

# Catholic Parish of Bacchus Marsh

St Bernard's Bacchus Marsh / Our Lady Help of Christians, Korobeit

61 Lerderderg Street, Bacchus Marsh 3340

309 Myrningion-Korobeit Road, Korobeit 3341

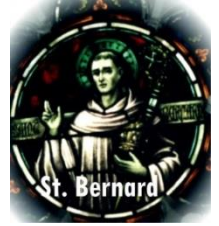


**St B**

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Email: bacchusmarsh@cam.org.au  
Website: <http://pol.org.au/bacchusmarsh>

**Parish Priest:** Fr Fabian Smith  
**Assistant Priests:** Fr Patrick Bradford & Fr John Paul Mount  
**Parish Office Staff:** Dolores Turcsan & Naim Chdid  
**Parish Office Hours:** Tues–Thu 9:00am–1:00pm, Fri 10:00am–2:00pm



## Second Sunday in Ordinary Time – Year B 14<sup>th</sup> January 2018

*“Jesus turned and saw them following him and said to them, “What are you looking for?” – John 1:38*

What are you looking for? Are you wasting your time looking for the material comforts of the world? Or, is your heart longing for something deeper that can only be found by spending time with God? Take time, each day, in silence and ask the Lord what it is that He wants you to do.

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### MASS & DEVOTION TIMES THIS WEEK

#### St Bernard's

1 hour Adoration before every **weekday** Mass (except January).

Monday 15 <sup>th</sup>	no Mass
Tuesday 16 <sup>th</sup>	5:30pm
Wednesday 17 <sup>th</sup>	9:30am
Thursday 18 <sup>th</sup>	9:30am
Friday 19 <sup>th</sup>	9:30am
Saturday 20 <sup>th</sup>	5:00pm Vigil
Sunday 21 <sup>st</sup>	8:30am 10:00am

#### Our Lady Help of Christians

Saturday 20<sup>th</sup> 6:30pm Mass

#### RECONCILIATION – 1ST RITE

Saturday 4:15pm St Bernard's  
Saturday 4:45pm St Anthony's

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**ROSARY** is held every Monday at 7:30pm with Exposition of the Blessed Sacrament for one hour, except over Christmas/New Year break. It will resume on Monday 15<sup>th</sup> January 2018.

Rosary is also held on the first Friday of the month following morning Mass.  
Next First Friday: 2<sup>nd</sup> February 2018

**EUCCHARISTIC ADORATION** is held on the first Friday of the month (except January) from 10:00am to 7:00pm. All are welcome to come along and spend some time with the Lord.  
Next Adoration: 2<sup>nd</sup> February 2018

**CHILDREN'S LITURGY** is held every Sunday during 10:00am Mass (except January). Children's Liturgy will resume in February 2018.

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### 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!

**FIRST READING** 1 SAMUEL 3:3-10, 19  
*Speak, Lord, your servant is listening.*

**RESPONSORIAL PSALM** PSALMS 39:2, 4, 7-10. R. vv. 8, 9

**R. Here am I, 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.

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

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

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

**SECOND READING** 1 CORINTHIANS 6:13-15, 17-20  
*Your bodies are members of the body of Christ.*

**GOSPEL ACCLAMATION** JOHN 1:41, 17  
**Alleluia, Alleluia!**

We have found the Messiah: Jesus Christ, who brings us truth and grace.

**Alleluia!**

**GOSPEL** JOHN 1:35-42  
*They saw where Jesus lived and they stayed with him.*

### COMMUNION ANTIPHON

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

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**SENIOR PARISHIONERS' MASS** is held on the **third Friday** of the month (except **January**) in the Parish Centre at **10:30am**. Everybody is welcome, not just the seniors. **Next Seniors' Mass: 16<sup>th</sup> February 2018**

**PROVIDENCE MASS**

The Village, 5-7 Griffith Street, Maddingley

Mass is held on the **second Friday** of the month (except **January**) at **11:00am**. **Next Mass: 9<sup>th</sup> February 2018**

**BAPTISM PREPARATION PROGRAM**

is held on the **fourth Sunday** of the month in the Parish Centre at **11:15am**. **Next Program: 28<sup>th</sup> January 2018**

Registration forms can be downloaded from our website: [www.pol.cam.org.au/bacchusmarsh](http://www.pol.cam.org.au/bacchusmarsh). Bring completed Registration Form with a copy of Birth Certificate to the program. **Please note:** Both parents and Godparents are required to attend the program.

