

SUNDAY OF THE WORD OF GOD.

The Sunday of the Word of God, instituted by Pope Francis and to be held every year, reminds us, pastors and faithful alike of the importance and value of Sacred scripture for the Christian life, as well as the relationship between the word of God and the liturgy: "As Christians, we are one people, making our pilgrim way through history, sustained by the Lord, present in our midst, who speaks to us and nourishes us. A day devoted to the Bible should not be seen as a yearly event but rather a year-long event, for we urgently need to grow in our knowledge and love of the Scriptures and of the Risen Lord, who continues to speak his word and to break bread in the community of believers. For this reason, we need to develop and to break bread in the community of believers. For this reason, we need to develop a closer relationship with sacred Scripture; otherwise, our hearts will remain cold and our eyes shut, inflicted as we are by so many forms of blindness.

Through the proclaimed biblical readings in the liturgy, God speaks to his people and Christ himself proclaims his Gospel; Christ is the center and fullness of all Scripture, both the Old and New Testaments. Listening to the Gospel, the high point of the Liturgy of the Word, is characterized by a special veneration, expressed not only by gestures and acclamations, but by the Book of the Gospels itself.

In the homily, beginning with the biblical readings, the mysteries of faith and the norms of the Christian life are explained throughout the liturgical year. "Pastors are primarily responsible for explaining sacred Scripture and helping everyone to understand it. Since it is the people's book, those called to be ministers of the word must feel an urgent need to make it accessible to their community". Bishops, priests and deacons must develop a commitment to carry out this ministry with special dedication, making use of the means proposed by the Church. "God's word, listened to and celebrated, above all in the Eucharist, nourishes and inwardly strengthens Christians, enabling them to offer an authentic witness to the Gospel in daily life".

THE SACRAMENT OF THE WORD can be understood by analogy with the real presence of Christ under the appearances of the consecrated bread and wine. By approaching the altar and partaking in the Eucharistic banquet we truly share in the body and blood of Christ. The proclamation of God's word at the celebration entails an acknowledgment that Christ himself is present, that he speaks to us, and that he wishes to be heard. Saint Jerome speaks of the way we ought to approach both the Eucharist and the word of God: 'We are reading the sacred Scriptures. For me, the Gospel is the Body of Christ; for me, the holy Scriptures are his teaching. And when he says: whoever does not eat my flesh and drink my blood (Jn 6:53), even though these words can also be understood of the Eucharist, Christ's body and blood are really the word of Scripture, God's teaching. When we approach the Eucharist, if a crumb falls to the ground we are troubled. Yet when we are listening to the word of God, and God's Word and Christ's flesh and blood are being poured into our ears we pay no heed, what great peril should we not feel?' Christ, truly present under the species of bread and wine, is analogously present in the word proclaimed in the liturgy. *Verbum Domini* (2010)56

2021 WORLD DAY OF THE SICK 11th February. Online panel discussion—ACU.

"VACCINES, VIRUSES AND VULNERABILITIES: CATHOLIC HEALTH AND CARE OF THE HUMAN PERSON." On this year's World Day of the Sick, we are bringing together international experts and thought leaders to discuss mental health, public health and the question of solidarity in the face of this global pandemic. Speakers include: Sr Carol Keehan, Co-ord, The Vatican Commission for COVID-19; Dr. Brian M Kane—Sen. Dir. Of Ethics, Catholic Health Association of the United States (CHA); & Dr David Kirchhoffer (moderator) Director, Queensland Bioethics Centre, ACU. **Date:** Thurs. 11th Feb., 12pm (AEDT), **Free** online participation. **Register** by 8th Feb. Information and registration: acu.edu.au/WDOS2021.

LENTEN PREPARATION GROUP—Expression of Interest. If you would like to attend a Lenten Preparation Group please indicate on the form provided in the foyer of the Church. Possible day Tuesdays after 5.30pm Mass. To commence the week of Ash Wednesday 17th February. Dates to be decided and published. Numbers are needed to purchase workbooks.

LENTEN LIVE STREAM - CANBERRA-GOULBURN ARCHDIOCESE. 'Walk in the Spirit'

Walk in the Spirit will be live-streamed for six consecutive Thursdays during Lent from 7.30pm—9.00pm, 18th of February to 25th March 2021. Each session will include talks, sharing, prayer, and discussion opportunities. The sessions will be available for viewing via the Catholic Voice YouTube site and loaded up on the Walk in the Spirit website. The sessions can be viewed live or after the event has been recorded. Participants will also be provided with a series of formation materials to support them on their Lenten journey. The sessions' recording will enable parishes with established Lenten groups to view at their convenience. For more details and to register go to <https://cgcatholic.org.au/walk-in-the-spirit>.

THANK YOU TO VOLUNTEERS : For those continuing on in their ministry and for those who have offered their help. A special 'thank you' to those who for various reasons are unable to continue.

