



Sacred Heart of Jesus Cathedral

DIOCESE OF MAITLAND-NEWCASTLE

SUNDAY 24TH JANUARY 2021
3RD SUNDAY IN ORDINARY TIME, YEAR B

Sacred Heart Cathedral is the Cathedral Church of the Diocese of Maitland-Newcastle, a church of St Benedict's Parish, Inner Newcastle, and part of the City Pastoral Region.

Our People

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Dr Anne Millard (*Director of Music*)

Our Social Media

Website: www.sacredhearthamilton.org.au
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Twitter: @HeartHamilton
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Our Bulletin Our Bulletin is published weekly, and is also posted on our website each Saturday.

Please submit any prayer requests or items for inclusion in the Bulletin via the Office by Noon on Wednesdays.

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Office Staff

Margaret Cox (*Reception & Administration*)
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Sacred Heart Cathedral sits on the traditional country of the Awabakal and Worimi peoples.



We acknowledge their cultural heritage, beliefs and their continuing relationship with the land, pay respect to their Elders past, present and future, and commit ourselves to working together for reconciliation and justice.



CATHEDRAL DIARY...(for the week ahead)

3rd Week of Ordinary Time

Monday—25 January

Feast of the Conversion of St Paul

8:15am Mass

Tuesday—26 January

Australia Day

9:30am Mass

Wednesday—27 January

8:15am Mass

Thursday—28 January

Memorial of St Thomas Aquinas

8:15am Mass

Friday—29 January

11am Adoration of the Blessed Sacrament

11am Reconciliation (until midday)

12:05pm Mass

Saturday—30 January

8.50am Rosary

9.15am Mass, followed by Novena to Our Lady of Perpetual Help, and then Reconciliation until 11am

5:30pm Vigil Mass

Sunday—31 January

Fourth Sunday in Ordinary Time

9:30am Mass (Live streamed)

11:30am Polish Mass

5pm Mass

LIVE-STREAMING NOTICE

The 9.30am Mass from Sacred Heart Cathedral is live-streamed (and recorded) each week. The camera is located under the choir loft and faces towards the sanctuary, though it can be directed to various parts of the Cathedral if needed.

Parishioners should be aware that they may be filmed during the celebration of the 9.30am Mass. This filming will mostly capture their image from behind. We cannot guarantee, however, that their faces will not be featured on the live-stream or recording, particularly the case during the Communion Procession. The live-stream will make use of multiple camera angles to minimise the identification of individuals as much as possible, but this will not eliminate the possibility of being filmed.

Parishioners with concerns about being filmed or recorded should speak with the Cathedral's Rector in the first instance.

STATEMENT BY BISHOP BILL WRIGHT ON THE UNEXPECTED DEATH OF ARCHBISHOP EMERITUS PHILIP WILSON

I was saddened to learn of the death of Archbishop Emeritus Philip Wilson on Sunday afternoon. Although he had been very unwell in recent years, his death was sudden and unexpected.

I first met Philip Wilson just on fifty years ago. He was the appointed senior student of the old seminary at Springwood when I arrived there and was an impressive and effective leader of the student body. After ordination I did not see a great deal of him, as he was a priest in Maitland-Newcastle and I was in Sydney, but I was not surprised when he became a young Bishop of Wollongong in 1996. He went on to be made Archbishop of Adelaide in 2001 and was elected President of the Australian Catholic Bishops Conference from 2006 to 2010.

Archbishop Wilson became known for taking a lead on addressing issues of child sexual abuse in both Wollongong and Adelaide, which was recognised by the Royal Commission into Institutional Responses to Child Sexual Abuse. In both cases studied by the Royal Commission, he took strong action against abusers even after the matters had been left to rest by church and civil authorities.

On the other hand, in relation to the history of child sexual abuse in Maitland-Newcastle diocese, the Cunneen Special Commission of Inquiry made findings against Archbishop Wilson, that he knew of both James Fletcher's and Denis McAlinden's abuse. He was tried and convicted on the first of these, though the conviction was overturned on appeal. These matters overshadowed Archbishop Wilson's final years and he resigned as Archbishop in 2018.