**MORNING TEA** is held on the **first Sunday** of the month (except **January**) in the Parish Centre after **10:00am Mass**. **Next Morning Tea: 4<sup>th</sup> February 2018**  
**Host:** Parish Pastoral Council

**Parish Centre Bookings**

Tel: 5367 3427 Mon-Fri 9:00am to 6:00pm  
Hall Managers: Marie & Terry Casey

**RECENTLY DECEASED**

Katherine Caldwell

**ANNIVERSARIES**

Kath Adair, Charlie Azzopardi, Carmel Blackmore, Mary Blood, Ronald Bowyer, Alice Curtin, Helen Dominguez-Nathan, Denise Freeman, James Grady, Peter Jones, Keith Light, Maree Maitland, Eddie Mullane, Les Turner, Lorraine Turner, Dr Francis Xavier Lyons.

**Prayers for the Sick & Frail**

**(please let us know when your loved one is no longer required on this list)**

John Anderson, Noah Barlow, Dudley Baddeley, Michael Barrett, Steven Braszel, Kevin Bridges, John Canty, Fred Capuano, Gary Ching, Ted Cooling, Lindsay & Kathleen Dally, Judy Delahey, Jack DeLuca, Ian Dominquez, Allison Evans, Helen Evans, Justin Fernandez, Pasquale Gagliardi, Mario Galea, Cynthia Goodyear, Gwen Green, Joe Gristi, Raymund Hare, Brian Harrison, Adam Hillier, Elle Hillman, Kiahni Holamotutama, Alicia Holborn, Matthew Jansen, David Kasprzak, Loretta Kervin, Michael Larkin, Marie Maloney, Patricia Marechal, Debbie Marshall, Jordanis Maryo, Pauline McDonald, Ian McKechnie, Marcus Meno, Tess Mercieca, Paul Mullin, Arthur Pape, Michael Paterson, Georgia Peacock, Arabella Periera, Bev Pickett, Mitchell Prendergast, Peter Roberts, Julie Scott, Ken Shaw, Marian Smith, Frank & Elizabeth Stehmann, Mitchell Tung, John Van Orsouw, Angela Vicum, Louis Vogels, Barry Walsh, Mary & Michael Walsh, Carol Wells, Cath Wheelahan, Jayne Wilkins, Nils Wyren, Patricia Yazbek, Betty Young, Hannah Young, Jessica Yue.

**KSC Meeting**  
this Monday 15<sup>th</sup> January 2018  
at 8:00pm in the Parish Centre

<b>MINISTRIES 13<sup>th</sup> &amp; 14<sup>th</sup> January 2018</b>			
<b>Mass Times</b>	<b>5:00pm Sat Vigil</b>	<b>8:30am Sun</b>	<b>10:00am Sun</b>
<b>Readers</b>	Sandra Ibrahim	Mira Foxford	Jennifer Taylor / Carmel Shea
<b>Eucharist Ministers</b>	Stuart Robertson	Peter Lafranchi	James Waters
<b>Altar Servers</b>	(as noted in the roster)		
<b>Piety</b>	<b>13<sup>th</sup> January</b> <b>14<sup>th</sup> January</b>	Sean Giani Marj Tung	
<b>Counters #1</b>	Alan Comrie, Jim Scott, Peter Mooney, Margot Short		

**NICENO-CONSTANTINOPOLITAN CREED:**

**I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.**  
**I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages.**  
**God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.**  
**For us men and for our salvation he came down from heaven, [bow during the next two lines] and by the Holy Spirit was incarnate of the Virgin Mary, and became man.**  
**For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures.**  
**He ascended into heaven and is seated at the right hand of the Father.**  
**He will come again in glory to judge the living and the dead and his kingdom will have no end.**  
**I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.**  
**I believe in one, holy, catholic and apostolic Church.**  
**I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen**

<b>MINISTRIES 20<sup>th</sup> &amp; 21<sup>st</sup> January 2018</b>			
<b>Mass Times</b>	<b>5:00pm Sat Vigil</b>	<b>8:30am Sun</b>	<b>10:00am Sun</b>
<b>Readers</b>	Volunteer	Volunteer	Volunteer
<b>Eucharist Ministers</b>	Volunteer	Volunteer	Volunteer
<b>Altar Servers</b>	(as noted in the roster)		
<b>Piety</b>	<b>20<sup>th</sup> January</b> <b>21<sup>st</sup> January</b>	Mandy Harrington Jan & Colm Carragher	
<b>Counters #2</b>	John Tung, Lucille Wheelahan, Jennifer Taylor		
<b>Church Grounds</b> January	<b>Front Garden:</b> Volunteer <b>Back/Side Garden:</b> Volunteer <b>Parish Centre/Carpark/Pines:</b> John Tung <b>Back Paddock:</b> Ron Geurts		
<b>Church Flowers</b>		<b>POF</b> January	Dolores Turcsan
<b>Readings</b>	<b>First Reading</b> Jonah 3:1-5, 10	<b>Resp. Psalm</b> Ps 24:4-9 R. v. 4	<b>Second Reading</b> 1 Cor 7:29-31

