



# Sacred Heart of Jesus Cathedral

DIOCESE OF MAITLAND-NEWCASTLE

**Inner Newcastle Parish:** Sacred Heart Cathedral, Newcastle West; St Joseph's Church, The Junction; St Mary, Star of the Sea Church, Newcastle; Immaculate Heart of Mary Church, Tighes Hill; St Laurence O'Toole Church, Broadmeadow. **Mayfield Parish:** Christ the King, Mayfield West. **Stockton Parish:** St Peter-in-Chains, Stockton.

## SUNDAY 23 JANUARY 2022

### THIRD SUNDAY IN ORDINARY TIME, YEAR C

#### Our Clergy

Fr Andrew Doohan  
Fr Peter Thoai  
Fr Matthew Muller  
Fr John Vo

#### Regional Office—St Benedict's Centre

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W: [www.sacredhearthatilton.org.au](http://www.sacredhearthatilton.org.au)

#### Our Staff

Margaret Cox (*Reception & Administration*)  
Maryanne Hewitt (*Reception & Administration*)  
Anne Warren (*Business Manager Finance*)  
Jade Simonsen (*Business Manager Property*)  
Dr Anne Millard (*Music, Liturgy, Sacraments, Bulletin*)

#### Other Contacts

**Lingard Hospital Team:** Contact the Parish Office

**Mercy Pastoral Team:** Sr Patricia Whitten rsm  
(02) 4979 1116

**St Joseph's Pastoral Team:** Contact the Parish Office

**Parish Bulletin:** Prayer requests and items for the Bulletin should be received at the Parish Office by 5pm on Wednesdays.



Sometimes when we read Scripture the words remain on the page distant from our lives, but when Jesus taught in the synagogue in Nazareth the words from Isaiah came alive in his person and in his actions. The Gospel passage describes his mission as the liberation of the poor, the oppressed and the broken.

*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.*

## THE PARISH DIARY...(for the week ahead)

Third Week in Ordinary Time, Year C

Monday—24th January

Memorial of St Francis de Sales

8:15am Mass @ The Cathedral

Tuesday—25th January

Feast of the Conversion of Saint Paul the Apostle

8:15am Mass @ The Cathedral

Wednesday—26th January

Australia Day

9:30am Mass @ The Cathedral

9:00am Mass @ Mayfield West

9:15am Mass @ Tighes Hill

Thursday—27th January

Memorial of Sts Timothy and Titus

8:15am Mass @ The Cathedral

8:30am Mass @ Stockton

Friday—28th January

Memorial of St Thomas Aquinas

10:15am Mass @ The Junction

11:00am Exposition, Adoration & Reconciliation @  
The Cathedral (until 12pm)

12:05pm Mass @ The Cathedral

Saturday—29th January

9:15am Mass @ The Cathedral, followed by the  
Novena to Our Lady of Perpetual Help  
(followed by Reconciliation)

5:30pm Mass @ The Cathedral

5:30pm Mass @ The Junction

6:00pm Mass @ Mayfield West

Sunday—30th January

4th Sunday in Ordinary Time, Year C

7.30am Mass @ St Mary's

8:00am Mass @ Tighes Hill

9:00am Mass @ The Junction

9:00am Mass @ Stockton

9:30am Mass @ The Cathedral \*

11:00am Mass @ The Junction (Italian)

11:30am Mass @ The Cathedral (Polish)

5:00pm Mass @ The Cathedral

6:00pm Mass @ Mayfield West (Vietnamese)

\* Livestreamed on the Cathedral's YouTube channel—  
[www.youtube.com/c/SacredHeartCathedralHamilton](http://www.youtube.com/c/SacredHeartCathedralHamilton)

### NEXT WEEK'S READINGS:

4th Sunday in Ordinary Time, Year C

Jer 1:4-5. 17-19

1 Cor 12:31 – 13:13

Lk 4:21-30

## BOOK CLUB

Sunday, 6th February @ 6pm to discuss  
*Wild Abandon* by Emily Bitto. If you would  
like to participate in book club meetings,  
please email  
[newcparish@mn.catholic.org.au](mailto:newcparish@mn.catholic.org.au)

I ❤️  
Book Club

## PASTORAL CARE TEAM

Meeting Thursday 27 Jan 2.30-5.00pm at CRCC office

## GRATEFUL THANKS

The Newcastle Conference of St Vincent  
de Paul Society sincerely thank  
parishioners for their generosity to the  
Christmas Appeal, which raised \$10,235



## ENROLMENTS FOR 2022 SACRAMENTAL PROGRAM

A child's catholic faith journey began with the  
Sacrament of Baptism and continues by the reception  
of the Sacraments of Initiation, Confirmation and First  
Eucharist.