To some extent, in the Diocese of Maitland-Newcastle, Archbishop Wilson has become a polarising figure. There are many who remember him with high esteem and great affection, while others still consider him guilty of playing a part in covering up abuse and thus allowing it to continue. With his sudden passing yesterday, I hope that time will allow us all to see a man who committed his life to the service of Christ and his people but who, as a young man, found himself working in a deeply flawed organisation at a very evil time. Whatever happened then, however he may have failed, it is not the whole story. When he was in charge, things were done differently.

On behalf of the people of Maitland-Newcastle I express my most sincere sympathies to the Wilson family in their loss. May he now rest in peace.

THE EYES HAVE IT

By Fr Michael Tate

For the Jewish people, the greatest enduring memory is of their liberation from slavery in Egypt, from their subjection to the despotic rule of the Pharaoh.

Thereafter, any oppressor or despot who used political or financial power to lord it over others, to enslave them in a hundred different ways, could be referred to as a 'Pharaoh'.

I would like you to listen for a moment to a dramatic passage from the Jewish scriptures with which Jesus would have been familiar. Ezekiel is inspired to proclaim:

'The Lord Yahweh says this:

Now I set myself against you, Pharaoh king of Egypt, you great crocodile wallowing in your Niles, you have said: My Niles are mine, I made them.'

And then God takes on the role of a fisherman!

'I am going to put hooks through your jaws, make your Nile fish stick to your scales, and pull you out of your Niles with all your Nile fish sticking to your scales. I shall drop you in the desert, with all your Nile fish. You will fall on open ground and not be taken up or buried.' (Ez 29:3-5)

So when the Jewish Jesus says to the Jewish Simon and Andrew 'I will make you into fishers of men', then, amongst the many levels of meaning, they would have heard the allusion to Ezekiel.

Jesus was telling them that he was setting them on a course of confrontation. He was creating a society of liberated human beings, called the 'Kingdom of God'. That will involve struggle against the powerful elites who oppress and enslave people. It will be as dangerous and demand as much energy as required to haul a crocodile out of the Nile.

This is an awesome summons, and yet we are told that 'straightaway' these men abandoned their nets.

These were not recreational fishermen. They were key members of family fishing operations with employees. They were being called to abandon all the familiar structure to their lives. They were being called to break with 'business as usual' and to move into a situation of peril.

And yet they did so, 'straightaway'. Generation after generation, century after century, followers of Jesus have done the same. Martin Luther King is a prime example.

He fought for an end to racial discrimination and denial of civil rights by the pharaohs of white

supremacy in the United States. He was assassinated, killed by the threshing of the tail of the great crocodile of segregation.

Why did Martin Luther King take that risk? Why did the early disciples take that risk?

Because of the call of Jesus? No. At least, not that alone. Let us look at the Gospel again. We read:

'As he was walking along by the Sea of Galilee he saw Simon and his brother Andrew casting a net in the lake . . . Going on a little further, he saw James son of Zebedee and his brother John . . .'

I think they were responding not to His voice alone, but to His eyes. St John of the Cross said 'for Jesus, to see is to love'.

When Jesus looks at potential followers he is not merely observing or staring. His is the attentive gaze such as that of a loving parent gazing at a newborn, loving the baby into a beautiful future.

That is how Jesus looked at Simon and Andrew and James and John on the shores of the Sea of Galilee.

That is how the Risen Lord Jesus Christ looks at you and you and you and me. The fact is: He can't take his eyes off us. He loves us unreservedly and wants to love us into a barely imaginable future.

So when the call comes in some situation, when He says 'Follow me', will it be Yes or No? Aye or Nay?

'The eyes have it!'

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SCRIPTURAL CONTEXT

The Gospel in a hurry

One of the features of this week's gospel is the immediate response that Jesus inspires from the fishermen as they give up all that they previously knew to follow him. We will see throughout this year of readings that this is characteristic of the Gospel of Mark. This gospel is sometimes referred to as the gospel in a hurry as the writer uses a lot of language that implies haste - "straight away"; "immediately"; "that day"; "at once". Such language is used to describe the movement of Jesus around Galilee but it is also used to describe the powerful reactions people have to him.

