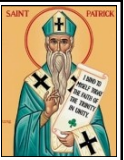


'Seek God, Find God, Embrace God in Jesus'



KU-RING-GAI CHASE CATHOLIC PARISH

Entrance Antiphon: 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.

Responsorial Psalm: Your words, Lord, are spirit and life.

Alleluia Verse: Alleluia, alleluia! The Lord sent me to bring Good News to the poor and freedom to prisoners. Alleluia!

Communion Antiphon: Look toward the Lord and be radiant; let your faces not be abashed.

23rd January 2022

Third Sunday in Ordinary Time
Year C

Neh 8:2-6, 8-10;
1 Cor 12:12-30;
Lk 1:1-4, 4:14-21



Our Mission Statement:

'Help others to recognise, through their experiences, that Jesus who died and is risen is the truth that lights up their lives.'

Our Vision Statement:

'That the parishioners of Ku-ring-gai Chase Catholic Parish grow as missionary disciples and live as community in Christ inviting all people into our Parish, welcoming them to our Parish life and embracing the rich diversity of our community.'



WEEKEND MASSES

Saturday	5pm	St Bernard's
	6pm	St Patrick's
Sunday	8am	St Patrick's
	9am	St Bernard's
	10am	St Patrick's
	6pm	St Patrick's

WEEKDAY MASSES

St Bernard's	8am	Mon, Tues, Thurs
	9am	Wed and Fri
St Patrick's	8am	Wed and Fri
	9am	Mon, Tues, Thurs

RECONCILIATION

Saturday	9.30am	St Patrick's
Friday	After 9am Mass	St Bernard's

Emergency sick calls 0468 341 841
(Out of office hours **URGENT** only)

HOSPITAL ADMISSION:

If you are admitted to hospital, please write down your religion as Catholic to receive Catholic Services.

Be sure to notify the Pastoral Centre if hospitalised and you would like our own priests to attend.

Weekday Masses return to normal scheduling

TOMORROW

The office will be **CLOSED** on **Wednesday 26 January** for the Australia Day Public Holiday and operate with reduced services on Thursday 27th and Friday 28th January 2022.

HOMILY © Richard Leonard SJ

Nine-year-old Joey was asked by his mother what he had learned in his religion class at school. 'Well, Mum, our teacher told us how God sent Moses behind enemy lines on a rescue mission to lead the Israelites out of Egypt. When he got to the Red Sea, he had his engineers build a pontoon bridge and all the people walked across safely. Then he used his walkie-talkie to radio headquarters for reinforcements. They sent bombers to blow up the bridge and all the Israelites were saved.' 'Now, Joey, is that really what your teacher taught you?' his mother asked. Well, no, Mum. But if I told it the way the teacher did, you'd never believe it!



Given the ways the Scriptures have divided Christians over the centuries and because previous generations wanted to protect the truth of the Bible, we were often taught that the Holy Spirit dictated the text. In this schema, the real skill of Matthew, Mark, Luke and John seems to have been their shorthand!

Today we begin reading through Luke's Gospel. And in the opening verses of this extraordinary document, Luke puts paid to the idea that he is simply listening to the whisperings of the Holy Spirit in his ear. What we now call the Gospel of Luke was the first instalment of a two-part letter written to his friend and disciple, Theophilus. Epic letters like this one and the Acts of the Apostles, which is its sequel, where the writer praises the deeds of a great man and lists his achievements, were very common in the Hellenised world of Ancient Rome. Luke knew how to write it and, more importantly, Theophilus knew how to read it.

It is not a documentary on the life of Jesus, recording a series of facts. If it were, then it cannot be reconciled with the other Gospels for they disagree with each other about many important details. As Catholics we believe the Holy Spirit guided the writing and selection of the scriptural record so that it contains no errors regarding our salvation. Our life lived in harmony with the scriptures is its own testament to our belief that the Bible is not a book of facts: it is a book of truth.

