Second Sunday in Ordinary time - Year B  17th January 2021

Thank you to all our Mass Coordinators, Sacristans, Ministers and Volunteers

We would like to thank our Mass Coordinators, Sacristans, Ministers, Readers and other Volunteers who helped make our Christmas and New Year services a beautiful celebration for all our parishioners while helping adhere to the current COVID-19 protocols. Your dedication, teamwork and support is greatly appreciated by the Parish.

9am Mass on 26th January Australia Day

There will be only one Mass at 9am on Australia Day. No prior online or phone booking is required for attending the Mass. All are welcome.

Feast Mass of St Josephine Bakhita

Monday 8th February is the Feast of St Josephine Bakhita, the patron saint of modern slavery and human trafficking. The African Catholic Community will celebrate the Canossian Sister’s feast day at Mass on Sunday 14th February in St Francis Xavier’s Cathedral at 2:30pm. Bookings for Mass can be made via: https://www.trybooking.com/BJYNQ

Hour of Mercy Devotions at St. Peter Claver Dulwich

Each week day, Monday to Friday, between 3.00 and 4.00pm there are Divine Mercy devotions before the Exposed Blessed Sacrament at St Peter Claver Church in Dulwich. Come and spend an hour with Jesus. All are welcome.

Walk for Life

Extreme abortion legislation allowing abortion up to birth is before the South Australian Parliament. Walk for Life will be held on Saturday 6th February at Pennington Gardens (Opposite St Peter’s Cathedral) walking to Parliament House from 10.00am – 12.00pm. For more information contact www.loveadelaide.org.au

Prayers Requests for the Sick:

Emeritus Archbishop Philip Wilson, Hayley Reilly, Anton Sylvester, James Hann, Maria Carroll, Alana Roscio, Stanley Lynch, Kate Hall, Tony Romeo, Emily Swan, Philip Harding, Elizabeth Romeo, Wanda Nowak, Joseph Bauer, Doris Pereira, Cynthia McMinn, Amy Lopez, Joy Anderson and Julie Nelson.

Dear Sisters and Brothers,

The Gospel account (cf. Jn 1:35-42) showed us John the Baptist who points out Jesus as the Lamb of God to his disciples. Two of them follow the Master, and then, in turn, become “mediators” who enable others to encounter the Lord, to know him and to follow him. There are three moments in this narrative that recall the experience of the catechumenate. First, there is the moment of listening. Amid the din of many voices that echo around us and within us, we have listened and accepted the voice that points to Jesus as the One who can give full meaning to our life.

The second moment is the encounter. The two disciples encounter the Teacher and stay with him. After having encountered him, immediately they notice something new in their hearts: the need to transmit their joy to others, that they too may meet him. Andrew, in fact, meets his brother Simon and leads him to Jesus. It reminds us that God did not create us to be alone, closed in on ourselves, but in order to be able to encounter him and to open ourselves to encounter others. In the Bible God always appears as the one who takes the initiative in the encounter with us.

He is a patient seeker, our Father! He goes before us and he waits for us always. He never tires of waiting for us, he is never far from us, but he has the patience to wait for the best moment to meet each one of us. And when the encounter happens, it is never rushed, because God wants to remain at length with us to sustain us, to console us, to give us his joy. God hastens to meet us, but he never rushes to leave us. He stays with us. As we long for him and desire him, so he too desires to be with us, that we may belong to him, we are his “belonging”, we are his creatures. He, too, we can say, thirsts for us, to meet us. Our God is thirsty for us. And this is God’s heart. It is so beautiful to hear this.

The last part of the narrative is walking. The two disciples walk toward Jesus and then walk a stretch of the road together with him. It is an important teaching for us all. Faith is a walk with Jesus. Remember this always: faith is walking with Jesus; and it is a walk that lasts a lifetime. At the end there shall be the definitive encounter. Certainly, at some moments on the journey we feel tired and confused. But the faith gives us the certainty of Jesus’ constant presence in every situation, even the most painful or difficult to understand. We are called to walk in order to enter ever more deeply into the mystery of the love of God, which reigns over us and permits us to live in serenity and hope.

(Excerpts from http://www.popefrancishomilies.com/john)

Many Blessings,
Fr. Anthoni Adimai SdM.
Administrator - Adelaide Cathedral Parish.
### Adelaide Cathedral Parish

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<tr>
<th>Archbishop of Adelaide</th>
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<tr>
<td>Administrator</td>
<td>Fr. Anthoni Adimai SDM</td>
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<td>Assistant Administrator</td>
<td>Fr. Peter Rozitis</td>
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**Latin Mass Chaplains**
- Fr. Michael McCaffrey, FSSP
- Fr. Thomas Sofatzi, FSSP

**Deacons**
- Rev. Celestino Dias
- Rev. Anthony Hill
- Rev. Nick Kerr
- Rev. Remo Patroni
- Rev. Alfred Donat

Some of the Assistant Priests & Deacons have other Diocesan responsibilities.