TODAY'S LITURGY

ENTRANCE HYMN

Cantor

The Lord, walking by the sea of Galilee, saw two brothers, Peter and Andrew, and he called out to them: Follow me, and I will make you fishers of men.

Side A (those facing the Ambo—where the readings are proclaimed)

The heavens declare the glory of God,
and the firmament proclaims the work of his hands.
Day unto day conveys the message,
and night unto night imparts the knowledge.

Side B (those facing the Bishop's chair)

No speech, no word, whose voice goes unheeded;
their sound goes forth through all the earth,
their message to the utmost bounds of the world.

There he has placed a tent for the sun;
it comes forth like a bridegroom coming from his tent,
rejoices like a champion to run his course.

Glory be to the Father ...

PENITENTIAL RITE

GLORIA

*Glory to God in the highest,
and on earth peace to people of good will.*

We praise You. We bless You. We adore you.
We glorify You.
We give You thanks for Your great glory.
Lord God, heavenly King, O God almighty Father.

Lord Jesus Christ, Only-begotten Son.
Lord God, Lamb of God, Son of the Father:
you take away the sins of the world,
have mercy on us.
You take away the sins of the world,
receive our prayer.
You are seated at the right hand of the Father,
have mercy on us.

For you alone are the holy one. You alone are the Lord. You alone, are the most high Jesus Christ.
With the Holy Spirit, in the glory of God the Father.

LITURGY OF THE WORD

FIRST READING: Jonah 3: 1-5, 10

The Ninevites renounced their evil ways.

We pause for silent reflection.

RESPONSORIAL PSALM

Teach me your ways, O Lord.

O LORD, make me know your ways.
Teach me your paths.
Guide me in your truth, and teach me;
for you are the God of my salvation.

Remember your compassion, O LORD,
and your merciful love,
for they are from of old.
In your merciful love remember me,
because of your goodness, O LORD.

Good and upright is the LORD;
he shows the way to sinners.
He guides the humble in right judgment;
to the humble he teaches his way.

SECOND READING: 1 Corinthians 7: 29-31

The world as we know it is passing away.

We pause for silent reflection.

GOSPEL ACCLAMATION

Alleluia, alleluia, alleluia!

The kingdom of God is at hand.
Repent and believe in the Gospel.
Alleluia, alleluia, alleluia!

GOSPEL Mark 1: 14-20

Repent, and believe the Good News.

We pause for silent reflection.

THE NICENE 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, 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.

APOSTLES' CREED

I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, His only Son Our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hell; on the third day He rose again from the dead; He ascended into Heaven, and is seated at the right hand of God, the Father almighty; from there He shall come to judge the living and the dead.

I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen

LITURGY OF THE EUCHARIST

PREPARATION OF GIFTS

THE SUMMONS **John L Bell**

MEMORIAL ACCLAMATION A

We proclaim your death O Lord and profess your resurrection, until you come again.

COMMUNION HYMN

GALILEE SONG **Frank Andersen**

RECESSIONAL MUSIC

COVID-19-RELATED INFORMATION

Maximum Number of Persons in Cathedral

Under the current Public Health Order, the limit on the number of persons who can be present in a church is now calculated by allowing 2 square metres per person within the building (with no upper limit).

In the Cathedral, that limit is **221 persons**.

The limit applies to all Masses and other liturgical celebrations.

Provision of Contact Details

The Public Health Order requires the collection of contact details for those who attend any liturgical celebration in a church (e.g. Mass, weddings, funerals, Baptisms, etc.).

Every person must provide their contact details or have them provided by someone else (i.e. a parent for a child, a wife for a husband, etc.).

The contact details that are required are defined as a) name, b) phone number or email address, and c) the time of arrival.

NB: It is important that you write your FULL name, and print clearly so that it can be easily read by someone from outside the Parish (if necessary).


A Contact Details Form will be provided at the door to permit the collection of these details. It is also possible to use your mobile phone with either the Service NSW QR Code or the third-party QR Code which are accessible via the posters at the doors.