The preparations for these sacraments in the Inner  
Newcastle Parish run between February and June of  
every year and is designed for children going into Year,  
4, 5 or 6 in 2022. Preparations are done as a family  
with online activities and volunteer work within the  
community.

Enrolments are now open for the 2022 program. If you  
are interested in being apart of the program this year  
please visit the parish website and complete the  
online enrolment form.

[https://www.newcastlecatholic.org.au/sacramental-  
enrolment-form/](https://www.newcastlecatholic.org.au/sacramental-enrolment-form/)

For more information please contact the office on  
49791101 or [newcparish@mn.catholic.org.au](mailto:newcparish@mn.catholic.org.au)

## PRAYER REQUESTS

**RECENTLY DECEASED:** Betty Stott, Michelle  
Callen, Elizabeth Furphy.

**ANNIVERSARIES:** Domenico Buresti, Irena Ivanovic, Wil  
O'Neill, John Joseph Anicich, Marie Gardiner

**SICK:** Maree Halbert, Carlo Rossi, Kath Murray,  
Veronica McCann, Wayne Bishop, Peter Skinner,  
Carmel Blair, Peter Keddie

Names may be placed here by contacting the Parish Office. Please  
refer to the Policy Document on the Parish website—visit  
[www.newcastlecatholic.org.au/downloads](http://www.newcastlecatholic.org.au/downloads).



## REFLECTION

by Michael Tate

### ***Relax, You are accepted***

I had the great good fortune to visit Jerusalem some years ago. In a special building constructed to display ancient texts, there is a special helium-filled display case. In it are pieces of a scroll of parchment with excerpts from the prophet Isaiah. Written in ancient Hebrew, it is thousands of years old.

It was a scroll like that which Jesus would have been handed in the middle of the synagogue. His teachers in the little village must have given him a great love and familiarity with this long, long scroll. He seems to have unhesitatingly found some of the short passages which would announce his mission.

The prophet Isaiah had drafted a manifesto for divine action in the world.

Jesus of Nazareth *is* divine action in the world, and He adopted the manifesto wholeheartedly.

‘The Spirit of the Lord has been given to me, for he has anointed me.

He has sent me to bring the good news to the poor,  
to proclaim liberty to captives  
and to the blind new sight,  
to set the downtrodden free ...’

So far, so good. Many of His fellow villagers in Nazara would have been thrilled that one of their own was anointed by God to ‘set the downtrodden free.’ After all, they were downtrodden by the Roman occupying army. To throw off that oppression would be freedom indeed.

But, the next part caused them unrest which, as we shall see next week, erupted into fury. It reads:

‘... to proclaim the Lord’s year of Acceptance.’

This is the key: acceptance, *acceptance*.

The religious revolution which Jesus inaugurated within Judaism was that God allows us to relax. Holiness is not a matter of our *striving*, but of *accepting* that we are *accepted* by the All Merciful God.

Good works should follow in response, but ‘good works’ don’t gain our acceptance by God.

The contemporaries of Jesus found that they could experience this acceptance, and then holiness, simply by brushing up against Jesus, simply by being touched by Jesus.

We have been touched by Jesus and have thereby been drawn into the sphere of God’s holiness. We have been ‘accepted’ at our baptisms, we enjoy God’s favour, without regard to who we were by reference to the usual separating categories: race, gender, ethnicity, class, caste, sinner.

How does one best show acceptance of someone, forgiveness of someone, friendship with someone? One shares a meal. This was the distinctive action of Jesus in inviting those on the outer to eat and drink with him.

Divine action in the world is characterised by the intimacy of sharing a meal.

Sunday by Sunday we are accepted in this way into the sphere of divine holiness. We commune with Divinity by sharing the bread of life and spiritual drink which is the Real Presence of our Risen Lord.

We call it Holy Communion. Both parts of the title are true. We have Communion with the life of the Holy God. Despite everything, we have found acceptance and favour.

We can relax in this saving fact. But when we become aware of this, we have to respond in many ways, and our response will count. One response is signified by our title: Catholic, which means universal.

We have to be at the forefront of overcoming all the phenomena which divide human beings in ways which violate their common humanity whether it be race, caste, class, gender and so on.

Only then can we mirror Jesus of Nazareth in proclaiming for our own time ‘the Lord’s year of Acceptance’.

© Fr Michael Tate

### **AUSTRALIA DAY**

The regional Mass on Wednesday, January 26th is in Sacred Heart Cathedral at 9.30am (the usual weekday Mass time of 8:15 is cancelled that day)  
The Parish office is closed.

