

Second Sunday in Ordinary Time Year C

Entrance Antiphon Ps 65:4

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

A reading from the prophet Isaiah Is 62:1-5

As the bridegroom rejoices in his bride, so will your God rejoice in you.

About Zion I will not be silent, about Jerusalem I will not grow weary, until her integrity shines out like the dawn and her salvation flames like a torch. The nations then will see your integrity, all the kings your glory, and you will be called by a new name, one which the mouth of the Lord will confer.

You are to be a crown of splendour in the hand of the Lord, a princely diadem in the hand of your God; no longer are you to be named 'Forsaken', nor your land 'Abandoned', but you shall be called 'My Delight' and your land 'The Wedded'; for the Lord takes delight in you and your land will have its wedding. Like a young man marrying a virgin, so will the one who built you wed you, and as the bridegroom rejoices in his bride, so will your God rejoice in you.

The word of the Lord.

Responsorial Psalm Ps 95:1-3. 7-10. R. v.3

(R.) Proclaim his marvellous deeds to all the nations.

O sing a new song to the Lord,

sing to the Lord all the earth.

O sing to the Lord, bless his name. **(R.)**

Proclaim his help day by day,

tell among the nations his glory

and his wonders among all the peoples. **(R.)**

Give the Lord, you families of peoples,

give the Lord glory and power,

give the Lord the glory of his name. **(R.)**

Worship the Lord in his temple.

O earth, tremble before him.

Proclaim to the nations: 'God is king.'

He will judge the peoples in fairness. **(R.)**

A reading from the first letter of St Paul to the Corinthians 1 Cor 12:4-11

One and the same spirit distributes different gifts as he chooses.

There is a variety of gifts but always the same Spirit; there are all sorts of service to be done, but always to the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them. The particular way in which the Spirit is given to each person is

for a good purpose. One may have the gift of preaching with wisdom given him by the Spirit; another may have the gift of preaching instruction given him by the same Spirit; and another the gift of faith given by the same Spirit; another again the gift of healing, through this one Spirit; one, the power of miracles; another, prophecy; another the gift of recognising spirits; another the gift of tongues and another the ability to interpret them. All these are the work of one and the same Spirit, who distributes different gifts to different people just as he chooses.

The word of the Lord.

Gospel Acclamation: 2 Thes 2:14

Alleluia, alleluia God has called us with the gospel to share in the glory of our Lord Jesus Christ. **Alleluia.**

A reading from the holy Gospel according to John Jn 2:1-11

The first of the signs given by Jesus was at Cana in Galilee.

There was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus and his disciples had also been invited. When they ran out of wine, since the wine provided for the wedding was all finished, the mother of Jesus said to him, 'They have no wine.' Jesus said, 'Woman, why turn to me? My hour has not come yet.' His mother said to the servants, 'Do whatever he tells you.' There were six stone water jars standing there, meant for the ablutions that are customary among the Jews; each could hold twenty or thirty gallons. Jesus said to the servants, 'Fill the jars with water,' and they filled them to the brim. 'Draw some out now' he told them, 'and take it to the steward.' They did this; the steward tasted the water, and it had turned into wine. Having no idea where it came from – only the servants who had drawn the water knew – the steward called the bridegroom and said, 'People generally serve the best wine first, and keep the cheaper sort till the guests have had plenty to drink, but you have kept the best wine till now.'

This was the first of the signs given by Jesus: it was given at Cana in Galilee. He let his glory be seen, and his disciples believed in him.

The Gospel of the Lord.

Communion Antiphon Cf. Ps 22:5

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

Next week's readings:

First Reading: Neh 8:2-6. 8-10

Responsorial Psalm Ps 18:8-10. 15. R. See Jn 6:63

Second Reading: 1 Cor 12:12-14, 27

Gospel Lk 1:1-4. 4:14-21



Parish of Belgrave

The Catholic Church

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Office Hours: 10am–2pm Tuesday to Friday

Internet: pol.org.au/belgrave

The Parish of St Thomas More and the Archdiocese of Melbourne are committed to the care, wellbeing and protection of children, young people and vulnerable people in our community. May our message be that child protection and the dignity of every person is the responsibility of every adult. You can find out more about the Church's work in this area at: www.catholic.org.au/responseandprevention

Our Parish Vision Statement:

We are called to be a welcoming, compassionate community, empowered for our faith journey for active service.....

