

Sunday 23rd January 2022

Mass Times: Monday - Friday 9.30am, Saturday: 9:30am, 5:30pm Sunday 9:00am, 11:00am

Baptisms & other sacraments: please call the office to organise.



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Year C

Third Sunday in Ordinary Time - Year C

In both the reading from Nehemiah and the Gospel passage, we see the dynamic power of the word of God. Paul's teaching originated as oral proclamation, and like the texts read by Ezra the priest and the one interpreted by Jesus himself, it was first proclaimed aloud. Only later were these proclamations written and handed down from one community to another, from one generation to the next.

The word of God elicits various responses. In the first reading, the people cried out in response: 'Amen, amen! So be it! We hear and we will obey!' From the verses contained in today's gospel, we do not know how those who heard Jesus' interpretation reacted to it. We do know that both audiences listened intently to the sacred words of Scripture. Can we do less? Are we eager to obey? Do we view the law as a treasure, as life-giving? Have we learned to live with each other as members of one body, each member being important and contributing to the total health of the entire body?

Both Ezra and Jesus proclaimed the word of God within the context of a liturgical celebration, a setting similar to the ones wherein most people today hear God's word proclaimed. According to the teaching of Vatican II, the liturgy is described as the source and summit of our lives, and the liturgy of the word is an essential part of that celebration. With the people of Ezra, we are invited to respond: 'Amen, amen! Thanks be to God!'

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Have you thought?

Different accounts

The gospel of Luke begins, "Seeing that many others have undertaken to draw up accounts of the events that have taken place among us ...". It indicates that there were many different accounts of Jesus' life circulating at the time of writing. In the years following Jesus' death there developed many different oral traditions that described the life and teachings of Jesus. A large number of these traditions were written down as what are now regarded as non-canonical or apocryphal writings – not recognised as part of the 'canon' of the Bible. They include gospels of Thomas, Peter, Mary, Phillip and Barnabas.

SCRIPTURAL CONTEXT

Framing

On either side of the quote from Isaiah in today's gospel there are very symmetrical actions. Before reading, Jesus stands, is handed the scroll and then unrolls the scroll. On completion he rolls up the scroll, hands it back and then sits down. There is a balance to every action. This framing or bracketing technique is used throughout the gospel of Luke as a cue to the audience. Whenever this framing occurs, it means that there is a very important teaching or action that occurs within the frame. On this occasion, the frame surrounds Jesus declaring his intentions for his ministry.

©Liturgy Help

Please refer to the following Archdiocesan guidelines and resources for the COVID-19 pandemic:

<https://www.cam.org.au/Guidance-for-Parishes-COVID-19>

JANUARY:

Month of the Holy Name

24th St Francis de Sales

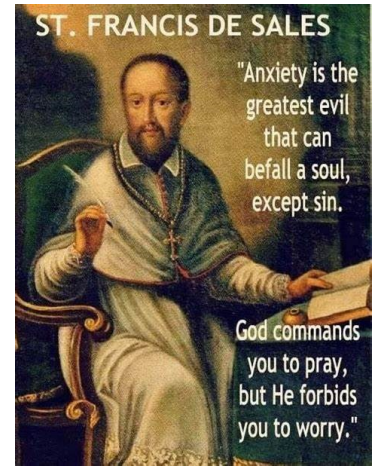
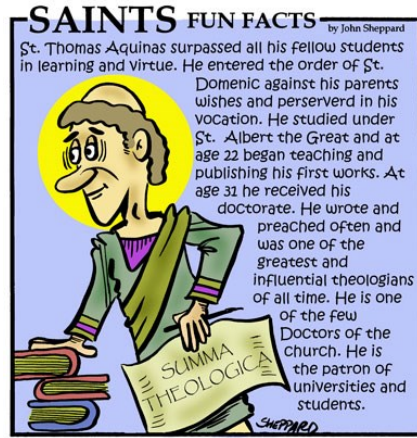
25th The Conversion of St Paul

26th St Timothy & Titus, St Paula Romana

27th St Angela Merici

28th St Thomas Aquinas

29th St Aquilinus



Let us pray



Anniversary:

Charlie Riddle, John Connolly, Joan Stewart, John Smith, Damien Dungan, Antonio Autore, Denis & Dorothy Commons, Aurelio & Fernando Dial, Anne Dempsey, John Mason

Rosters for Next Week

	5.30pm	9.00am	11.00am
Parish Roster 4th week 30.1.22			
Lectors	John Reddie	Rod Watson	Michael H
Special Ministers	Volunteer	Volunteer	Jenny Reiche
Data Projector	Cristiano	Dials	Teresa Meyer

QR check-ins were still required at places of worship, even though vaccination status does not need to be checked.

MASKS MUST BE WORN INSIDE CHURCHES.

The Vic Gov Coronavirus page has the following:

Remember to check in everywhere every time using the Service Victoria app.

Ecumenism in the Catholic Church

The breakdown of the unity of the church, the splintering schisms that have plagued the Body of Christ since the beginning, are always to be seen as a scandal. The Second Vatican Council, in its document *Unitatis Redintegratio*, says that division 'openly contradicts the will of Christ, scandalizes the world, and damages the holy cause of preaching the Gospel to every creature'.

To work for unity is also a 'divine call.' It must begin, however, with the heart:

There can be no ecumenism worthy of the name without a change of heart. For it is from renewal of the inner life of our minds, from self-denial and an unstinted love that desires of unity take their rise and develop in a mature way. We should therefore pray to the Holy Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of brotherly generosity towards them'.

There are four elements of the ecumenical movement that the document outlines. Firstly, it should not be dishonest about the nature of our divisions. We should speak truthfully about them because unity must be grounded in truth. Secondly, there should be dialogue between the different Christian communions by those competent, so that each can gain a deeper understanding of the other. Thirdly, these different Christian communions should cooperate practically in their work for the common good of humanity. Fourthly, everyone across the Christian board should continually 'examine their own faithfulness to Christ's will for the Church' for the sake of renewal.

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SAFETY OF CHILDREN AND ALL VULNERABLE PEOPLE

St Finbar's Parish hold the care, safety and wellbeing of children and all vulnerable people as a central and fundamental responsibility for our community.