



*Please pray for:* Frank & Alice May Purcell (deceased)

### *Mass Times in St Benedict's Church:*

#### **Sunday 31st January 2021 – Fourth Sunday Ordinary Time (B)**

Sunday, 31 Jan	<b>10.30 am</b>	Solemn Mass
Sunday, 31 Jan	<b>6.00 pm</b>	Young Adults Mass
Monday, 01 Feb	<b>12.35 pm</b>	Weekday – Ordinary Time
Tuesday, 02 Feb	<b>12.35 pm</b>	Presentation of the Lord (Feast)
Wednesday, 03 Feb	<b>12.35 pm</b>	Sts Blaise & Ansgar (Optional)
Thursday, 04 Feb	<b>12.35 pm</b>	Weekday – Ordinary Time
Friday, 05 Feb	<b>12.35 pm</b>	St Agatha, virgin, martyr (Mem)
Saturday, 06 Feb	<b>No Mass</b>	St Paul Miki & Comp (Mem)

### *Regular Confession Times in St Benedict's Church:*

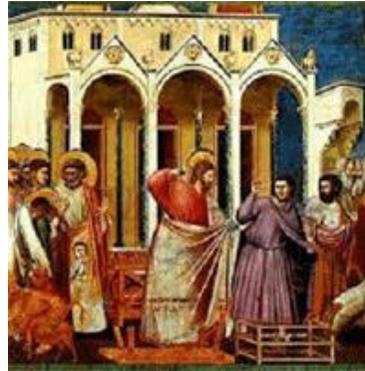
Monday to Friday: 11.45 am – 12.30 pm (before 12.35 pm Mass)  
Sunday: 5.30 pm (before 6.00 pm Mass)

### *Mass at St James' Church, Forest Lodge:*

Saturday Vigil: 5.00 pm  
Sunday: 8 am, 9.30 am & 11 am  
Wednesday & Friday: 9.00am  
Saturday (morning): 8.30am

### *Confession at St James' Church*

Saturday: 4.15pm - 4.50pm,  
ahead of Vigil Mass  
(No Confession on Sundays)



### **Entrance Antiphon:**

Save us O Lord, our God! And gather us from the nations, to give thanks to your holy name, and make it our glory to praise you.

### **Communion Antiphon:**

Let your face shine on your servant. Save me in your merciful love. O Lord, let me never be put to shame, for I call on you.

**The Presentation of the Lord** – this feast originated in Jerusalem before the fifth century and was adopted in Rome in the seventh century. Celebrated forty days after Christmas, commemorating the prescribed mosaic ritual following the birth of a child, and recalling the encounter of Jesus with Simeon and Anna in the temple. Christ is 'the light to enlighten all nations' and so candles are blessed during the introductory rites and carried in the entrance procession.

**Saint Blaise** – was bishop of Sebaste in Armenia (Turkey today). Although we know little about him, it is thought he was martyred during the persecution of the emperor, Licinius. Among the stories about Saint Blaise is that he cured a young boy choking on a fish bone. This is the origin of the custom of blessing throats on his feast day. Saint Blaise died around 316.

**Saint Ansgar** – was born in 801. During the Protestant Reformation, the Scandinavian countries, as a unit, went over to Lutheranism. Today, Catholics in Norway, Sweden, Denmark and Finland, are a scattered, struggling minority – but we should not forget the long Catholic history of these nations, or Saint Ansgar, their evangeliser. He was a monk of a French abbey. Named bishop and papal legate to all Scandinavian lands, Ansgar worked courageously in the face of discouraging results. He died in 865.

**Saint Agatha** – has been venerated in Rome on this day (5th February) since the sixth century and is included by name in Eucharistic Prayer I (The Roman Canon). Saint Agatha died in Sicily, perhaps during the persecutions of the third century. She is remembered in legend for her faith and for remaining resolute under torture. *From the Common of Martyrs: For a virgin martyr, page 121*

**Saint Paul Miki and Companions** – were a group of 26 martyrs crucified at Nagasaki (Japan) on 5th February, 1597. Most were Japanese and most were lay people, some still youths and the first of many martyrs in a young Church. Paul Miki, aged 35 at his death, was a Jesuit scholastic from an aristocratic Japanese family. He is remembered as a notable preacher who inspired the local Church in his own time and in the centuries that followed to be strong in faith during persecution and isolation. *From the Common of Martyrs*

### **A message from the Catholic Archdiocese of Sydney**

Child sexual abuse is a crime. The appropriate people to deal with crimes are the police. If you or anyone you know has been abused, please contact the police. Alternatively, you can contact the Safeguarding and Ministerial Integrity Office on (02) 9390 5810 or [safeguardingenquiries@sydneycatholic.org](mailto:safeguardingenquiries@sydneycatholic.org) You may also want to speak with your Parish Priest who will also be able to provide support and guidance. The Archdiocese has a legal obligation to report crimes to the police.

