



Parish of the Good Shepherd, Hurunui

PARISH NEWSLETTER

Amberley | Cheviot | Hawarden | Culverden | Waiau | Hanmer Springs
Parish Office: 138a Carters Road, Amberley | PO Box 143, Amberley 7441
www.catholichurunui.nz

2nd Sunday in Ordinary Time

Year B

17th January 2021

Weekend Masses

Saturday Vigil

5pm Hanmer Springs
(Every Saturday)

6:30pm Culverden
(1st Sunday 2nd & 3rd
Saturdays)

Sunday Mass

9am Amberley
(Every Sunday)

11am Cheviot
(1st, 2nd, 3rd Sundays Only)

10.30am Hawarden
(4th Sunday Only)

11.30am Waiau
(5th Sunday Only)

12pm Sanctuary of
Fourvière, Leithfield

(Please Check with the community in
the Month of January)

Weekday Masses

Monday - Saturday
7am Amberley
(see next page also)

Tuesday - Saturday
12pm Fourvière House of
Prayer and Retreat

(Please Check with the community in
the Month of January)

Reconciliation

By Appointment
or before Mass
(but not the last 5 Minutes!)

Rosary

Wednesday
1:30pm Amberley
Church Hall

Behold the Lamb of God...

During the Christmas season, we contemplated and celebrated the birth of Christ, and we concluded the Christmas season last Sunday, celebrating the Feast of the Baptism of Christ by Saint John the Baptist. We now enter the Ordinary Time of the Liturgical Year, and we begin to contemplate Our Lord's public life.

The Gospel passage for this Sunday has Jesus calling his first disciples. Saint John the Gospel writer tells us that the Baptist was standing with two of his disciples when he saw Jesus passing by and he said of Jesus, "Look. there is the Lamb of God." And immediately, the two disciples followed the Master. In response, Jesus turned around and asked them: "What do you want?!"

The question may sound simple, and even rude, but it is actually a very deep question. What do we want? If someone asks us that question, we might frivolously answer with a list of "things", or wish for good health, well-being and happiness. The deepest longing of our hearts are more than these, and as Augustine of Hippo famously said: "Lord, You have made us for Yourself, and our heart will not rest until it rest in You"

After a short exchange, Our Lord Jesus asked them to "come and see". Our participation in the life of the Church, and especially at the Eucharistic celebration, is part of our response to "come and see". To know God, to love God, to serve God, and to be with God for all eternity is our vocation – and that is something to be experienced, something to be lived, to be celebrated, taught and passed on.

What do we want out of life? Come (to Mass) and see.

Blessings,

Fr Michael

P/s: the text (next page) for the Note on "Word of God Sunday" is admittedly small. Go to zenit.org to read full text. I've highlighted two points (3 & 5) in bold for us to explore perhaps? Can anyone volunteer to intone the Psalm for once next Sunday?. Also, to those who proclaim the WORD, its a great reminder again that silence is part of the Liturgy - i.e. no need to rush to the next reading - have a mini pause (and **if I am the celebrant on Sundays**, take it for granted that the Alleluia is sung - and do not rush to say "Alleluia" if I do not intone it immediately!)



TODAY'S READINGS:

FIRST READING: 1 Samuel 3:3-10,19
Speak Lord, Your servant is Listening

Psalm Response: Here I am Lord, I come to do Your will.

SECOND READING: 1 Corinthians 6:13-15,17-20
Do not sin against your own body

GOSPEL: John 1:35-42
We have found the Messiah

NEXT SUNDAY'S READINGS:

Second Sunday in Ordinary Time
Word of God Sunday
Jonah 3:1-5,10 + 1 Corinthians 7:29-31 + Mark 1:14-20

HYMNS for SUNDAY MASSES

864 God's Spirit is in my Heart
865 Here I am Lord
341 Sing of Mary (vs 1 & 5)

DATES FOR THE DIARY:

January
24 Word of God Sunday
29 Parish Movie Nite
31 Sunday Mass at Waiau

March
19 Start of Year of Amoris Laetitia

WEEKDAY MASSES IN AMBERLEY The weekday Mass times is 7.00am by default, but will vary in summer. Please pay close attention to the newsletter and the Notice Board.

- Mon-Wed, 18-20 Jan - 7.00am as per normal
- Thu - Sat, 21-23 Jan - **9.00am Mass**
- Mon - Sat, 25 - 30 Jan - 7.00am as per normal
- Mon - Thurs 1- 4 Feb - 7.00 as per normal
- Fri - 5 Feb - **9.00am Mass**
- Sat 6th Feb (**Waitangi Day**) - **No public weekday Mass**

COMBINED CHURCHES PICNIC is planned for 12 noon on Sunday 31st January in the Amberley Domain. Parishioners are warmly invited.

Please note Fr Michael will has mass at Waiau on the day. He has not organised our own Parish Picnic as last year's attracted only 26 people (and with Sunday Masses cancelled, it meant close to a hundred people were not able to attend local Masses). If anyone wants to help him explore a **weekday Parish get-together** (e.g. BBQ), please contact him before summer is over!

PARISH MOVIE NITE 7pm Friday 29th January in the Amberley Hall. Free Pope-Corn. Please register your interest.

COVID VACCINE - The NZ bishops have issued a statement encouraging all people to get the Covid-19 vaccine when they become available. Their statement addresses both the moral and health issues, and the dangers of people rejecting vaccinations (the "anti-vax" movement).