NB: With the recent upgrades to the Service NSW QR Code, the Cathedral will cease the use of the third-party QR Code at the end of January.

General Requirements

While in the Cathedral, you must observe physical distancing, refrain from physical acts of devotion, avoid unnecessary contact with other parishioners, and not gather with others unnecessarily.

We ask those who are particularly at risk – the elderly, those with compromised health, those who are sick – to refrain from returning to Mass for the sake of their own health. The dispensation from the obligation to attend Sunday Mass given by the Bishop remains in place in these circumstances.

	NEXT WEEK'S READINGS
	4th Sunday in Ordinary Time Year B Deuteronomy 18:15-20 1 Corinthians 7:32-35 Mark 1:21-28

ART COMPETITION



The Social Justice Statement 2020-2021, *To Live Life to the Full: Mental Health in Australia today*, provides the opportunity to better understand mental illness and how as social beings we need the bonds of family, friends, and the broader community to celebrate the joys and hopes of life. For more information visit www.socialjustice.catholic.org.au/2020/07/03/social-justice-statement-2020-21/

Artists are invited to create a work based on the themes found in the Social Justice Statement. Works can be 2 or 3 dimensional, no larger than 1 x 1 metre.

Entries close Friday 18 June. Exhibition Date: Saturday 17 July, 2-5pm in The Veritas Centre at San Clemente High School, Mayfield. NSW.

Categories: Stage 3, Stage 4, Stage 5, Stage 6, Adult.

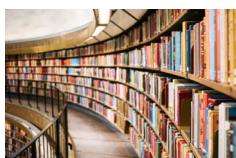


DoMN Library

The DoMN Library is now available. Access Online publications including La Croix and The Tablet, an extensive eBook Religion Collection and the Religion and Philosophy Collection database.

Link to DoMN Library:
<https://library.mn.catholic.org.au>

For all enquiries or help please email :
domnlibrary@mn.catholic.org.au or
Phone 0409 033 449



BOOK CLUB

Our next meeting is at 6.00pm on **Sunday 7 February** to share thoughts on the book, *One Bright Moon*, by Andrew Kwong.

If you would like to participate in book club meetings, please send an email to the Regional Office, newcparish@mn.catholic.org.au

BUILDING THE KINGDOM OF GOD TOGETHER, OUR JOURNEY: Diocesan Contemplative Dialogue Reflection Program during Lent

From Lent until Pentecost the people of the diocese are invited to engage in the process of contemplative dialogue, to discern more fully the framework for considering 'Building the Kingdom of God Together, Our Journey' in our diocese.

The purpose of the diocesan reflections during Lent (17 February – 31 March) is to enable all members of the diocesan community to respond to the papers developed by the Synod Working Party.

Synod delegates will be facilitating the Contemplative Dialogue Reflection Program throughout Lent in Parishes, schools and online.

For those wanting to connect with this program online, you are invited to register each week for one of the sessions. It is optional to register at the same time or a different time each week.

To register for each session throughout Lent go to, <https://www.eventbrite.com.au/e/diocesan-lenten-reflection-groups-registration-136552114049>

For more information go to: <https://www.domnsynod.com.au/get-involved/lent-2021-reflecting-together/>



IN YOUR CHARITY, PLEASE PRAY FOR:

RECENTLY DECEASED: John Rymer, Eric Awafer

ANNIVERSARIES: Domenico Buresti, Irena Ivanovic, Gerry Simmons, Will O'Neill, Edward Ekari