### Parish Office

(across the lawn from the Cathedral)
- Mon to Fri: 9.30am – 4.30pm • 8210 8155
- 39 Wakefield St (corner of Wakefield and King William St) Adelaide SA 5000.

#### Parish Pastoral Team

**Rite of Christian Initiation of Adults**
- Fr. Peter Rozitis/ Parish Office 8210 8155

**Finance and Maintenance**
- Trevor McAuliffe 8210 8194
- Libby Hughes 8210 8222

**Pastoral Assistant (Queen of Angels/ Holy Name)**
- Maria Iadanza 8210 8155

**Office Coordinator/ Administration**
- Kate Hampton 8210 8155
- Conrad Fernandez 8210 8155

**Sacramental Coordinator (Thu-Fri 9.30am - 3.00pm)**
- Jen Sherlock 8210 8242

**Parish Pastoral Council Chairperson**
- Dr Bill Griffiths 0488 057 660

**Aboriginal Catholic Ministry**
- Otherway Centre 8362 3185

**Cathedral Parish Music**
- Timothy Davey (Director) 82108128
- Astrid Sengkey (Coordinator) 82108128

### Schools in the Parish

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<tr>
<td>St Aloysius College</td>
<td><a href="http://www.sac.sa.edu.au">www.sac.sa.edu.au</a></td>
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<tr>
<td>Principal</td>
<td>Ms. Paddy McEvoy</td>
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<tr>
<td>• 8217 3200</td>
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<tr>
<td>Christian Brothers College</td>
<td><a href="http://www.cbc.sa.edu.au">www.cbc.sa.edu.au</a></td>
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<tr>
<td>Principal</td>
<td>Mr Dan Lynch</td>
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<tr>
<td>• 8400 4222 (Junior Campus)</td>
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<tr>
<td>• 8400 4200 (Senior Campus)</td>
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<tr>
<td>St Mary’s College</td>
<td><a href="http://www.stmaryscollege.catholic.edu.au">www.stmaryscollege.catholic.edu.au</a></td>
</tr>
<tr>
<td>Principal</td>
<td>Ms Clare Nocka 8216 5700</td>
</tr>
<tr>
<td>St Patrick’s Special School</td>
<td>wwwstpats.catholic.edu.au</td>
</tr>
<tr>
<td>Principal</td>
<td>Ms Cathy Sires 8332 1555</td>
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### Worship

**Entrance Antiphon:** All the earth shall bow down before you, O God, and shall sing to you, shall sing to you name, O Most High!

**First Reading:** 1 Samuel 3:3-10,19.

**Responsorial Psalm:** Here am I, Lord; I come to do your will.

**Second Reading:** 1 Corinthians 6:13-15,17-20.

**Gospel Acclamation:** Alleluia, Alleluia! We have found the Messiah: Jesus Christ, who brings us truth and grace. Alleluia!

**Gospel:** John 1:35-42.

**Universal Prayer Response:** Lord, hear our prayer.

**Communion Antiphon:** You have prepared a table before me, and how precious is the chalice that quenches my thirst.

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**Next week:** Third Sunday in Ordinary time.

**First Reading:** Jonah 3:1-5,10.

**Second Reading:** 1 Corinthians 7:29-31.

**Gospel:** Mark 1:14-20.

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**Liturgies & Activities (18th - 24th January)**

- **TUE** St. Henry, Patron of Finland.
- **WED** St. Fabian, Pope and St. Sebastian, Martyr.
- **THU** St. Agnes.
- **FRI** St. Vincent, Deacon.
- **SUN** Third Sunday in Ordinary time.

