

St Therese of Lisieux Catholic Parish



Moonah-Lutana

St Therese of Lisieux Church

In the care of Missionaries of the Sacred Heart (MSC)

Sunday, 19th January, 2020
SECOND SUNDAY IN ORDINARY TIME - YEAR A

*ST THERESE OF LISIEUX CATHOLIC PARISH MOONAH LUTANA
IS COMMITTED TO PROVIDING A SAFE AND NURTURING CULTURE
FOR ALL PEOPLE IN OUR PARISH.*

HOW JESUS TAKES AWAY THE SIN OF THE WORLD

Jesus is the lamb of God who takes the sin of the world! That formula, expressed in various ways, lies at the centre of what we believe about Jesus. What is meant by it? How does his sacrificial giving of himself take away our sins? How can one person take sin out of the world?

In trying to answer that, we should be careful not to fall into a common misunderstanding. Because of certain biblical and doctrinal ways of expressing this, the impression can be given that Jesus' suffering and death took away the sins of the world by somehow paying off a debt to God, namely, that God took Jesus' suffering as compensation for our sin – implying that God had lived in anger since Adam's sin, waiting for someone to adequately pay the debt before that sin could be forgiven. The images and metaphors used to express Jesus' expiation for sin can, if taken literally, give that impression, but that is not what they mean. What do they mean?

There is a rich background to this concept: Many pre-Christian cultures had rituals involving a scapegoat. It was not enacted the same way in every place, but in essence it went something like this: At regular intervals, a community would try to purge itself of the evils that were besetting it (divisions, rivalries, jealousies, violence, warfare, theft, anger, murder, and the like) by a ritual designed to take these things out of the community. The ritual went like this: They would take a goat and would, through some symbol (which often included draping the goat in purple and putting a crown of thorns on its head), figuratively load on its back all that they felt was wrong inside of their community. The goat was then driven out into the desert to die. The idea was that the goat was taking the sin of the community away with it. Curiously, this generally had a certain effectiveness. For a time afterward, there would more unity within the group.

Of course, no real transformation took place. Nothing really changed. Jealousies and anger remained as before, even if for a time people were able to live together more harmoniously. A goat, driven into the desert to die, does not take sin out of a community. How then does Jesus, as the lamb slain, take sin out of a community?

Jesus, as the lamb of God, does not take away the sin of the world by somehow carrying it off so that it is no longer present inside of the community. He takes it away by transforming it, by changing it, by taking it inside of himself and transmuting it. We see examples of this throughout his entire life, although it is most manifest in the love and forgiveness he shows at the time of his death. In simple language, Jesus took away the sin of the community by *taking in hatred and giving back love; by taking in anger and giving out graciousness; by taking in envy and giving back blessing; by taking in bitterness and giving out warmth; by taking in pettiness and giving back compassion; by taking in chaos and giving back peace; and by taking in sin and giving back forgiveness.*

This is not an easy thing to do. What comes naturally is to give back in kind: hatred for hatred, anger for anger, coldness for coldness, revenge for hurt. Someone hits us so we hit back. But then sin stays inside of the community and no amount of scapegoating, ritualised in liturgy or otherwise, is of any real value in changing things because we are not transforming anything but are simply acting as conduits, passing on the identical energy that is pressed on to us. Jesus did otherwise. He did not simply pass on what was done to him. Rather he took it in, held it, carried it, transformed it, and eventually gave it back as something else. This is what constitutes the sacrificial part of his love, namely, the *excruciatingly* pain (*ex cruce*, from *the cross*) that he had to undergo in order to take in hatred and give back love. But that is the only way that sin can ever leave a community, someone has to take it in, hold it, carry it, and, through a certain excruciating sacrifice of self, transform it into something else. For this reason Christianity, among all the religions and philosophies of the world, is the only one that worships the scapegoat.

Moreover this dynamic is not just something we are asked to admire in Jesus. The incarnation is meant to be ongoing. We are asked to continue to give flesh to God, to continue to do what Jesus did. Thus our task too is to help take away the sin of the world. We do this whenever we take in hatred, anger, envy, pettiness, and bitterness, hold them, transmute them, and eventually give them back as love, graciousness, blessing, compassion, warmth, and forgiveness.

Fr Ron Rolheiser OMI ©

In the Heart of Jesus,
Fr Mark Hanns MSC

ADIOS!

I arrived almost four years ago, expecting to be here for six years, or even nine or twelve. Aah, but life is a meandering journey, and other factors come in to play, leaping up to surprise us. Such is my life now, having turned to a new direction. That new direction will have its own surprises and unexpected blessings too,... I hope.

It has been a blessing to be here among you, the good people of St Therese's. It's been a blessing to live in beautiful Hobart in scenic Tasmania. Now that I'm leaving, I'm aware of so much that I have not seen or done, as often happens when one lives in a place. So, I'll just have to return as a tourist and explore all those as-yet-unexplored places. When that day arrives, it will be great to say "G'day" to you again. Until then, may God hold you in the palm of His hand. Thanks for everything. Goodbye and God Bless.

Mark MSC

NOTICES

EXPOSITION OF THE BLESSED SACRAMENT

Exposition of the Blessed Sacrament is held each Friday after the 12 noon Mass until 4:00pm in Our Lady of the Sacred Heart Chapel in the Parish Centre.

PARISH MEMORIAL BOOK

Our Parish Memorial Book is being updated. If you wish for your loved ones or family members to be included please give these to Deacon Michael, before the 20th January.