Luke knows that Theophilus has already been instructed in the way of salvation in Christ, and he makes it clear that the truth of this way is what he is attending to. In this Gospel he paints a vivid and intimate portrait of who Jesus is and why he has the message of salvation for all people everywhere.

These days we often hear people asking others to be 'up front' and to 'lay your cards on the table'. Long before it was trendy, Luke does precisely this in the second part of today's Gospel. At the very beginning of Jesus' public ministry, Luke summarises the story he is about to tell Theophilus and his community in what is called 'the programme'.

In the tradition of the greatest of the prophets, we are told Jesus has come for those of us who are poor, captive, blind and oppressed. But, unlike the former prophets, Jesus is not only a companion in our distress or an advocate on our behalf, he has also come to

[Continues over page]

PASTORAL CENTRE (Parish Office) ~ Hours: 9am – 3.30pm, Mon-Fri only.

1-19 Woodcourt Road, Berowra Heights 2082 / P.O. Box 335, Berowra Hts 2082

Phone: (02) 9456 2450 / **Email:** parishkccp@bbcatholic.org.au

Website: www.bbcatholic.org.au/kccp

Parish Priest: Fr Shaju John, OSH

Assistant Priest: Fr Joy Thomas, OSH

Parish Secretary: Margaret Cooper / **Vol. Office Assist:** Jan Favalaro

Bookkeeper: Karen Price / **Sacramental Team:** kccpsacraments@gmail.com

CONDITIONS OF ENTRY TO OUR CHURCHES

ALL attendees are required to use either:
QR Code or your **Covid Check-in Card** to sign in;

Wear a Mask - this is again Mandatory



'Ku-ring-gai Chase Catholic parish acknowledges the Darug and Guringai people, the Traditional Custodians who have walked upon and cared for this land for thousands of years. We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander peoples to this country and commit ourselves to the ongoing journey of Reconciliation.'

THIS WEEK'S READINGS and PRAYERS

Third Week of Ordinary Time Year C
Monday 24/01
 2 Sam 5:1-7,10;
 Mk 3:22-30
Tuesday 25/01
 Acts 22:3-16;
 Mk 16:15-18

Wednesday 26/01
 Is 32:15-18;
 1 Cor 12:4-11;
 Mt 5:1-12
 (or Lk 12:22-32);

Thursday 27/01
 2 Sam 7:18-19, 24-29;
 Mk 4:21-25
Friday 28/01
 2 Sam 11:1-19, 13-17;
 Mk 4:26-34
Saturday 29/01
 2 Sam 12:1-17, 10-17;
 Mk 4:35-41

Ku-ring-gai Chase Parish
 Remembers & prayers for...

RECENTLY DECEASED:
 Fr Manoj Manuel,
 Gloria Fisher (Archbishop Anthony Fisher's mother),
 Antonia Alvarado, Rodney Porter

ANNIVERSARIES:
 Milagros Apostol Manangdo,
 Aurora Apostol Santos, Elias Pieprzyk, Samuel Fuda, Assunta Fraietta, Maria Lombardo, Irena & Iwona, David Huntley

SPECIAL PRAYERS FOR THE SICK: For those suffering around the world from Covid-19 - that this disease will be successfully brought under control and eliminated as a health risk for all.

PRAYERS FOR THE SICK:
 Jean Cook, Roger Okell, Patrick Dorahy, Felicity Fone, Patrick O'Donoghue, Fr Thomas Philip OSH, Barbara Jones, Peter Brooks, Brian Treacy, John Cosgrove Snr), Josef, Tom Dawson, Marie Haag, Patrick Dorahy

Please NOTE WELL, over January names were deleted from the sick list of those whose situation hasn't been updated. Please contact the office to have a name reinstated or to add a name for prayers.
Please note well: permission must be given by the person to have their name included.

Tap n Go donation points available in both Churches. All taps are set to \$10. Thank you for your support through these devices.