CHURCH CENTRES		St. Joseph's Church Emerald Cnr. Emerald-Monbulk & Cornish Roads	Sacred Heart Church Gembrook Main Road	St. Thomas More Church Belgrave Reynolds Lane	St. Paul's Church Monbulk 59 Moores Road
MASS TIMES	WEEKEND	Vigil Mass 6.00pm	9.00am	9.00am	11.00am
	WEEKDAY			9.00am	

Homily for the Second Sunday in Ordinary Time Year C - 16th January, 2022

This Sunday we begin the liturgical season of Ordinary Time. For many Sundays in this lectionary cycle (Cycle C), our readings will be taken from the Gospel of Luke. Occasionally, however, we will read from John's Gospel. This is true of today's Gospel reading, which describes the beginning of Jesus' ministry and his first miracle.

To situate today's reading within the context of John's Gospel, we note that John's report of this event follows Jesus' call of his first disciples. John tells us that Jesus and his disciples were invited to this wedding at Cana, as was Jesus' mother, Mary. There is no parallel report of this miracle at Cana in the Synoptic Gospels.

In the Church's liturgical history, the wedding feast of Cana is closely associated with the baptism of the Lord and the adoration of the infant Jesus by the Wise Men. In this context, the sign Jesus performs at the wedding feast is celebrated as an epiphany or a manifestation of Jesus' divinity.

Yet awareness of Jesus' impending passion and death is ever present in John's Gospel. Even in this report of Jesus' first sign, the language used anticipates Jesus' passion. When Jesus says to his mother that his hour has not yet come, he protests against her wishes in language that John will use again when reporting Jesus' Last Supper with his disciples. When introducing the story of Jesus washing his disciples' feet, John writes that Jesus knew that his hour had come. In John's Gospel, Jesus is very much in command and aware of all that is to happen to him.

Here, as elsewhere in John's Gospel, Mary is not mentioned by name, but is referred to instead as the mother of Jesus. Mary is influential in Jesus' first sign. She will also be present at his Crucifixion, a witness to the final manifestation of his divinity.

John's Gospel describes seven signs that indicate Jesus' identity to his disciples. John never speaks of these signs as miracles because their importance is not in the deed that Jesus performs but in what these deeds indicate about Jesus' identity. Here, as when John describes the other signs, the disciples are said to begin to believe, but no mention is made as to whether the other wedding guests are even aware of what has happened.

Marriage and wedding feasts are metaphors used in Scripture to describe God's salvation and the Kingdom of God. Here at the beginning of Jesus' public ministry, John's Gospel seeks to establish that Jesus is going to re-interpret and fulfill Yahweh's promise to Israel. Jesus establishes the New Covenant. A hint about what this New Covenant will be like is made evident in the deed that Jesus performs. Asked to do something to address the awkward situation that the absence of wine at a wedding feast would create, Jesus' miracle produces vast quantities of wine—six jars holding thirty gallons each are filled to overflowing with choice wine.

This lavish response to a simple human need is a vision for us of the abundance of God's kingdom. It challenges us to respond generously when confronted with human need today. We respond as best we can, fully confident that God can transform our efforts, bringing the Kingdom of God to fulfillment among us.

Source: <https://www.loyolapress.com/catholic-resources/liturgical-year/sunday-connection/second-sunday-in-ordinary-time-c-sunday-connection/>

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Tony Whyte and Sue Luxford

Belgrave:

Therese Melia Geary , Evert Jansen

Mia Jansen

Rita McPherson , Louise Jans and

Samantha Willis

Gembrook:

John Conway & Dennis

Emerald:

Mt. Dandenong:

Matha Billington and Stephen Billington

WE ARE A CHILD SAFETY PARISH AND WE BELIEVE IN CHILD SAFETY.

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REMEMBRANCE IN OUR PRAYERS:

Recent deaths: Ray Blanchfield, the husband of Dell Blanchfield. Many people across the world who have died due to corona virus and natural calamities. May their souls rest in peace.

Anniversaries: Nicholas Keena, John Healy, Norm Newbold, Maria Egan, Fr. Guida Taddeo Gumbo.

Prayer for the deceased:

Lord open wide the doors of your Mercy to all those who have passed away in the parish of St. Thomas More, Belgrave. In your compassion grant eternal bliss to all of them.

