
Friday—8:10am-8:40am

Exposition
Friday at 8:00am

Weddings

Please contact the office

Baptisms

Please see Father after Mass

Parish Primary School

Principal: Angela Glennie

Website:
smmountevelyn.catholic.edu.au

Parish Notices

Child Safety is everyone's responsibility. Our Parish is committed to the care, wellbeing and protection of children, and vulnerable people in our community.

Do you need a Helping Hand?

Ring the St Vinnies Call Centre 1800 305 330
Monday - Friday 10am to 3pm, St Mary's Conference 0427 874 374 or John Bird 0407 848 192

Bulletin notices: by 12:00 noon Thursday please

muntevelyn@cam.org.au

For positions vacant within the Diocese visit:
<https://melbournecatholic.org/job-vacancies>

Fay Grant's Funeral, 3 Feb at 10.30am

Fay Grant passed away Friday, 14 January at Holmwood Aged Care Facility in Healesville.. Her funeral will be at St Mary's at 10.30am on Thursday, 3 February.

Adoration of the Eucharist

Adoration, spend time in the presence of the Holy Eucharist: Friday mornings 8:00am. Yarra Junction, Thursday nights at 6:00pm except first Thursday (Warburton). Confessions available during Adoration.

The faith I have when I am in the presence of the Blessed Sacrament is so strong that I find it impossible to express what I feel. When the time comes to leave I must force myself to overcome the inclination to prolong my stay with Jesus. (St. Anthony Mary Claret)

Stewardship Corner

"Go, eat rich foods and drink sweet drinks, and allot portions to those who had nothing prepared..." (NEHEMIAH 8:10)

Ezra's instructions to the people show us that God does not forbid us from enjoying the good things in life. He wants us to be happy! However, God expects us to be grateful for all that He has given us and to generously share our blessings with those who are in need. Now here's the hard part – to share all we have without expecting anything in return.

Stewardship - Support for your Parish.

As you would understand income from both the stewardship and presbytery donations suffered during the last two years causing a significant decrease in income for both the church and the presbytery. The Parish appreciates the ongoing support by those parishioners who are formally engaged in the Stewardship Program either using the envelopes or via direct debit. It's not too late to decide to become a regular contributor to the finances of the Parish. Please notify the office if you would like to be part of the Stewardship.

A reminder that the Thanksgiving Offering side of the envelope contributes to the running of the parish: paying utilities, purchasing mass requisites, the secretarial wages etc. The Presbytery Envelope plus any loose cash goes towards the support of the Parish Priest with a percentage going to the Archdiocese and Priest's Remuneration Fund.

Godstart Volunteers Wanted

Many parents bring their children to St. Mary's for Baptism but lose ongoing connection with the Church. Godstart is a program which seeks to bridge that gap by sending birthday cards every year (up to 5yrs) to those baptised at our Parish. We are putting together a team of volunteers who will meet once a month to write and post these birthday cards. If you are interested in joining us, please contact Rachael O'Shea on 0437122802.

Covid Safe Environment

It is expected that Covid regulations are followed by each person therefore make sure you are signed in (preferably using QR code), sanitize, maintain socially distancing, and follow Covid guidelines as directed by the CHO.

World Day of Peace 2022—Part 2

The first of January each year is the World Day of Peace. On this day, the Pope delivers a message to the World. Pope Francis' Message on the 55th World Day of Peace can be found here: <https://www.vatican.va/content/francesco/en/messages/peace/documents/20211208-messaggio55giornatamondiale-pace2022.html>

It focuses on dialogue between generations, teaching and education, and work as tools for building a sustainable peace.

Walking together across generations

“Great social challenges and peace processes necessarily call for dialogue between the keepers of memory – the elderly – and those who move history forward – the young” (n 2). Pope Francis continues with his theme of bringing the elders of our society and the young together to exchange the strengths of both generations. He says that although economic trends may push the groups apart, it is only through the groups working together that mutual projects for the future can benefit from the lessons of the past and bloom into the future.

Teaching and education as drivers of peace

Pope Francis' second path to peace is teaching and education. For Pope Francis, “teaching and education are the foundations of a cohesive civil society capable of generating hope, prosperity and progress” (n 3). Education is the means through which people become more free, learn their rights and responsibilities, and learn how to promote and defend peace. Pope Francis wants us to make a cultural and ‘global pact’ where all our institutions, businesses, communities and families train children and students to become mature women and men (n 3).

Investing in education not armaments

Pope Francis laments that there is a continuing trend where funding in education is seen “more as expenditure than investments” (n 3). Meanwhile investment in military resources is higher than during the Cold War. Pope Francis challenges this saying, “it is high time, then, that governments develop economic policies aimed at inverting the proportion of public funds spent on education and on weaponry” (n 3). He believes that the money spent on military purposes could be much better spent on health care, schools and infrastructure which would be much more beneficial for development and peace.

Something to make you Smile!

A catechist was talking about the Ten Commandments. She explained the commandment to “honour your father and your mother”. Then she asked, “Is there a commandment that teaches us how to treat our brothers and sisters?” A student answered, “You shall not kill.”

Readings Reflection

[New Day Dawns](#)

The meaning of today's liturgy is subtle and many-layered.