### **Catholic Archdiocese of Sydney Parish Safeguarding Volunteer Online Induction Training, Working With Children Check & Code of Conduct**

St Benedict's Parish, Chippendale (Broadway) requires all of our volunteers to complete the Parish Safeguarding Volunteer online training, obtain a Working With Children Check and sign a Code of Conduct. It is MANDATORY that volunteers in all parishes comply with the Safeguarding and Ministerial Integrity Office training. Please contact Julie in the parish office on 8204 4378 or email – [enquiries@stbenedicts.org.au](mailto:enquiries@stbenedicts.org.au) to obtain the link to the online training and required forms which will be sent to you via email. Thank you.

### **The Catholic Archdiocese of Sydney Safeguarding Office**



If you or a person close to you has been abused by someone working or ministering within the Archdiocese of Sydney we invite you to contact us. We will listen to you respectfully, offer support and discuss the options you have available to you. *Please contact the Safeguarding and Ministerial Integrity Office on ph 02 9390 5812.*



A VOCATION VIEW: 'I have never let my schooling interfere with my education!'

*Mark Twain – nineteenth century American writer, humourist, entrepreneur, publisher and lecturer*

### **News of Father John Neill, OP**

Hi everyone, we have a special message from Father John for all in the Parish. Father John sends a heartfelt thanks to everyone for your good wishes, messages, cards, blessings and prayers for him, on the occasion of his 60th anniversary of ordination (in October 2020) but also in the time since when he had a few trips to hospital. Father John has recovered well and is now in residential care. He has settled in very well to his new home and appreciates the care he is receiving. True to his character and resilience, he is in great spirits, still loving life and finding new joys. The Parish and UNDA are never far from Father John's thoughts and he is definitely with us in spirit. In a little while (perhaps when we are functioning under the 2 square metre rule, rather than the current 4 square metres) we will have the long awaited Parish screening of Father John's documentary, *The Quiet Man*. Father John will possibly be taking it easy at home on this day (whenever it will be) but he'll be so happy to know of it. *WJ*

**Streaming of Sunday Mass – from St Benedict's Church – 6pm** – here's this Sunday's Mass link for – Fourth Sunday in Ordinary Time (31st January 2021) – <https://youtu.be/6FMME2Pjewc>

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

*This is a new kind of teaching that speaks with authority.*

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.

■ **The Gospel of the Lord.**

**A SERVICE OF THE SOCIETY OF ST PAUL**



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# Breaking Open the Word



# THE SAVING WORD

FOURTH SUNDAY IN ORDINARY TIME / B

31 JANUARY 2021

## WHAT COMES FROM WITHIN

At his death, Moses was praised because 'never since has there arisen a prophet in Israel like Moses, whom the LORD knew face to face' (Deuteronomy 34:10). He was the mediator between the people of Israel and the living God. They could not bear to be in God's presence for long at Horeb and so they had begged him to be the one to represent them and bring God's message back to them in ways they could understand. Today's first reading reminds the reader that Moses' mission was only the beginning of a larger mission that would be completed in the future. In the meantime, the people would have to wait for the promised prophet.

When Jesus began his ministry, his exorcisms, healing and teaching led his contemporaries to recognise his authority. The word for authority is ἐξουσία and it is a beautiful way of describing what others could see coming out of his very being. While Moses knew God face to face, it is clear that Jesus has something more because it comes from within. The demons have insight that we need to make our own – this is more than a prophet, this is the Holy One of God.

Paul continues his advice to the Corinthians reminding them we need to do more than simply proclaim that Jesus is the Holy One of God. Our proclamation is a great start, but it must be lived out in our daily lives. We are called to find the right balance between the attention we give to the Lord and our family commitments.

**Christopher Monaghan CP**

## FIRST READING

Deut 18: 15-20

A reading from the book of Deuteronomy

*I will put my words into the prophet's mouth, and he will tell them all I command.*

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." '

■ **The word of the Lord.**

## RESPONSORIAL PSALM

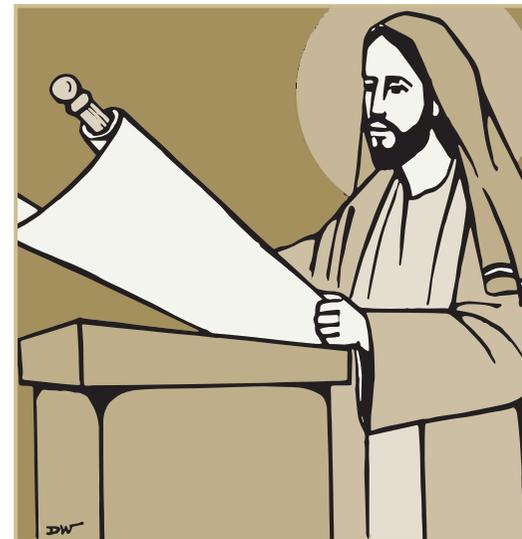
Ps 94: 1-2, 6-9. R. v. 9

**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

*The unmarried woman dedicates herself to the things of the Lord, that she might be holy.*

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.

■ **The word of the Lord.**