### Prayer Requests

**Recently Deceased:**
- Cathedral: Natalia Guerrero, Rozalia Volekova, Marlo Lasaka, Benito Palo and Arturo Silvestre.
- St. Patrick’s: Guido Varricchio

**St. Mary’s:** Margaret Evans

**Deceased Anniversaries:**
- St. Mary’s: Mary Lumm, Robert Kenneth John Barker, Jim Moore

**Queen of Angels:** Fiorino & Concentina Timpane, Antonio Rosario, Caterina Ielasi, Saverio, Anna Serm, Giovanni Mitigia,

**St. John Vianney/St. Peter Claver:** Margaret Hawkins & family, Edward Mulvihill, Marcia Brown, Peter & Eileen Binnie, Margaret Brittain, Wallent family, Resina Lagilevu, Marie Bailey & family, Patricia Flynn & family, Coralie & Bill Milne, Kath & David Law, Marcia Brown, John Habib, Tess Fry, Anna Maria Torchio, Damia Shadiac & family, Sheila & Pat Travers, Michael Murray and Dianne Baldwin.
Latin Mass Community

Today (17th) Jan at 11am there will be a short meeting to discuss approaching your local lower house MP about the upcoming bill to try and legalise abortion until birth. The Hon Clare Scriven will attend and give guidance on this topic. All welcome.

Our Children’s Catechesis and Activity Day is this Wednesday 20th January. Please let either Fr. McCaffrey or Fr. Sofatzis know if you plan to attend.

If you would like your house blessed with the Epiphany Blessing, please contact either Fr. McCaffrey or Fr. Sofatzis to arrange a time. Blessings will end on 30th Jan.

Holy Name Mens’ Group January BBQ will be held on Wednesday 27th January at in the presbytery at Dulwich beginning at 6.30pm with the Rosary followed by the BBQ. BYO meat and drink. All Welcome.

Latin Classes will begin in the 1st week of February. Beginners Latin classes will be at 7.15pm on Tuesdays.

1st HC classes for 2021 begin on Sunday 7th February. Your child must be 7 years old to enrol. Please see Fr. McCaffrey or Mary Hookway for details.

Confirmation classes for 2021 begin on 21st February. Your child must be 12 years old to enrol. Please see Fr. McCaffrey for details.

Please respect the social distancing norms, sanitise your hands and either scan the QR code displayed at each door or record your name by hand each time you enter the church. As a public health measure the Archbishop has also asked Catholics to refrain from congregational singing at Mass for the present. The Covid Marshalls for this Sunday are 8am Rob Marsh, 9.15am Brian Moran, 5pm Peter Balan.

Please see the community blogspot for other information.

Please remember the sick in your prayers, especially Miki Caputo, Anne Russell, Christopher Boast, Terry Hockley (Jess Marsh’s father), Thomas Smyth, Charlene Armour, Germaine Miernik, Vincenza Martucci (Ines Barson’s mother). Please remember also the recently deceased, and those whose anniversaries occur about this time.

An Appeal from the Missionaries of God

The Missionaries of God’s Love will be giving a 3 day Summer School for young people 16-35 years who want to experience God’s love for them more deeply. The cost includes all meals.

Cost: $110- students/concession & $130-adults
Venue: The Passionist Monastery, Glen Osmond 5064.
Time: 22nd & 23rd January :10am-9pm
24th Jan January 10am-5pm

We need generous people to fully or partially help sponsor young people to offset the cost. Please call Sr. Bernadette on 0432527380. To register: www.summerschool.org.au

Thank you from St. Vincent De Paul Society Dulwich/Burnside Conference

The Dulwich/Burnside Conference of St Vincent de Paul Society would like to sincerely thank everyone for their incredibly generous donations to our Christmas Appeal both in food and money. We were able to make hampers for our companions and well as donate quite a few to the Mount Barker Conference and make donations to others with very high demand on their services. We know that these are difficult times for everyone and your kindness is most appreciated. Thank you.

COVID-19 Protocols Update January 2021

The latest information provided by the Premier includes:

- **Places of worship** have a density requirement of 1 person per 2 sqm.
- **Funerals** are capped at 200 people and requiring 1 person per 2 sqm.
- **Weddings** are capped at 200 people and requiring 1 person per 2 sqm. The digital contact tracing form is still required.
- **COVID Safe Check-in** via the app is still required.
- The app makes record keeping and contact tracing safe and easy. You may also keep a paper recording template for those who don’t have a mobile phone.

Thank you for your continued efforts in helping keeping our communities safe. Any changes to these restrictions will be communicated as soon as possible.

- Hand sanitiser is to be available at church entrances. Kindly sanitise your hands before entering the church.
- There should be no physical contact outside one’s family or household group. There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details. Logs are located at the entrance to the church. Precious Blood will not be distributed.
- No collection plates or hymn books are to be passed around.
- Communion is given only in hands.
- Holy Water is not available at the doors of churches. Collection plates will not be passed around but a single drop point is provided at the churches.
- Offertory procession will be omitted.
- All surfaces should be cleaned at least daily, with special attention given to frequently touched surfaces.
- Sick and high risk/vulnerable people should be encouraged not to attend.
- Care should be taken at the dismissal and on leaving the church to minimise social contact.