[from previous page] turn the world upside down and establish the definitive reign of God in our lives. In Jesus, all that Israel longed to see is fulfilled.

And so to us. As the spiritual children of Jesus, Luke, Theophilus and his community, we are inheritors of a tradition that is upfront in what we are called to do. Our programme is explicit. We are called to be companions to the poor, to set prisoners free, to fight oppression, to enable others to confront what they would prefer to ignore and to boldly proclaim that there is no one beyond God's favour.

As tough as these demands are, they are not optional extras. They define who we are as Christians and how we are sent to change the world. May this Eucharist give us courage for the task at hand.



Vale ~ Fr Manoj Manuel ~ Born 3.7.76 / Born to Eternal Life 17.1.22

With a sense of shock and sadness, we advise of the tragic and unexpected death on 17 January 2022 of Fr Manoj Manuel (45) in Aizawl, Mizoram, India where he was holidaying. It is understood he had a cardiac arrest and was taken to hospital where he was declared deceased.

Fr Manoj, born on 3 July 1976 and ordained for the Diocese of Kohima Nagaland on 5 January 2005, had been working in Australia for the past three years. Initially on appointment in the Diocese of Wilcannia-Forbes at Warren, and then Narromine, Trangie and Peak Hill Parishes. Fr Manoj joined us in the Diocese of Broken Bay in January 2021 and had served at the Cathedral Parish of Hornsby until his new appointment to the Parish of Wahroonga in December 2021.

During his short time with us, Fr Manoj demonstrated great pastoral commitment that was informed by a gentle and gracious spirit, along with an astuteness of pastoral compassion. He was greatly appreciated by the people of the Cathedral Parish, and had been looking forward to growing into the Parish of Wahroonga. His sudden departure has come as a great shock.

At the request of his mother and brothers, Fr Manoj was buried in Kerala on Friday 21st January. We pray that he, together with all the faithful departed, through the mercy of God will rest in peace.

Bishop Anthony will celebrate a **Memorial Mass for the late Fr Manoj Manuel at Our Lady of the Rosary Cathedral, Waitara at 11am on Friday 28 January 2022.** All are invited to attend and you are asked to remember him in your prayers. This Mass will be live-streamed from the Cathedral.

Keep Calm and Drink Tea on Wednesday the 26th of January ! Happy Australia Day one and all.

As the sun rises on Australia Day may we be one in prayer and give due thanks to our God for this beautiful land in which we are so lucky to live.

& Happy Republic Day to all our friends in India and all our Indian friends in Australia :)

A bit of Aussie Humour: Jay, an American, was commissioned to write a book about famous churches around the world. Firstly, Jay bought a plane ticket and took a trip to Columbus, Ohio, USA, thinking that he would start by working his way across the USA from East to West. On his first day he was inside a church taking photographs when he noticed **a golden telephone mounted on the wall with a sign that read "\$10,000 per call".**

Jay was intrigued so he asked a priest who was strolling by what the telephone was used for. The priest replied that it was a direct line to heaven and that for \$10,000 you could talk to God. Jay thanked the priest and went along his way.

Next stop was in Des Moines, Iowa and there at a very large cathedral, he saw the same looking golden telephone with the same sign under it. Jay wondered if this was the same kind of telephone he had seen in Columbus and he asked a nearby nun what its purpose was. She told him that it was a direct line to heaven and that for \$10,000 he could talk to God. Seriously polite, Jay thanked the nun for her help.

Jay then travelled all across America, Europe, England, Japan, New Zealand. In every church he saw the same looking golden telephone with the same **"\$10,000 per call"** sign under it.

Jay decided to travel to Australia to see if they had a similar phone. He arrived at Western Australia, and again, in the first church he entered, there was the same looking golden telephone, but this time the sign under it read **"40 cents per call."** Somewhat surprised, Jay asked the priest about the sign.