SICK: Pauline Morley

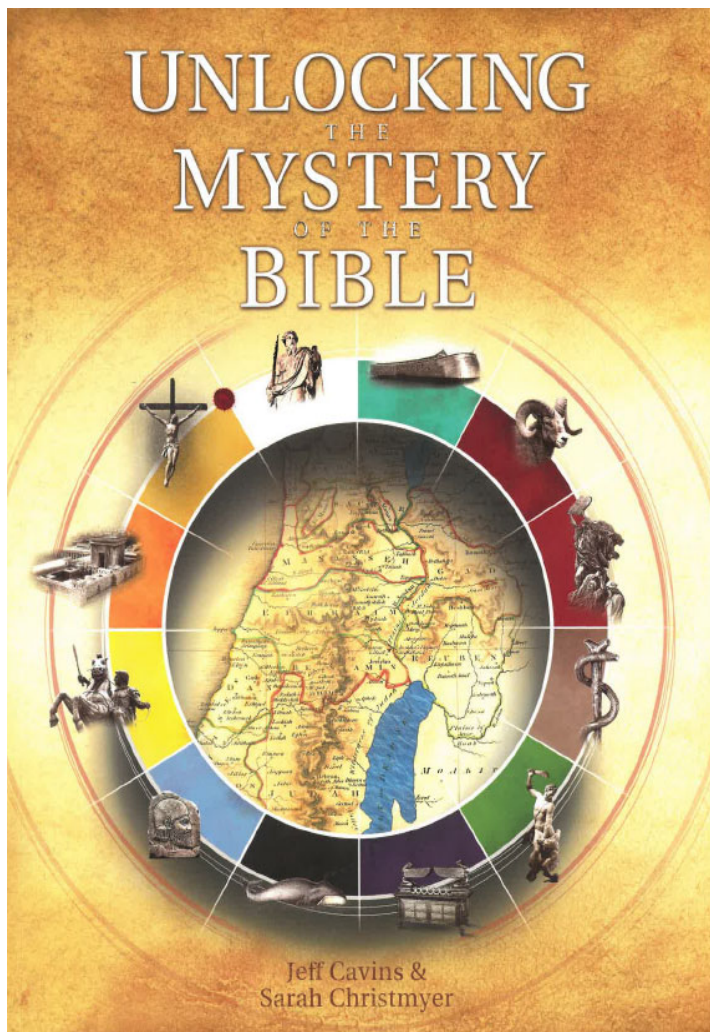
Names may be placed here by contacting the Regional Office. Please refer to the Policy Document on the Regional website: www.newcastlecatholic.org.au/downloads

BIBLE STUDY

Father Peter Street is planning to commence a Bible Study Group commencing Wednesday, 10 February 2021. If you are interested in participating please contact the Parish Office on 4979 1101 to register your interest prior to 31 January 2021.

Father Peter will be using “*Unlocking the Mystery of the Bible*” to help us make sense of the Bible and to see how it relates to our everyday lives. We will discover the remarkable connection between the Old and New Testaments, and see how the sacraments, the Church, and our entire Catholic Faith are rooted in the Scripture.

The Bible is a story about the Father’s unfailing love for us, a love that we are called to share with others.



CAR BREAK-IN

Please note that a car was broken into whilst one of our parishioners was attending Vigil Mass at Sacred Heart Cathedral on Saturday night. This troubling event heightens our awareness of the need to be extra vigilant and to secure all personal belongings before coming into Mass.

A MESSAGE FROM THE COUNCIL FOR CATHOLIC WOMEN (CACW)

As 2021 begins there is much to look forward to for the women of our Diocese.

Early in 2020 the Council of Catholic Women (CACW) was disbanded. As a result, members of the former Diocesan contact group have faced the challenge of keeping our diocesan women informed and included in future directions as new beginnings are sought.

As part of the ongoing efforts, some members of the former contact group have written to Bishop Bill suggesting the forming of a Diocesan Council for Women.

While waiting for Bishop Bill to respond, **a meeting has been scheduled for Thursday, 11 February 2021, at 4pm in the Toohey Room.** Please enter this date in your diary.

The vision of this small organising group is to include all Diocesan women through conversations, visits or Zoom in all parts of the Diocese and across all interest groups that are inclusive, reflective and fun.

The annual Magdalene Awards will take a break in 2021 but will be replaced by a celebration of Women in our Diocese. On International Women’s Day—Sunday 7 March—Bishop Bill will mark the occasion at the 9.30am Mass in the Cathedral. It is hoped that it will be possible to come together afterwards for a morning tea, but this will depend on the prevailing COVID-19 restrictions.