### **FUNERAL OF BETTY STOTT**

Betty’s funeral is in Sacred Heart Cathedral at 10.30am on Tuesday January 25th. The Parish office will be closed that morning to allow the staff to attend her funeral.

### **THE CHUCKLE**

A man appeared before St. Peter at the pearly gates. “Have you ever done anything of particular merit?” St. Peter asked.

“Well,” the man said, “once I came upon a gang of bikers who were threatening a young woman. I approached the largest and most heavily tattooed biker and smacked him on the head, kicked over his bike, ripped out his nose ring, and threw it on the ground. ‘Now leave her alone!’ I yelled.”

St. Peter was impressed: “When did this happen?”  
“Just a couple of minutes ago.”

## SUNDAY OF THE WORD OF GOD

Pope Francis established the Third Sunday of Ordinary Time as the Sunday of the Word of God. In Australia, Sunday of the Word of God is moved to the first Sunday of February. Next week we will outline the parish plans for the Sunday of the Word of God.

In his Apostolic Letter "*Aperuit Illis*," Pope Francis wrote:

*The relationship between the Risen Lord, the community of believers and sacred Scripture is essential to our identity as Christians. Without the Lord who opens our minds to them, it is impossible to understand the Scriptures in depth. Yet the contrary is equally true: without the Scriptures, the events of the mission of Jesus and of his Church in this world would remain incomprehensible. Hence, Saint Jerome could rightly claim: "Ignorance of the Scriptures is ignorance of Christ" (Commentary on the Book of Isaiah, Prologue: PL 24,17B). ...*

*It is fitting, then that the life of our people be constantly marked by this decisive relationship with the living word that the Lord never tires of speaking to his Bride, that she may grow in love and faithful witness.*

**3. Consequently, I hereby declare that the Third Sunday in Ordinary Time is to be devoted to the celebration, study and dissemination of the word of God. This Sunday of the Word of God will thus be a fitting part of that time of the year when we are encouraged to strengthen our bonds with the Jewish people and to pray for Christian unity. This is more than a temporal coincidence: the celebration of the Sunday of the Word of God has ecumenical value, since the Scriptures point out, for those who listen, the path to authentic and firm unity.**

Let us pray so that more Catholics would get to read, know, listen, and live the Word of God, so indispensable in our relationship with our Lord, through the guidance of the Sacred Tradition and the Church Magisterium.

Read the full text of the letter here:

<https://catholicsstrivingforholiness.org/pope-francis-establishes-sunday-of-the-word-of-god-on-the-third-sunday-of-ordinary-time/>

## **Historical** **Context**

### **Theophilus**

The gospel of Luke and the Acts of the Apostles are written by the same person, or at least the same community. They are often regarded as a single work - Luke-Acts - as one flows directly into the other. Both books begin with an inscription to Theophilus. The Greek name, Theophilus, translates as 'lover of God'. Some scholars suggest that the name is a pseudonym for any lover of God or someone in particular whose identity must be shielded. Others argue that Theophilus was an influential Roman who had taken a great interest in the early Christian movement.



## **Have you thought?**

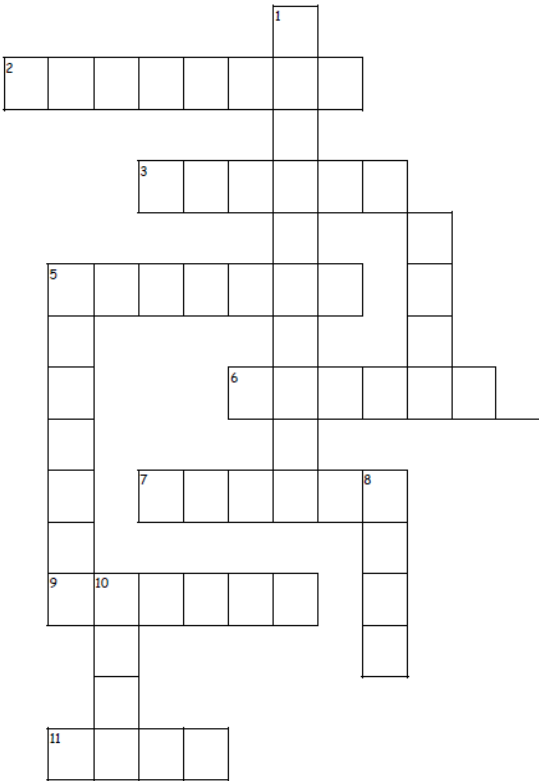
### **Different accounts**

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.