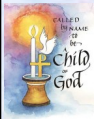
'Father Brian, I've travelled all over the world and I've seen this same golden telephone in many churches. I'm told that it is **a direct line to Heaven, but in all of them the price was \$10,000 per call.**

Why is it so cheap here?' Father Brian smiled and answered,
'My son, you're in Australia now - this is Heaven, so it's only a local call.'

Pope's intention for January: For true human fraternity: We pray for all those suffering from religious discrimination and persecution; may their own rights and dignity be recognised, which originate from being brothers and sisters in the human family.

Pope Francis has announced the next Apostolic Nuncio to Australia - Archbishop Charles Balvo has served in the Holy See's diplomatic service for more than 30 years, including as Apostolic Nuncio to New Zealand and the Pacific Island nations for 8 yrs. Born and ordained in New York, he has been in the Czech Republic since 2018. Bishop Randazzo looks forward to welcoming the new Nuncio to our Diocese as the year unfolds.

Bank Account Number: To obtain the details of our new bank account (for regular or ad hoc donations), please contact the parish office on 9456 2450 or via email to: parishkccp@bbccatholic.org.au
 ~ Thank you for your ongoing financial support of the parish, Fr Shaju.



Welcome to our Faith Family ~ Baptism congratulations to

Amelia Sachiko Wu ~ Harriet Rose Banicevic ~

Gabriel Luka Banicevic Chapman ~ Mary Vesela Banicevic Chapman

who were all baptised over the Christmas / New Year period. *Please keep them, their parents and Godparents in your prayers.*



Vox Populi - The Voice of the People - Remembering a Good Story Entering the Cycle of Ordinary Time

- Very Rev Dr David Ranson PP VG Vicar General – DBB - 18 January 2022

When the Vikings of old raided the Saxon villages the very first people that they would seek out to assassinate would be the village storytellers. They knew only too well that to take out the story tellers was to remove the story of the people. Rupturing the people's link with the stories which animated their common and personal life was to deliver a mortal blow to the memory of the village. To sever memory was to create disorientation, to render the village into a profound sense of hopelessness. When there was no memory, neither could there be a future.

Memory is a vital human faculty. As Daniel Schacter in *Searching for Memory* recounts the affirmation in Bellow's *The Bellarosa Connection*, "Memory is life." It is the "ocean inside us" as Diane Ackerman would suggest echoing Augustine's poignant prayer, "The power of the memory is prodigious, my God. It is a vast, immeasurable sanctuary. Who can plumb its depths? . . . in the vast cloisters of my memory . . . are the sky, the earth, and the sea . . . In it I meet myself as well."

Memory is the great storehouse of experience and the continuity of memory is important for us in the struggle to make meaning of our life and of purpose. Where memory is lacking, distorted or ruptured our present loses its potential to become pregnant with possibility. We seek a continuous narrative in our life and gaps of memory confound us. I think that at the heart of the movement for indigenous rights, to take a current social dilemma, is precisely this recognition of the significance of continuity in the stories of persons, families, and cultures and of the pain of discontinuity, of rupture in memory.

So significant is human memory that we have dared to affirm that it is one of the means in and through which God's revelation takes place. Not only is the mystery of God revealed in the word of Scripture but in the people's memory of that word. Tradition too is a source of God's revelation. This vital pillar of the Catholic imagination derives from the Judaic understanding of memory's power of divine revelation. For the God of the Hebrews was not a divinity attained through the horizon of speculation but the God who had acted in history. Israel knows its God through its memory. As Louis Dupre has remarked, "to the faithful Jew no act has deeper significance than the remembrance of the origins. The memory of history is a religious duty . . . Yet more than being a sacred obligation, the remembrance of Israel's past provides the Jew with a pattern for understanding and accepting the present. . ."