Parishes will also be invited to recognise women in their local communities through prayer and, hopefully, hospitality.

CHRISTIAN FORMATION COURSE 2021

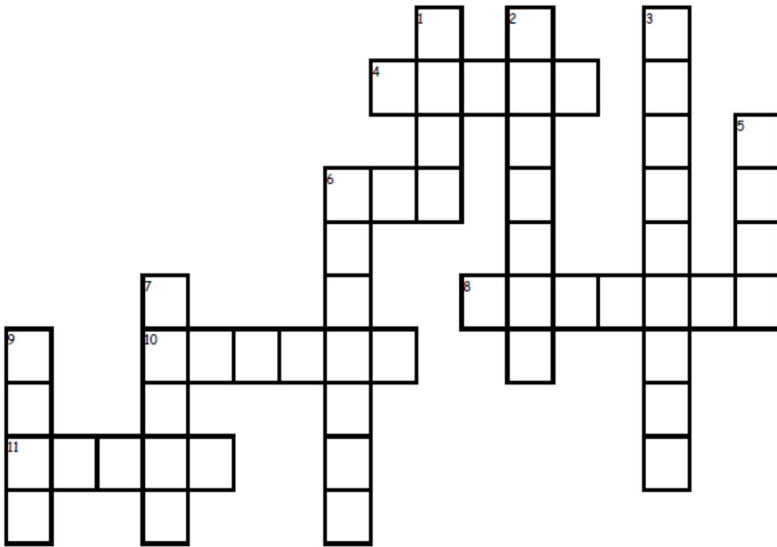
The Christian Formation Course (CFC) is a face-to-face learning experience that allows participants to explore their life’s journey and their faith within the Catholic Tradition. This one-year course introduces participants to scripture, theology, church history, sacramental life, and liturgy. The course runs across twelve months and comprises of eight units. Commencing on Tuesday, February 2, 2021, no prerequisite formation or qualification is required to enrol. All who complete the Course are awarded a diocesan Certificate in Christian Formation.

To enrol in the Christian Formation Course in 2021:
<https://www.mn.catholic.org.au/church-mission/catholic-life/adult-faith-formation/christian-formation-course/>

CROSSWORD

They believed God's message

Jon 3:1-5, 10
Ps 25:4-5abc, 6 & 7cd, 8-9, R, v.4a
Mk 1:14-20



Across

- 4: this man was asked to go and speak to the people of Nineveh
- 6: fishermen use one of these to catch fish
- 8: God decided not to _____ Nineveh
- 10: Simon Peter's brother
- 11: it took this many days to walk through the city of Nineveh

Down

- 1: this is used to travel across water
- 2: Jesus walked along the shore of this lake
- 3: men who catch fish
- 5: a very large town
- 6: the Lord asked Jonah to go this city
- 7: this man was John's brother
- 9: God took _____ on the people of Nineveh when they stopped doing evil things

SENIOR WORDSEARCH

They believed God's message

Jon 3:1-5, 10
Ps 25:4-5abc, 6 & 7cd, 8-9, R, v.4a
Mk 1:14-20

J C H N I F D X T U A B M Z I W Z
K O C H E S B W N C R A E S P J P
H P I T Y M C B Q Q V O Z A C L A
M G E W L P R L O O J W U M A H D
X Y P P Z O V E Q D J O R D F D U
J C L W Z C S L H N F V Z S Q V U
E X H A S Q W G S S G A D E D B G
A S A Z Q G D H J Z I B O A T Z Z
S I N W D E A S K A U F U A Q H N
D X O L S A B L H E V E N I N I W
Q H J T N I C I I Q Q D S E M A J
N M R O E E R H T L R O Z E P P K
W O O I M G T E C E E X V Y B A G
Y T Y C P T C B W R Y E T V D Q V
C G S A T E E G M Q H I T Q M Z D
L U D X X Y J M W F C U G X G G Y

Try to find these words:

- Andrew
- boat
- city
- destroy
- fishermen
- Galilee
- James
- Jonah
- net
- Nineveh
- pity
- three