READERS OF THE WORD please meet with Fr George in front of the lectern/pulpit after each Mass this weekend for 15 minutes. Thank you.

SYRO MALABAR RITE MASS (in Malayalam Language) at 5.30pm on Monday 1st February. Those interested persons are welcome to attend. (Duration 1hr 15 min.).

BODALLA MASS SUNDAY 31st JANUARY 3.00pm

SACRED HEART PARISH MORUYA



36 Queen Street (PO BOX 23) Moruya NSW 2537

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Web: <http://cg.org.au/Moruya>

Priest: Fr George Azhakath msfs

Secretary: Mrs Pat Anderson

Parish Office hours: Wed. and Fri. 10am—3pm

Mass Times:

Moruya: Sat: Vigil 6.00 pm Sun: 10.00 am

Tue: 5.30 pm. Wed, Thu & Fri: 9.15 am

Sat: Reconciliation: 10—10.30 am

Turooss Mass: Sun. 8am Bodalla: Mass: 2nd Thursday of the month 9.15am. Fifth Sunday of the month 3 pm .

Schools: St Mary's Moruya: 4474 2817

Carroll College Broulee 4471 5600

Caring Group: Turooss Head: 0497 315 534 Moruya: 0431 354 993

Devotions: Daily Rosary before Mass. Every Friday Adoration & Benediction. 9.45—10.45 am (Incl. 1st Friday)

4th SUNDAY IN ORDINARY TIME

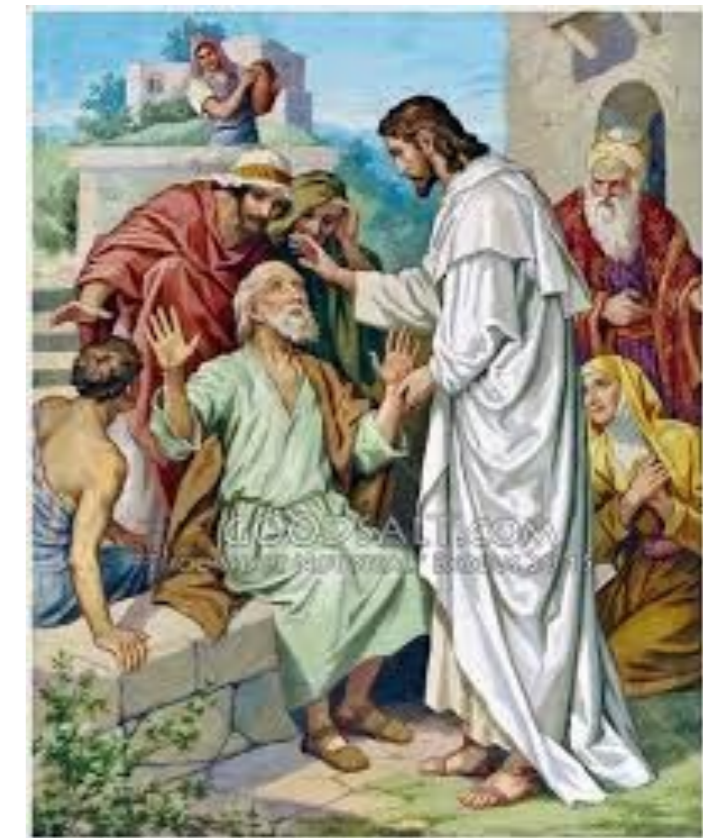
-YEAR B-

JANUARY 30 & 31 2021

Jesus Casts Out an Unclean Spirit

"This is a New Kind of Teaching That Speaks With Authority"

The common theme of today's readings is divine authority—reflected by the prophets of the Old Testament in their messages; by the Apostles, including St. Paul, in the New Testament in their writings and teachings and by Jesus in his teaching and healing ministry. Today's first reading tells us that a true prophet speaks with authority because it is God who speaks through him. After the Babylonian exile, the Jewish priests began to interpret the words of Moses given in the first reading, namely, "a prophet like me" as referring to one individual, the expected Messiah. According to Acts 3:22; 7:37, this is fulfilled in Jesus Christ. This passage is chosen for today's first reading because it refers to Jesus the "preacher with authority," mentioned in today's gospel. In the second reading, St. Paul exercises his God-given authority as the Apostle to the Gentiles to teach people that marriage is a holy state ordained by God and that it is a life-long partnership according to the teaching of the Lord. In today's gospel, Mark describes one sample Sabbath day of Jesus' public life. He joined in public worship in the synagogue as a practicing Jew, he healed the sick, he drove out evil spirits—and he prayed privately. People noticed that Jesus spoke with authority and healed with divine power. Jesus used his real, or authentic, authority to teach, empower, liberate, and heal others. *Fr George Azhakath msfs*



Entrance Antiphon: Save us, Lord our God, and gather us together from the nations, that we may proclaim your holy name and glory in your praise.