Memory breathes through the vibrancy of story. It is not surprising therefore that storytelling is natural to the Jewish tradition which was not afraid to think of God as the eternal Storyteller and God as the created who created humankind because of a love of a good story! There is a delightful tale which captures something of this esteem for memory retrieved through story:

When the great Rabbi Israel shem Tov saw misfortune threatening the Jews, it was his custom to go into a certain part of the forest to meditate. There he would light a fire, say a special prayer and the miracle would be accomplished and the misfortune averted. Later, when his disciple, the celebrated Magid of Mezritch, had occasion, for the same reason, to intercede with heaven, he would go to the same place in the forest and say: "Master of the Universe, listen! I do not know how to light the fire, but I am still able to say the prayer," and again the miracle would be accomplished. Still later, Rabbi Moshe-leib of Sasov, in order to save his people once more, would go into the forest and say, "I do not know how to light the fire. I do not know the prayer, but I know the place and this must be sufficient." It was sufficient and the miracle was accomplished. Then it fell to Rabbi Israel of Rizhyn to overcome misfortune. Sitting in his armchair, his head in his hands, he spoke to God: "I am unable to light the fire, and I do not know the prayer, and I cannot even find the place in the forest. All I can do is to tell the story, and this must be sufficient." And it was sufficient.

In many ways, we have forgotten the need of people to gather together and listen to a story. George Miller, the famous film producer, suggests that this need is now largely met by the cinema. Certainly, the continuing popularity of the cinema and films illustrates our need for stories, the need we have to pitch our own personal story against a larger drama, to have the threads of resolution played out for us in our own personal quests for power, for love, for redemption. This resolution is definitively given us every time we listen to the story of Jesus and his own quest for truth and for love, for a life stronger than death.

Every occasion we gather for the Liturgy of the Word we enter into the power of story and memory. We are a people of memory, a people who savour and cultivate the memory of the story of Jesus of Nazareth, who remember his journey from death into life, and in that memory, out of that memory, called also to be the people who seek new possibilities for ourselves and our societies. It is one of the principal roles of the Holy Spirit to so 'remind' us. "The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you." (Jn 14:26)

As the Sundays of Ordinary Time follow we are immersed into the story of Jesus. The Spirit reminds us of his story and makes the story present now. We cannot tire of hearing this story and of discovering its depths in new ways according to the changing circumstances of our lives. Each Sunday we hear part of that story, we reflect on it, we wonder with it and discover ourselves in it. We are delighted, disturbed, challenged and consoled. We become moulded by the story, by the memory. Jesus' story becomes our story.

In our faithfulness to the story of Jesus, in the Spirit, we become both the storyteller and the story itself: the ones' who keep the memory alive and at the same time the very story of God's continuing action in our time and in our place. We are both the guardians of a sacred memory and those who create new memories, new accounts of the Spirit's work in Jesus.

Preachers and catechists, in particular, have an indispensable role here. They must tell the story in such a way that keeps inviting the hearers into its themes whilst at the same time enabling their hearers to be attentive to their own personal story and store of memories. Thus the sharing of faith, such as in the RCIA program, becomes another significant means of telling the story, passing it on and enabling others to be seized and transformed by it.

Tolkien, a great storyteller, has Sam say at one stage, ". . . the brave things in the old tales and song, Mr. Frodo: adventures as I used to call them. I used to think that they were things the wonderful folk of the stories went out and looked for, because they wanted them, because they were exciting and life was a bit dull, a kind of sport, as you might say. But that's not the way of it with the tales that really mattered, or the ones that stay in the mind. Folk seem to have been just landed in them, usually - their paths were laid that way, as you put it. But I expect they had lots of chances, like us, of turning back, only they didn't. And if they had, we shouldn't know, because they'd been forgotten. We hear about those as just went on . . . I wonder what sort of tale we've fallen into?"

The Sundays of Ordinary Time are an opportunity for us to realise once again the story we have fallen into, the story by which we have been seized, the memory by which we have been grasped. We have been seized by a story, we have been grasped by a memory. It is a story rich in imagination. His name is Jesus. Let us take the better part, holding the memory and wondering at the possibility.