# 2018 is the Year of Youth: The Theological Virtues IV – Hope

No one can live without hope. Only angels do not need hope, for they do not live in time and have no future. They possess the whole of their reality at once. But we creatures of time are constantly moving into the future, and our eyes are usually facing forward. Hope is like headlights. It is not easy to drive without headlights in the dark.

To be human is to be growing. We are all spiritually babies, and the most spiritually mature of us are the first to admit that fact. There are no grownups. Life is a continual pregnancy, and death is like birth. To live without hope is like being pregnant with a dead baby.

Hope is the life of the soul. A soul without hope is a dead soul. Russian novelist Gogol wrote a story with the haunting title, “Dead Souls”. I find the phrase unforgettable, especially when I look carefully into the eyes of some street people and also some very famous people. There really are such things as dead souls. Just as the body is dead when its source of life, the soul, is gone, so a soul is dead when its source of life is gone. That source is the Holy Spirit. The Holy Spirit’s life-giving work in the soul is to give it a reason to live and a reason to die: in other words, hope. Hope is the soul’s food. Without it the soul simply cannot live.

Freud says, sagely, that the two things everyone needs are love and work, and work means hope: a reason to get out of bed in the morning, a reason for doing anything. Our modern society finds it harder to find reasons for getting out of bed than any other society that has ever been.

Hope is the forgotten virtue of our time because hope—real hope, the theological virtue of hope, as distinct from the vague sentiment of hopefulness, or optimism—means something scandalously transcendental, something offensively supernatural, to the modern mind. That mind dare not raise its eyes to the sky; its “nose to the grindstone” worldliness cannot understand or respect the otherworldly goal. It can do nothing but invent sneering names for the goal like “escapism” and “pie in the sky bye and bye”.

The New Testament appeals to heavenly hope on nearly every page. It is continually reminding us that our citizenship is in heaven. Modernity sees this not only as escapism and wishful thinking, but as traitorous: if our citizenship is not in this world, how can we be loyal to it? That is like thinking that if an unborn baby hopes to be born out of the womb, it is a traitor to the womb.

Hopelessness means living in a squashed, low, flat, one-dimensional world, a ranch-style universe, where the sky is only a flat, painted ceiling a few feet above your head. Hope, on the other hand, means living in a universe in which it is possible to climb mountains and stand outdoors, where the terrifying and wonderful winds of heaven whip through your hair. The silliest of all the many superstitions of unbelievers is that Christianity is a dull, wimpy, boring batch of platitudes; that a Christian is something like a worm: flat and squashed and humble as the hypocrite Uriah Heep in Charles Dickens’ novel *David Copperfield* was humble. Rather, we are never so tall as when we bow. Hope gives us height, and room. It puts us outdoors, outside this stuffy little idol called society, into a cosmos that sprouts turrets and spires.

In an age of hope, men looked up at the night sky and saw the heavens. In an age of hopelessness, they call it simply space. Emptiness has replaced fullness. Where our ancestors heard the music of the spheres, our contemporaries hear only the eternal silence of those infinite spaces that “fills me with terror”, as French philosopher Blaise Pascal pointedly puts it.

The concept of hope has been hopelessly trivialised by the modern mind, just as the concept of faith has, just as “I believe” usually means merely “I feel”, so “I hope” usually means only “I wish” or “wouldn’t it be nice if ...”

But Christian hope, the theological virtue of hope, is not a wish or a feeling; it is a rock-solid certainty, a guarantee, an anchor. We bury our dead in the sure and certain hope of the Resurrection. Feelings are subject to every wind of chance and change, from politics to digestion. But Christian hope has a foundation. It is a house built upon a rock, and that rock is Christ. “The hopes and fears of all the years are met in thee tonight”, we sing to the little town of Bethlehem, the “house of bread” from which our souls are fed.