Communion Antiphon: Let your face shine on your servant, and save me by your love, Lord, keep me from shame, for I have called to you.

Prayer for Australia: Lord you place deep in our hearts the love of Mary Help of Christians. Through her prayers grant wisdom to our leaders and integrity to our citizens. Under her protection may Australia be granted harmony, justice and peace. We ask this through our Lord Jesus Christ your Son who lives and reigns with you and the Holy Spirit, one God for ever and ever. Amen.

Prayer after Communion: Lord, we thank you for coming into our hearts in Communion. We believe you are truly present in the Blessed Sacrament. You are our life and our hope. Draw us more deeply to yourself and transform our hearts through your abiding love. May we come to know Sunday as a special day of faith, the day of our Risen Lord. May our celebration of the Eucharist on Sunday consecrate this day to you.

O Sacrament Most Holy, O Sacrament Divine, All Praise and All Thanksgiving be every moment thine.

LITURGY OF THE WORD

First Reading: Dt 18:15-20

A reading from the book of Deuteronomy

Moses said to the people: 'Your God will raise up for you a prophet like myself, from among yourselves, from your own brothers; to him you must listen. This is what you yourselves asked of the Lord your God at Horeb on the day of the Assembly. "Do not let me hear again" you said "the voice of the Lord my God, nor look any longer on this great fire, or I shall die"; and the Lord said to me, "All they have spoken is well said. I will raise up a prophet like yourself for them from their own brothers; I will put my words into his mouth and he shall tell them all I command him. The man who does not listen to my words that he speaks in my name, shall be held answerable to me for it. But the prophet who presumes to say in my name a thing I have not commanded him to say, or who speaks in the name of other gods, that prophet shall die."'

This is the Word of the Lord.

ALL: Thanks be to God.

Responsorial Psalm: Ps 94:1-2, 6-9. R. v.9

*(R.) If today, you hear his voice,
harden not your hearts.*

1. Come, ring out our joy to the Lord;
hail the rock who saves us.
Let us come before him, giving thanks,
with songs let us hail the Lord. **(R.)**
2. Come in, let us kneel and bend low;
let us kneel before the God who made us
for he is our God and we
the people who belong to his pasture,
the flock that is led by his hand. **(R.)**
3. O that today you would listen to his voice!
'Harden not your hearts as at Meribah,
as on that day at Massah in the desert
when your fathers put me to the test;
when they tried me,
though they saw my work.' **(R.)**

Second Reading: 1 Cor 7:32-35

*A reading from the first letter of St Paul
to the Corinthians*

I would like to see you free from all worry. An unmarried man can devote himself to the Lord's affairs,

all he need worry about is pleasing the Lord; but a married man has to bother about the world's affairs and devote himself to pleasing his wife: he is torn two ways. In the same way an unmarried woman, like a young girl, can devote herself to the Lord's affairs; all she need worry about is being holy in body and spirit. The married woman, on the other hand, has to worry about the world's affairs and devote herself to pleasing her husband. I say this only to help you, not to put a halter round your necks, but simply to make sure that everything is as it should be, and that you give your undivided attention to the Lord.

This is the Word of the Lord.

ALL: Thanks be to God.

Gospel Acclamation: Mt 4:16

Alleluia, alleluia!

A people in darkness have seen a great light:
a radiant dawn shines on those lost in death.
Alleluia!

Gospel: Mk 1:21-28

*A reading from the holy Gospel according to
Mark*

Jesus and his followers went as far as Capernaum, and as soon as the Sabbath came Jesus went to the synagogue and began to teach. And his teaching made a deep impression on them because, unlike the scribes, he taught them with authority.

In their synagogue just then there was a man possessed by an unclean spirit, and it shouted, 'What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God.' But Jesus said sharply, 'Be quiet! Come out of him!' And the unclean spirit threw the man into convulsions and with a loud cry went out of him. The people were so astonished that they started asking each other what it all meant. 'Here is a teaching that is new' they said 'and with authority behind it: he gives orders even to unclean spirits and they obey him.' And his reputation rapidly spread everywhere, through all the surrounding Galilean countryside.

This is the Gospel of the Lord.

ALL: Praise to you Lord Jesus Christ.

WORD AND LIFE this week....

1. **Let us approach Jesus for liberation:** Jesus did not use his authority and divine power to rule and control people. He came to set people free. Hence, let us approach Jesus with trusting faith so that he may free us from the evil spirits that keep us from praying and prevent us from loving and sharing our blessings with others. He also frees us from all the 'evil spirits' of fear, compulsions, selfishness, anger, resentment and hostility. "I have come that they may have life, life in abundance." So Jesus should be a source of liberation for us. May he free us from all those spirits which make us deaf, dumb, blind, lame and paralysed, physically and spiritually. Through Word and Sacrament, he brings that power to us and says to the demons in our life, "Be gone!" He says it as often as we need to hear it, over and over again, until by his power we are free from them all. Christ has power over any demon. Whether that demon be an addiction, a heartache, a secret sin—whatever our need may be—Christ can set us free.