VOLUNTEER ROSTERS JANUARY MASSES

Volunteers for all Masses are needed for the Masses throughout January. Sheets are available in Church foyer, if you could add your name to assist it would be appreciated.

FAREWELL FOR FR MARK AND WELCOME FR KRISH

A farewell for Fr Mark and welcome to Fr Krish morning tea will be held after the 9:00am Mass on Sunday, 26th January 2020. If attending please bring a plate of food to share

PLENARY COUNCIL DELEGATES

The Archdiocese of Hobart has been asked to send two delegates to the Plenary Council General Assembly in October 2020 and June 2021. Delegates can be both from Clergy and Laity. If you wish to be considered as a delegate, please contact the Archbishop's office by email:

archbishop.assistant@aohtas.org.au by no later 25 January 2020.

WEEKLY COLLECTION

Envelopes:	\$ 1,299.50
Loose:	\$ 1,247.45
TOTAL:	\$ 2,546.95

Week's Pledged Collections:
\$ 2,538.00

Difference \$ 8.95

Thank You!

LET US PRAY FOR

The Sick

Thanh Huynh, Shirley Lehner, Olga Woods, Susan Wilson, Lise Levaque, Mary Hughes, Drina Paradzik, Jay Jennings, Tony Dalton, Elsa Bazan, Bev Murray, Kayden Edwards, Lorna Brazendale, Leo Manning, Jan Grubb, Alicia Stroud, Aileen Jones, Paddi McDonald, Peter van Loggerenberg, Joe Higgins, Gracie Manson.

Anniversaries

Claude James Coad, Kathleen Mary Wood, Carol Trojan, Stanko Franov, Joshua Flack, Otto Fritz, Jadwiga Dmuchowski, Marianna Gladysz, Jadran Kolega, Paul Taylor, Elizabeth Ann Rakowski, Teresita Gabriel Despacio, Fr Vincent Dwyer MSC, Fr Patrick Moloney MSC, Hedley Hodgetts, Richard Daniel Coad, Camden Cashion, Wilhelm Waiser, Charles Burnett, David Curtin, Josef Kremzer, Emilia Cisak, John Dwyer, Sydney Grubb, Amy Kennedy, Mary Brown, Ella Hoskins, Joan Etherington, Antoni Halys, Fr Robert Hyland MSC, Roger Cashion, Evelyn May Hope, Earla Poulson, Mollie Cooper, Antonia (Toni) Luxemborg.

Recently Deceased

STEWARDSHIP

"Now the Lord has spoken who formed me as his servant from the womb..." (Isaiah 49:5)

God has given each of us different gifts. In order for God's plan to work, you have to do what God is calling you to do, and I have to do what God is calling me to do. And guess what? God has given each of us a different plan! So, stop comparing yourself to others. Don't let envy and jealousy enter your life. Be thankful for the gifts God has given you and generously share them with others.

READINGS

19th/20th January, 2020

Second Sunday in Ordinary Time
Year A

ENTRANCE ANTIPHON: (Psalm 65:4)

All the earth shall bow down before you, O God, and shall sing to you, shall sing to your name, O Most High!

FIRST READING: (Isaiah 49:3, 5-6)

I will make you the light of the nations so that my salvation may reach to the ends of the earth.

PSALM: (Psalm 39:2, 4, 7-10)

Here am I, Lord;
I come to do your will.

SECOND READING: (1 Corinthians 1:1-3)

The grace and peace of God our Father and the Lord Jesus Christ be with you.

GOSPEL ACCLAMATION: (John 1:14, 12)

Alleluia!, Alleluia!
The Word of God became flesh and dwelt among us.
He enabled those who accepted him to become the children of God.
Alleluia!

GOSPEL: (John 1:29-34)

This is the Lamb of God who takes away the sins of the world.

MASS TIMES

Monday 20th to Sunday 26th January
2020

	English	Polish
Monday	9:15am	
Tuesday	No Mass	9:00am
Wednesday	12:00 noon	
Thursday	9:15am	
Friday	12:00 noon	9:00am
Saturday	6:30pm	
Sunday	9:00am 4:30pm	10:45am

READINGS/ROSTERS

25th/26th January, 2020

Third Sunday in Ordinary Time
Year A

ENTRANCE ANTIPHON: (Cf Psalm 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: (Isaiah 8:23-9:3)

In the Galilean country, the people have seen a great light.

PSALM: (Psalm 26:1, 4, 13-14)

The Lord is my light and my salvation.

SECOND READING: (1 Corinthians 1:10-13, 17)

I appeal to you, my brothers and sisters, make up the differences between you.

GOSPEL ACCLAMATION: (Matthew 4:23)

Alleluia!, Alleluia!
Jesus preached the Good News of the kingdom and healed all who were sick.
Alleluia!

GOSPEL: (Matthew 4:19-23)

He went to Capernaum, that the prophecy of Isaiah be fulfilled.

Saturday 6:30pm

Readers *Volunteers*
Ministers *Volunteers*
Projector *Volunteers*

Sunday 9:00am

Readers *Volunteers*
Ministers *Volunteers*
Sick *Volunteers*
Projector *Volunteers*

Sunday 4:30pm

Readers *Volunteers*
Ministers *Volunteers*
Projector *Volunteers*

Altar *Nirmalee & Threesa K*
Cleaning *Polish Community*
Counters *David Devereux & Joe Higgins*