For Christian hope does not come from us. It is our response to God’s promises. It is not a feeling welling up from within, something we can whip up at will. It is saying “Yes” to God’s guarantees. It is the alternative to calling God a liar. It is the simple and commonsensical acceptance of all of God’s promises on the ground that, as Saint Thomas Aquinas puts it in the great hymn *Pange Lingua*, “than Truth’s own word there is no truer token”.

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The object of hope is God himself, just as God is the object of faith. The creeds formulate faith, and God's promises formulate hope. But hope's object is not the abstract promises but the concrete God, the person who made them. God is always first, always the initiator. Even our seeking him is the result of his first seeking us. Therefore, hope too must be our response to his initiative. God is not the response to human hope; our hope is the response to him and his promises.

Hope is thus definite and specific, not vague, because God has promised definite and specific things. That does not mean that these things are always clear rather than mysterious, or that they do not require faith or a lot of waiting or testing. But it means that God, who is not fuzzy and woolly but sharp and specific, makes promises that are not fuzzy and woolly but sharp and specific.

The promises are written in Scripture, not just in our psyches. Hope is specified by a book, by words, rather than by feelings. If you had the time, it would be an amazing exercise to go through the whole of Scripture just noting and counting the promises. There are well over three hundred of them, three hundred distinct promises, many of them repeated many times in different forms.

Our God is thus a God of promises. And he keeps every one to the letter. Promises come true. The scriptural notion of truth is not, like the Greek notion, a timeless formula, something abstract and static. Rather, it is something that happens in history, it comes true. The Messiah is not an ideal but a person. Creation, Fall, Incarnation, Death, Resurrection, Ascension, Second Coming: these are not myths or images or meanings merely, but actual events. Truth is dramatic; it happens; we see it. John begins his first Epistle with words that still invoke awe at this incarnation of truth in time: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands ... we proclaim to you."

Yet, though hope is not vague, it is universal. Though specific, it is also generic. There is a cosmic dimension to Christian hope that overarches and transcends particular events. French Catholic personalist philosopher, Gabriel Marcel, defines this hope as the affirmation that "there exists, beyond all data, all inventories, and all calculations, a mysterious principle [a source, origin, not abstract statement or formula] that is in connivance with me, that cannot but will that which I will if what I will deserves to be willed and is in fact willed with the whole of my being". This rather obscure but profound definition means that our deepest needs and longings, which flow from our God-given nature, from the image of God in us, are not just facts about us but also facts about objective reality; not just subjective blips on our mental screen but realities detected by our inner radar; not just flotsam on the sea of the human psyche but rocket ships that really touch other worlds.

Hope means that the reason I must choose life is that at the heart of reality life is chosen. Hope means that when I say it is better to be than not to be, I am not expressing a prejudice or even a feeling but a fact; that all things that exist join me in a cosmic chorus of approval. Hope means that my implicit desire for God, however obscure or unconscious, is God's own trace in my being. Hope means that the agony and ecstasy of longing for a joy this world can never give is a sure sign that I was made by and for one who is joy himself.

Thus when I hope against hope that my friend will recover from a disease the doctors assure me is fatal, I am not playing the game of predictions and statistical averages against the doctors but prophetically asserting something about the nature of ultimate reality: that it is on my side in willing life over death, that death is the outer appearance of life, not vice versa; that ultimate reality is not this indifferent cosmos but an infinitely loving will.

One cannot overemphasise hope because the only alternative is despair, which is worse than death. Better to die in hope than to live in despair, as Charles Darnay discovered at the end of Dickens' classic "A Tale of Two Cities", when he said of his chosen martyrdom: "It is a far, far better thing I do than ever I have done."

Despair is the silhouette of hope: it defines the shape of hope by its absence. You never appreciate a thing as sharply as when it is taken from you. For this reason we cannot be too grateful to the great despairers in literature, from Ecclesiastes ("vanity of vanities, all is vanity") to Jean-Paul Sartre. One could almost construct a theology from the writings of the great atheists. The God who is not there is sometimes clearer than the God who is.

A revitalisation of the forgotten theological virtue of hope would go far towards healing the tensions in the Church between liberals and conservatives. For liberals emphasise love, often at the expense of faith; and conservatives emphasise faith, often at the expense of love. Hope builds bridges between the two other theological virtues, thus between liberals and conservatives. If you start with love, hope prods you into faith, for if you love someone, you want the glorious, supernatural truths of the faith about human destiny to be true. And if you start with faith, hope prods you into love, for if you believe what the Church teaches about human destiny, your love for God must become also love for his image in your neighbour, who is destined to share divine life.

**From "Fundamentals of the Faith", by Peter Kreeft (Ignatius Press)**