Mary treasured her own memories and pondered over them (Lk 2:19). During this time, let this too be our heart.

ROSTERS & READINGS FOR WEEKEND— 29th/30th January 2022—Jer 1:4-5, 17-19; 1 Cor 12:31-13:13; Lk 4:21-30
4th Sunday in Ordinary Time—Year C

	St Bernard's Church		St Patrick's Church			
	5.00pm	9.00am	6.00pm	8.00am	10.00am	6.00pm
Acolyte / Snr Server	Matthew Waite	Barbara McMullen	Sue Lum	Malcolm Cross	Sue Lum	Vicente Sanchez
Reader (1)	Donna Machado	Jeanette Neary	Helen Chui	Russell Schreiber	Mary Stokes	Substitute requested
Reader (2)	Sophia Smith	Isaac Tonkin	Miguel Do Rego	Vivienne Schreiber	Susie Gates	Substitute requested
Usher / s	Jan & Joseph Favaloro & Jerome Gomez	Peter Collins & Peta Tonkin	Chris Smith	Phil Daidone & Tess & Francis Lizardo	Sue Newnham & Chris Newnham	Les Fogden
Sacristy/Cleaning/Flowers	Paul Waite, Marlene Moloney (f), Sarah Jane Sibelja,		Meralyn T, Lea M, Barbara Folkard, Michelle Hwang (f), Leticia Wee, Michelle Blanco			
Maintenance	Team A & B—additional help always appreciated		Grace Milen, Milen Kurishingal, Patrick Dias			

VARIOUS POSITIONS AVAILABLE AT THE DIOCESE OF BROKEN BAY: *The Diocese of Broken Bay is committed to and promotes a culture of safety and care for all people, especially for children and others in the community who are vulnerable. Our Diocese has no tolerance to child abuse and is committed to ensuring our staff and volunteers understand the joint responsibility to safeguard all those within our community.*

**Personal Assistant to the Vicar General,
Office of the Bishop**

* Permanent, part-time position (4 days/week, 9am to 5pm)
 * Role split between Pennant Hills and Chatswood locations

Your prior experience with providing high level administrative support for a senior executive or similar, with responsibility for diary and event management combined with an understanding of the level of personal support required to assist the Vicar General in balancing his busy work and personal commitments will be crucial to your success.

To obtain a copy of the position description or for further details, please contact recruitment@bbcatholic.org.au.

If you are interested in applying please send your CV and a brief cover letter addressing the skillsets required for this role to recruitment@bbcatholic.org.au.

Applications close **Friday 21 January 2022.**

Communications - Senior Mission & Media Officer: The Senior Mission & Media Officer has a specific focus on the pastoral priorities of the Bishop and provides stakeholder management, issues and media management, publication, creative design & brand identity, special projects, contractor administration, and parish support services.

Communications - Parish Partnerships Officer: The Parish Partnerships Officer has a specific focus to provide support to our Broken Bay Parishes, enabling them to develop, manage and implement their own communication and media plans. You will provide assistance with parish communications & media planning, parish worker communications and media training.

Communications - Multi-media & Social Media Officer: The Multi-media & Social Media Officer ensures that the Bishop's mission and vision are consistently and creatively communicated, implementing strong visual aesthetics to improve the user experience and enhance communication. You'll develop and implement multi-media, digital and audio-visual projects and services, working in collaboration with graphic designers and web developers.

To obtain a copy of the position description or for further details on any of the above, please contact recruitment@bbcatholic.org.au. If you are interested in applying for any of the Communications Officer roles please send your CV and a brief cover letter noting which role you are applying for, ensuring you have addressed the skillsets required for this role to recruitment@bbcatholic.org.au.

Applications close **Friday 4 February 2022.**

The businesses below support our parish by advertising here. Please give them your support in turn.

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 KCCP Parishioners John & Moauli Griffiths
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