**CROSSWORD**

**The Lord has sent me to bring the good news**

Lk 4:14-21



**Across**

- 2: to make something known
- 3: to be released
- 5: holy day of rest
- 6: liberty
- 7: selected
- 9: news about Jesus \_\_\_\_\_ everywhere
- 11: opposite of false

**Down**

- 1: sacred texts
- 4: opposite of bad
- 5: experiences pain or distress
- 8: a report of a recent event
- 10: to have little or no money, food or possessions

**JUNIOR WORDSEARCH**

**The Lord will make you happy and strong**

Neh 8:1-4a, 5-6, 8-10  
 Ps 19:7, 8, 14 R.(see Jn6:63c)  
 1 Cor 12:12-14, 27  
 Lk 4:14-21

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

Try to find these words:

- body
- built
- chosen
- free
- Gentiles
- Isaiah
- Law
- Moses
- poor
- Sabbath
- suffers
- true

**PRAY FOR TONGA**

Tonga is reeling after a violent underwater volcano eruption triggered tsunamis, destroyed telecommunications and blanketed the country in ash and rock.

Roads, bridges and homes are damaged. Water supplies have been contaminated by volcanic ash and saltwater.

Tonga needs your support urgently. Give now to help with emergency response.

Visit [www.caritas.org.au/donate/emergency-appeals/pacific](http://www.caritas.org.au/donate/emergency-appeals/pacific) or call 1800 024413 toll free to donate.

**PRAYER FOR TONGA AND THE PACIFIC**

Loving God,  
We hold before you in our hearts  
The people of Tonga in this time of need.  
We know that the communities of the Pacific often  
experience fragility.  
Now, with a volcanic explosion leading to both a  
Tsunami  
And degradation of land and water through ash,  
We ask that your people find strength and feel closer  
to you than ever.  
They are communities of great faith.  
May they turn to you for peace and reassurance.  
May they turn to each other for comfort and  
community.  
And may they turn to us for support and solidarity.  
We all share this mysterious world  
Which you have entrusted to our care, as one family.  
May your Holy Spirit give us wisdom and courage  
And fill us with the gift of Hope.



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Nine-year-old Joey was asked by his mother what he had learned in his religion class at school. 'Well, Mum, our teacher told us how God sent Moses behind enemy lines on a rescue mission to lead the Israelites out of Egypt. When he got to the Red Sea, he had his engineers build a pontoon bridge and all the people walked across safely. Then he used his walkie-talkie to radio headquarters for reinforcements. They sent bombers to blow up the bridge and all the Israelites were saved.' 'Now, Joey, is that really what your teacher taught you?' his mother asked. 'Well, no, Mum. But if I told it the way the teacher did, you'd never believe it!'

Given the ways the Scriptures have divided Christians over the centuries and because previous generations wanted to protect the truth of the Bible, we were often taught that the Holy Spirit dictated the text. In this schema, the real skill of Matthew, Mark, Luke and John seems to have been their shorthand!

Today we begin reading through Luke's Gospel. And in the opening verses of this extraordinary document, Luke puts paid to the idea that he is simply listening to the whisperings of the Holy Spirit in his ear. What we now call the Gospel of Luke was the first instalment of a two-part letter written to his friend and disciple, Theophilus. Epic letters like this one and the Acts of the Apostles, which is its sequel, where the writer praises the deeds of a great man and lists his achievements, were very common in the Hellenised world of Ancient Rome. Luke knew how to write it and, more importantly, Theophilus knew how to read it.

It is not a documentary on the life of Jesus, recording a series of facts. If it were, then it cannot be reconciled with the other Gospels for they disagree with each other about many important details. As Catholics we believe the Holy Spirit guided the writing and selection of the scriptural record so that it contains no errors regarding our salvation. Our life lived in harmony with the scriptures is its own testament to our belief that the Bible is not a book of facts: it is a book of truth.

Luke knows that Theophilus has already been instructed in the way of salvation in Christ, and he makes it clear that the truth of this way is what he is attending to. In this Gospel he paints a vivid and intimate portrait of who Jesus is and why he has the message of salvation for all people everywhere.

These days we often hear people asking others to be 'up front' and to 'lay your cards on the table'. Long

before it was trendy, Luke does precisely this in the second part of today's Gospel. At the very beginning of Jesus' public ministry, Luke summarises the story he is about to tell Theophilus and his community in what is called 'the programme'.