The statement is also online, and many people might find handy the links to further information available at the bottom of the online version:

<https://www.catholic.org.nz/news/media-releases/bishops-support-covid-vaccine/>



- Scan QR codes with the NZ COVID Tracer app keeps us one step ahead of the virus
- Turn on Bluetooth tracing on the NZ COVID Tracer app allows you to be notified if you've been near another app user who has tested positive for COVID-19
- Stay home if you're sick and do not travel or take part in activities
- Wash your hands often and regularly is one of the easiest ways to keep yourself safe.

NOTE ON THE SUNDAY OF THE WORD OF GOD

The Sunday of the Word of God, instituted by Pope Francis and to be held every year on the third Sunday of Ordinary Time,^[1] 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 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".^[2] This Sunday, therefore, presents an ideal opportunity to reread some of the Church's documents^[3] and especially the *Praenotanda* of the *Ordo Lectionum Missae*, which present a synthesis of the theological, ritual and pastoral principles surrounding the word of God proclaimed at Mass, but which is also valid in every other liturgical celebration (Sacraments, Sacramentals, Liturgy of the Hours).

1. Through the proclaimed biblical readings in the liturgy, God speaks to his people and Christ himself proclaims his Gospel;^[4] Christ is the center and fullness of all Scripture, both the Old and New Testaments.^[5] Listening to the Gospel, the high point of the Liturgy of the Word,^[6] is characterized by a special veneration,^[7] expressed not only by gestures and acclamations but by the Book of the Gospels itself.^[8] One of the ritual possibilities suitable for this Sunday could be the entrance procession with the Book of the Gospels^[9] or simply placing the Book of the Gospels on the altar.^[10]

2. The arrangement of the biblical readings laid down by the Church in the Lectionary opens the way to understanding the entirety of God's word.^[11] It is, therefore, necessary to respect the readings indicated, without replacing or removing them, and using only versions of the Bible approved for liturgical use.^[12] The proclamation of the texts of the Lectionary constitutes a bond of unity between all the faithful who hear them. An understanding of the structure and purpose of the Liturgy of the Word helps the assembly to receive God's saving word.^[13]

3. The singing of the Responsorial Psalm, which is the response of the Church at prayer, is recommended; the psalmist's function in every community, therefore, should be enhanced.^[15]

4. 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.^[16] "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".^[17] 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.^[18]

5. Particular importance is attached to silence which, by favouring meditation, allows the word of God to be received inwardly by the listener.^[19]

6. The Church has always paid particular attention to those who proclaim the word of God in the assembly: priests, deacons, and readers. This ministry requires specific interior and exterior preparation, familiarity with the text to be proclaimed, and the necessary practice in the way of proclaiming it clearly, avoiding all improvisation.^[20] It is possible to preface the readings with appropriate and short introductions.^[21]

7. Because of the importance of the word of God, the Church invites us to pay special attention to the ambo from which it is proclaimed.^[22] It is not a functional piece of furniture, but a place that is in keeping with the dignity of the word of God, in correspondence with the altar: in fact, we speak of the table of God's word and the table of the Body of Christ, referring both to the ambo and especially to the altar.^[23] The ambo is reserved for the readings, the singing of the Responsorial Psalm and the Easter Proclamation (Exsultet); the homily and the intentions of the universal prayer can be delivered from it, while it is less appropriate to use it for commentaries, announcements, or for directing singing.^[24]

8. The books containing the readings from Sacred Scripture stir up in those who hear a veneration for the mystery of God speaking to his people.^[25] For this reason, we ask that care be taken to ensure that these books are of a high quality and used properly. It is never appropriate to resort to leaflets, photocopies, and other pastoral aids as a substitute for liturgical books.^[26]

9. In the run-up to or in the days following the Sunday of the Word of God it is fitting to promote formation meetings in order to highlight the importance of Sacred Scripture in liturgical celebrations; it can be an opportunity to learn more about how the Church at prayer reads the Sacred Scriptures with continuous, semi-continuous and typological readings and to explain the criteria for the liturgical distribution of the various biblical books in the course of the year and its seasons, as well as what the structure is of the Sunday and weekday cycles of the readings for Mass.^[27]

10. The Sunday of the Word of God is also a fitting occasion to deepen the link between Sacred Scripture and the Liturgy of the Hours, the praying of the Psalms and Canticles of the Office, as well as the biblical readings. This can be done by promoting the community celebration of Lauds and Vespers.^[28]

Among the many Saints, all of whom witness to the Gospel of Jesus Christ, Saint Jerome can be proposed as an example because of the great love he had for the word of God. As Pope Francis has recalled, he was a "tireless [...] scholar, translator, and exegete. [He had a] profound knowledge of the Scriptures, [and] zeal for making their teaching known. [...] In his attentive listening to the Scriptures, Jerome came to know himself and to find the face of God and of his brothers and sisters. He was also confirmed in his attraction to community life".^[29]

The purpose of this Note is to help reawaken, in the light of the Sunday of the Word of God, an awareness of the importance of Sacred Scripture for our lives as believers, beginning with its resonance in the liturgy which places us in living and permanent dialogue with God. "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".^[30]

From the Congregation for Divine Worship and the Discipline of the Sacraments, 17 December