2. **We need to use our God-given authority to build up lives:** No doubt we can think back to people who have made lasting impressions on our lives—either for good or bad. Perhaps it was a grandparent, an uncle, or a parent, who loved us and cared for us. Perhaps it was a Sunday school teacher who encouraged us in our faith and exerted a positive impact on our lives. Perhaps we remember the kindness as well as the firm discipline that a schoolteacher gave us. On the other hand, there may be people in our past whom we remember with pain and discomfort. Are children learning something from us as parents that will stand them in good stead for the future? We want our children to grow into strong wise, confident, capable, mature adults. But we want more than that. We want them to grow in their faith, to accept Jesus as their Lord and personal saviour. We want children to see in us the love of Jesus and how our Christian faith affects our lives. A good question for parents, teachers and all of us is: "In what way am I helping the children I know grow in amazement at Jesus and his love for them? When God's Word and God's ways are taught and spoken about with authority—with conviction—our children (and others) will see with amazement God's love for them in his Son Jesus.

3. **We need teachers who know how to use their authority properly:** Teachers are powerful because they change lives. They have, within their hands, power terribly to hurt or wonderfully to heal young lives. Most of us are deeply, forever indebted to some caring teachers in our past. Some people never get over the damage done to them by some cruel or uncaring teacher. So today, when we hear that Jesus entered the synagogue at Capernaum and began to teach, we need to take note. Jesus was a teacher. They called him "Rabbi", which means "teacher". Let us all become good teachers and use our authority to mould young lives in the right way.

Gestures and Bodily Posture at Sacred Liturgy (from the General Instruction of the Roman Missal)

The gestures and bodily posture of both the Priest, the Deacon, and the ministers, and also of the people, must be conducive to making the entire celebration resplendent with beauty and noble simplicity, to making clear the true and full meaning of its different parts, and to fostering the participation of all. Attention must therefore be paid to what is determined by this General Instruction and by the traditional practice of the Roman Rite and **to what serves the common spiritual good of the people of God**, rather than private inclination or arbitrary choice.

A common bodily posture, to be observed by all those taking part, is a sign of the unity of the members of the Christian community gathered together for the Sacred Liturgy, **for it expresses the intentions and spiritual attitude of the participants and also fosters them.**

The Faithful should stand from the beginning of the Entrance Chant, or while the Priest approaches the altar until the end of the Collect for the Alleluia Chant before the Gospel; while the Gospel itself is proclaimed; during the Profession of Faith and the Universal Prayer; and from the invitation, Orate, Fratres (Pray, brethren), before the Prayer of the Offerings until the end of the mass, except at the places indicated here below. The Faithful should sit, on the other hand, during the readings before the Gospel and the Responsorial Psalm and the Homily and during the Preparation of the Gifts at the Offertory; and, if appropriate during the period of sacred silence after Communion.

They should kneel, on the other hand, at the Consecration, except when prevented on occasion by ill health, or for reasons of lack of space, or of the large number of people present, or for another reasonable cause. However, those who do not kneel ought to make a profound bow when the Priest genuflects after the Consecration. Among gestures are included also actions and processions, by which the Priest with the Deacon and ministers, goes to the altar; the Deacon carries the Evangeliary or Book of the Gospels to the ambo before the proclamation of the Gospel; the faithful bring up the gifts and come forward to receive Communion. It is appropriate that actions and processions of this sort be carried out with decorum while the chants proper to them are sung in accordance with the norms laid down for each.

PRAYERS FOR THE SICK AND HOUSE BOUND: We continue to pray and extend our support to

those who are in near lock down at Banksia Village, IRT Moruya; and the sick members of our Parish: Gail Fenton, John Gerber, Ben Pollock, Catherine Hulse, Kathleen Ebbelaar, Carmel Trenholme, Dale Moore, Gerry Ebbelaar, Kylie Leplaw, Jean Marrion, Monique Driver, Ester and Peter Morgan, Andy McCosker, Paul Croese, Pauline & Peter Morgan, Trish Tarlington, Patricia Behringer and Elizabeth Martin-Yates. Love and prayers to all of them for a speedy recovery. Please advise the Office if you would like to be added to or taken off the list for prayers.

CASSEROLE BANK: If you know of anyone who would feel uplifted by the gift of food please advise either the Caring Group, a member of the PPC or the Office. Donations of meals, soups or slices of cake appreciated. Containers are available from the presbytery verandah if required.