Please follow the safety instructions of the designated COVID Marshals when you are attending services in all churches of the Parish. Thank you for your cooperation.

Safeguarding Children

Just a reminder that all children need to be accompanied to and from the toilet, ideally by an adult family member. Kindly ensure that children are supervised by an adult family member in the carparks at all times.
The Gospels of Matthew and Luke both have genealogies of Jesus Christ. They are not identical, in part because each seeks to make a different theological point. Each in its different way traces the lineage of Joseph.

The reasons for this are more Christological than biological. The fundamental promise of the Old Testament is the promise to Abraham and his descendants – a promise of life bigger than death, symbolised by offspring and patrimonial land, which were the symbols of life beyond death in the cultures that produced the Bible.

The question through time was: How is this blessing to be mediated in the life of the People of God? Different answers were given at different times. The God-given institutions were seen as mediating the Abrahamic blessing – the monarchy, the prophetic movement, the priesthood – depending upon which was in the ascendant at any given time. Ancient Israel begins as a loose tribal federation with no centralised government.

That changes once Israel faces the new kind of military threat represented by the Philistines. They were a formidable foe, culturally more advanced and with the latest in high-tech weaponry; and they seemed to have the tribes of Israel surrounded. The new peril demanded a new kind of military and political unity; and that’s when you first hear in the Bible the cry for a king.

The decision to have an anointed king, a Messiah, came at the end of a slow and painful process, as we see in 1 Samuel 8-12. The theological problem was that God was supposed to be the only king of Israel; and any king on earth would seem to rival or reject the kingship of God.

A compromise was eventually reached to satisfy everyone militarily, politically and theologically. There would be a king – but a different kind of king. He would be as much subject to God’s law as anyone else in the community. Unlike the rulers of Egypt or Mesopotamia, he would be one of his brothers and sisters, like them a slave set free.

The first king, Saul, was deposed by the prophet Samuel because he had disobeyed God. He was succeeded by David, chosen by Samuel at a young age. David came to the throne in about 1000 BC and reigned for something like 40 years. It was a time when, unusually, both the Egyptian and Mesopotamian empires were weak at the same time.

Usually one was strong and the other weak, with the strong becoming the dominant power in the region. David took advantage of the situation to carve out a mini-empire. His military success was seen as a potent sign of God’s blessing upon him and the people, as was his success in uniting the 12 tribes in a single kingdom with its united capital in Jerusalem.

Eventually there came through the prophet Nathan a divine promise that the House of David would last forever. In other words, the Abrahamic blessing would be mediated eternally through the Davidic dynasty.

This was fine until the Babylonian Exile in 587 BC, when the Davidic dynasty disappeared into the black hole of history because – the prophets said – the kings had disobeyed God’s law. What then of God’s promise of an eternal dynasty? Was God perhaps powerless or unreliable? In order to save their faith in God’s absolute fidelity to the promise, ancient Israel gave the promise to David and his descendants an eschatological twist.

In the End-Time, they said, an ideal Davidic king, a Messiah, would appear to usher in the reign of God. He would finally mediate to the People of God the fullness of the blessing promised to Abraham and his descendants. This is what Judaism meant when it said that the Messiah would come from the House of David.

Christianity came to see in Jesus crucified and risen the ideal Davidic king mediating a life bigger than death, most especially through his resurrection from the dead. He was the long-awaited Messiah, mediating the fullness of God’s blessing as priest, prophet and king. The Gospels, therefore, are keen to stress Jesus’ connection to David in order to make that point. They recognise that Joseph wasn’t the biological father of Jesus, which is why in later tradition Davidic descent was often attributed to Mary as well as Joseph.

The New Testament says nothing of this – though it’s not impossible, given the custom of bridegrooms choosing a bride from within their own tribe. But again the point is less biological than Christological. It is more about who Jesus is than who Joseph is, more about what God does through Jesus than what God does through Joseph. It is often said that Mariology is a form of Christology, and the same is true of Josephology.

Mark Coleridge is the Archbishop of Brisbane and president of the Australian Catholic Bishops Conference.

Adelaide Archdiocese Direct Giving App

You can now contribute to the first and second collections via your mobile phone. Download the Adelaide Archdiocese Find a Mass app or go to https://adelaide.goodgiving.com.au/app-home to make a one-off donation or set up recurring donations to the parish (second collection) and for the support of the clergy (first collection) as well as to special collections held throughout the year.