Prayers for the Sick: We pray for all who are ill, but especially the following people: Ewa Wallis, Jane Schellenbach, Deanne Atkinson, Damien Van der Linden, Margaret Gilhooly, Daniel, Mason, Hero, Helen Smith, Irene and Kevin Ryan, Debbie Owens, Don Kempster. Pat McCarrick, Joan Newman, Justin, Tom Fergus, Josie Walsh, Father Noel MacKay, B. O'Connor, Linda Bullivant, Maureen Lyons, Laurie Fitton, Ingyin Collins, David Bourke, Eileen Banyard, Brendan, Martin Fergus, Margaret & Fiona Gilhooly, Maureen, Patricia Gilchrist, Stephen Mc., Cheryl McInnes, Kate Arnott, Julian Neesham, Robert Drake, Joan Munday, Fa Perisipi, John Reid, Dieter Farmer, Margaret Sheanon, Dianne Zidek, Mark Pickthall, Terry Schubert, Neil Weatherill, Margaret Herbert, Rob Zwagerman, Joshua McQuade, Lanie Brereton, Sandra Dowling, Francesca, Neil Holland, Maureen Hughes, Marilyn Ward, Isabelle Henry, Phillis Willoughby.

#55 UPDATE: GENERAL LITURGICAL GUIDELINES

COVID-19 Implications for the Catholic Archdiocese of Melbourne



Information Updated: 23 December 2021, 5:00pm

The following Guidelines are approved by Most Rev Peter A Comensoli, Archbishop of Melbourne, to assist Clergy and Faithful with questions pertaining to specific areas of liturgy and ministry in the Archdiocese of Melbourne during this time of the COVID-19 pandemic.

These guidelines are in accordance with Victorian pandemic orders under the Public Health and Wellbeing Act and will be in place until 12 January 2022.

We welcome the opening up of our places of worship and opportunities for gathering but remain mindful and respectful that many in our community remain feeling cautious. We also look forward to the time when all people can join together in various locations, and for the many activities that truly unite us fully as communities.

All Catholics in Melbourne continue to be dispensed from the obligation to attend Sunday Mass until further directed by the Archbishop. We continue to carry the happy obligation to keep Sunday holy, whether we can attend Mass or not, and can do so by any kind of prayer with members of our household and parish, reading holy scripture, and encouraging one another in our faith. Prayerfully participating in online Mass continues to be a great source of comfort on Sundays.

Face Coverings— From 11:59pm Thursday 23 December 2021, face coverings will be required for gatherings indoors .

(except in the home) for people aged eight and over, or for those with medical exemptions

A reminder this will mean: For Clergy: Face coverings must be worn as you enter for Mass. They may be removed during the celebration of Mass but are to be placed back on for the distribution of Holy Communion and at the conclusion of Mass as you process out.

The Reader: may lower his/her face covering for the readings. This applies as well for the Universal Prayer.

Cantors and Singers: when a cantor is singing, the face covering may be lowered. It must be worn at all other times. Distancing between singers is recommended.

Communicants: Each communicant comes forward and removes one side of their face covering and sanitises their hands at a sanitation station provided nearby. Following reception of the Blessed Sacrament they step to the side to place the host on their tongue. The communicant replaces their face covering and returns to their seat.

Weddings: Face coverings must be worn by all participants indoors, except the Bride and Groom who do not need to wear face coverings during the ceremony. Face coverings can be removed for photos, but people must be encouraged to stay 1.5m away from others.

Numbers— There are no limits on participants at Places of Worship for Weddings, Funerals, and general Worship – including the opening for private prayer.

QR Code Check ins— QR code check in is required for all Places of Worship.

For those who do not have a device, provision must be made to assist with a check in or to capture name and contact details.

Vaccinations— There will not be any vaccination requirements nor any requirement for organisers to check vaccination status at Places of Worship for Weddings, Funerals, and general Worship.

Workers at Places of Worship (staff and volunteers) must still be fully vaccinated.

Please note that other activities outside of worship, particularly those activities that involve hospitality, will require full vaccination for participation and will entail QR code check-ins and COVID Marshals. This will apply to varying activities held within the parish-context.

People under 18 years of age will no longer be required to show proof of their vaccination status.

Cleaning of Facilities

Places of Worship will not need to be cleaned between use, but good hygiene standards should be maintained according to a parish COVIDsafe plan. This includes the continued availability of sanitiser throughout the venue.