In the tradition of the greatest of the prophets, we are told Jesus has come for those of us who are poor, captive, blind and oppressed. But, unlike the former prophets, Jesus is not only a companion in our distress or an advocate on our behalf, he has also come to turn the world upside down and establish the definitive reign of God in our lives. In Jesus, all that Israel longed to see is fulfilled.

And so to us. As the spiritual children of Jesus, Luke, Theophilus and his community, we are inheritors of a tradition that is upfront in what we are called to do. Our programme is explicit. We are called to be companions to the poor, to set prisoners free, to fight oppression, to enable others to confront what they would prefer to ignore and to boldly proclaim that there is no one beyond God's favour.

As tough as these demands are, they are not optional extras. They define who we are as Christians and how we are sent to change the world.

May this Eucharist give us courage for the task at hand.

© Richard Leonard SJ

**Richard Leonard SJ** is the Director of the Australian Catholic Office for Film and Broadcasting, is a member of the Australian Catholic Media Council and a film critic for all the major Australian Catholic newspapers. He completed a PhD in cinema studies at the University of Melbourne. He lectures in cinema and theology at the Jesuit College of Spirituality and has been a visiting lecturer in Australian cinema at the University of Melbourne, a visiting scholar within the School of Theatre, Film and Television at UCLA and is visiting professor at the Pontifical Gregorian University in Rome. He is an Honorary Fellow of the Australian Catholic University, has lectured widely and is the author of numerous books.



# 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.*

## "AMORIS LAETITIA FAMILY YEAR" 19 MARCH 2021- 26 JUNE 2022

The "Amoris Laetitia (The Joy of Love) Family Year" is an initiative of Pope Francis, which aims to reach every family around the world through several spiritual, pastoral and cultural proposals that can be implemented within parishes, dioceses, universities, ecclesial movements and family associations.

Over the course of ten monthly episodes, hear the Holy Father talk about each of the chapters of the Apostolic Exhortation Amoris Laetitia, along with the testimonies of different families who will share some aspects of their daily lives.

This initiative is a joint collaboration between the Dicastery for the Laity, Family and Life and Vatican News, and aims to facilitate the reading of the Apostolic Exhortation, with the aid of downloadable material prepared for personal and community reflection.

To access this resource: <http://www.laityfamilylife.va/content/laityfamilylife/en/amoris-laetitia/iniziativa-e-risorse/10-video-amoris-laetitia.html>

## TODAY'S LITURGY

Entrance Antiphon Cf. Ps 95:1,6

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.

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

*They read from the book of Law and they understood what was read.*

### Responsorial Psalm

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

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

1. 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.)
2. 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.)
3. The fear of the Lord is holy,  
abiding for ever.  
The decrees of the Lord are truth  
and all of them just. (R.)
4. May the spoken words of my mouth,  
the thoughts of my heart,  
win favour in your sight, O Lord,  
my rescuer, my rock! (R.)

Second Reading 1 Cor 12:12-30

*Together you are Christ's body; but each of you is a different part of it.*

### Gospel Acclamation

Alleluia, alleluia!

The Lord sent me to bring Good News to the poor  
and freedom to prisoners.

Alleluia!

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

*The scriptures were fulfilled on this day.*

Communion Antiphon Cf. Ps 33:6

Look toward the Lord and be radiant;  
let your faces not be abashed.

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### PASTORAL LETTER FROM FR ANDREW

Fr Andrew's letter concerning the future of our Parishes has been available on the website for a few weeks:

<https://www.newcastlecatholic.org.au/2021/12/09/pastoral-letter-future-challenges-and-directions/>  
You are encouraged (implored) to please send feedback, which you can do in any one of three ways.

1. Via a dedicated email address for any feedback from the Pastoral Letter [CityRegionFeedback@outlook.com](mailto:CityRegionFeedback@outlook.com)
2. Via a form on the Cathedral website, which will automatically send to the above email address.
3. Communicate with members of the Pastoral Council directly, either before or after Mass, or via their contact information provided here:

Gail Lovell: Email: [thelovells@bigpond.com](mailto:thelovells@bigpond.com)  
Mobile 0417210171

Janet Tully: Mobile 0435518671

Maureen Frize: Home 40237011 Mobile 0466681773  
Email [maureenfrize96@gmail.com](mailto:maureenfrize96@gmail.com)

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Amanda Mohr: [amanda.mohr@mn.catholic.edu.au](mailto:amanda.mohr@mn.catholic.edu.au)

Mark De Souza: use the parish feedback email

### THE FULL BULLETIN

The entire 8-page bulletin is available on the Parish website (use this QR code). If you would like a paper copy of the full bulletin, please contact the Parish Office.