We need background to understand what's happening in today's First Reading.

Babylon having been defeated, King Cyrus of Persia decreed that the exiled Jews could return home to Jerusalem. They rebuilt their ruined temple (see Ezra 6:15–17) and under Nehemiah finished rebuilding the city walls (see Nehemiah 6:15).

The stage was set for the renewal of the covenant and the re-establishment of the Law of Moses as the people's rule of life. That's what's going on in today's First Reading, as Ezra reads and interprets (see Nehemiah 8:8) the Law and the people respond with a great “Amen!”

Israel, as we sing in today's Psalm, is rededicating itself to God and His Law. The scene seems like the Isaiah prophecy that Jesus reads from in today's Gospel.

Read all of Isaiah 61. The “glad tidings” Isaiah brings include these promises: the liberation of prisoners (61:1); the rebuilding of Jerusalem, or Zion (61:3–4; see also Isaiah 60:10); the restoration of Israel as a kingdom of priests (61:6; Exodus 19:6); and the forging of an everlasting covenant (61:8; Isaiah 55:3). It sounds a lot like the First Reading.

Jesus, in turn, declares that Isaiah's prophecy is fulfilled in Him. The Gospel scene, too, recalls the First Reading. Like Ezra, Jesus stands before the people, is handed a scroll, unrolls it, then reads and interprets it (compare Luke 4:16–17, 21 and Nehemiah 8:2–6, 8–10).

We witness in today's Liturgy the creation of a new people of God. Ezra started reading at dawn of the first day of the Jewish new year (see Leviticus 23:24). Jesus also proclaims a “sabbath,” a great year of Jubilee, a deliverance from slavery to sin, a release from the debts we owe to God (see Leviticus 25:10).

The people greeted Ezra “as one man.” And, as today's Epistle teaches, in the Spirit the new people of God—the Church—is made “one body” with Him.

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

The Inerrant Word of God

How do Catholics regard the Bible?

The word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. (Heb 4:12)

Till I come, attend to the public reading of Scripture, to preaching, to teaching. (1 Tim 4:13)

Catholics hold the Bible to be the inerrant Word of God. “The Church has always venerated the divine Scriptures just as she venerates the body of the Lord.” (Dei Verbum 21) The teaching authority of the Church interprets Sacred Scripture and Sacred Tradition to communicate the sacred truths to all generations; this is how Christ “open[s our] minds to understand the Scriptures” (Lk 24:45).

This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed. (DV 10)

Sacred Scripture tells the story of how God’s plan of salvation has unfolded throughout history. “In the sacred books, the Father who is in heaven meets his children with great love and speaks with them” (DV 21). Salvation history, however, is different from other kinds of history. The Bible not only teaches the meaning of past events but also reveals how those events affect every person’s life in every age.

The Bible is inspired and inerrant. God himself guided the Sacred Authors, who were enlightened by God the Holy Spirit to write what he wanted and nothing more, making it “not a written mute word, but the Word which is incarnate and living” (St. Bernard). Thus, God the Holy Spirit is the principal author of Scripture; the human writers were the instruments through which he chose to reveal himself to his people.

The Bible is also literature because it uses literary forms and techniques, such as stories, poems, dialogues, and figurative language to convey its meaning. Insofar as these forms and the historical, political, and cultural contexts in which they lived are not understood, the meaning of the Sacred Authors remains hidden. These literary techniques were placed at the service of the religious purpose of the Bible.

Sacred Scripture is not intended to be received either as a scientific treatise or as a mere historical record “but as what it really is, the word of God” (1 Thess 2:13). It must be read in light of Sacred Tradition and the teachings of the Church in order to be properly understood. This is why Scripture and Tradition form a single Deposit of Faith, which, guided by the Magisterium, which in turn is guided by the Holy Spirit, preserves and communicates Divine Revelation for all time.

From the Didache Bible

101 In order to reveal himself to men, in the condescension of his goodness God speaks to them in human words: “Indeed the words of God, expressed in the words of men, are in every way like human language, just as the Word of the eternal Father, when he took on himself the flesh of human weakness, became like men.” (DV 13)

111 But since Sacred Scripture is inspired, there is another and no less important principle of correct interpretation, without which Scripture would remain a dead letter. “Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written.” (DV 12)

The Second Vatican Council indicates three criteria for interpreting Scripture in accordance with the Spirit who inspired it.

112 1. Be especially attentive “to the content and unity of the whole Scripture.” Different as the books which comprise it may be, Scripture is a unity by reason of the unity of God’s plan, of which Christ Jesus is the center and heart, open since his Passover.

113 2. Read the Scripture within “the living Tradition of the whole Church.” According to a saying of the Fathers, Sacred Scripture is written principally in the Church’s heart rather than in documents and records, for the Church carries in her Tradition the living memorial of God’s Word, and it is the Holy Spirit who gives her the spiritual interpretation of the Scripture (“according to the spiritual meaning which the Spirit grants to the Church” (Origen)).

114 3. Be attentive to the analogy of faith. By “analogy of faith” we mean the coherence of the truths of faith among themselves and within the whole plan of Revelation.

From the Catechism of the Catholic Church