Care Facility Visitors

Hospital Visitors

There are limits on attending high-risk settings, even when fully vaccinated. Please work with the care provider in determining what is required and permitted

FUNDRAISING NEWS:

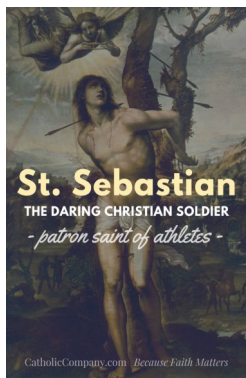
We are in the process of collecting old stamps and old coins

Can you please keep all used postage stamps (Australian and overseas) and overseas money, also old stamp albums.

These are for sale at the next parish fete. Send to the parish office or call Tony Whyte (St Paul's Monbulk) for collection.

Thankyou

Saint Sebastian the Martyr – Feast Day – January 20



Saint Sebastian the Martyr was born in 256 AD. He lived as a Soldier of the Roman Army and was the Captain of the Praetorian Guards under Diocletian and Maximian. He died in 288 AD, as a martyr. His feast day is celebrated on January 20 in the Roman Catholic Church and on December 18 in the Orthodox Church.

Saint Sebastian the Martyr's Life History

Sebastian was born in 256 AD and was said to have been educated in Milan. Not much of his early childhood is known but he grew up to become a soldier, entered the army of Rome and worked hard enough to be one of the Captains of the Praetorian Guards under Diocletian and Maximian. He had entered the army as a christian so that he could help persecuted Christians while undetected.

He converted the parents to Marcus and Marcellianus, twins of a high ranking family, Tranquillinus and Martia, after they had visited their sons in prison to persuade them to denounce their Christianity to save their lives. The twins had been arrested for refusing to publicly sacrifice to the Roman gods. Sebastian converted an official, Nicostratus and his wife Zoe, who upon her conversion, miraculously regained her voice as she was mute for 6 years. After this, Nicostratus brought more people to Sebastian to be converted.

He converted St Tiburtius, the son of Chromatius, the local prefect, who ended up being brought into Christianity as well and freeing all his prisoners while retiring to the county of Campania.

Sebastian, after hiding his faith for a while, was discovered in 256 AD and Diocletian ordered that he be put to death by being tied on to a pole in the field to be used as archers as target practice. He was left for dead and was discovered not to have died by St. Irene of Rome, who had taken it upon herself to retrieve his body for burial. She took him in and helped him regain his health.

Upon Sebastian's recovery, he went and rebuked Emperor Diocletian for his cruelty against Christians. The Emperor then ordered that Sebastian be killed by being beaten with clubs and his body thrown in the sewers. A woman named Lucina retrieved his body and buried it in the Catacombs where now stands the Basilica of Saint Sebastian.

Sebastian died in 288 AD, as a martyr.

Saint Sebastian the Martyr's Birth

He was born in 256 AD.

Saint Sebastian the Martyr's Education

He received his education in Milan.

Profession

He lived as a Soldier of the Roman Army and was the Captain of the Praetorian Guards under Diocletian and Maximian.

Saint Sebastian the Martyr's Canonization

He was canonized pre-congregation

Venerated in

He is venerated in the Roman Catholic and the Eastern Orthodox Churches, the Oriental Orthodoxy, Anglicanism and the Aglipayan Church.

Saint Sebastian the Martyr's Feast Day

His feast day is celebrated on January 20 in the Roman Catholic Church and on December 18 in the Orthodox Church.

Saint Sebastian the Martyr's Relics

His remains were housed in Rome in the Basilica Apostolorum, built by Pope Damasus I in 367 AD. It is said that the body was given to Saint Sebastian by Pope Eugenius II and it was deposited at St Medard Abbey at Soissons on December 8 826 AD.

Major Shrines

His major shrine is located in San Sebastian fuori le mura, Italy.

Attributes

He is attributed as tied to a post or pillar and arrows pierces through his body.

Saint Sebastian the Martyr is the Patron Saint of

He is the patron saint of soldiers, those stricken by plagues, martyrs, athletes, Roman Catholic Dioceses of; Lipa, Tarlac, Bacolod, Rio de Janeiro, Lumban and Laguna.

Saint Sebastian the Martyr's Prayer

Saint Sebastian, we ask your intercession to fortify all those who are weak in their faith. You give heroic witness in leaving on high station to accept a near martyrdom and then returned to suffer and die once and for all. Give us the grace to face our enemies when our weak nature wants us to run the other way.