



## MASS TIMES FOR THIS WEEK

### St Mary's Cathedral, Hobart

**7.30am:** Tuesday - Friday  
**6.00pm:** Saturday Vigil Mass  
**10.30am:** Sunday  
**6.00pm:** Sunday

### Sacred Heart Church New Town

**9.00am:** Tuesday - Thursday  
**8.00am:** Saturday  
**8.30am:** Sunday

### Lawrenny Court

(131 Hill St West Hobart)  
**10.30am:** Friday

### ADORATION OF THE BLESSED SACRAMENT

### St Mary's Cathedral Crypt Hobart

**6pm - 12am:** Friday

### SACRAMENT OF RECONCILIATION

### St Mary's Cathedral, Hobart

**5.00pm - 5.30pm:** Saturday

## 5TH SUNDAY OF ORDINARY TIME YEAR A 5TH FEBRUARY 2023

### **My dear parishioners,**

This month of February, there are a few important notices that I would like to keep you aware of for this week and the next.

**The Importance of singing during the Sunday Mass** (Refer to Article - 2nd page AVE from Clair Stanelos)

**Evening Adoration** - 6.00 pm – 12.00 midnight in the Cathedral Crypt (every Friday)

Marian Devotion Group – 11.00 am onwards, in Cathedral Centre, level 1. Every Saturday from the 4th of February.

### **Volunteers needed –**

- Volunteers talented in flower arranging for the Cathedral on a weekly basis.
- Volunteer Cleaners.
- Greeters and ushers.
- Cathedral Finance and Maintenance team is looking out for new members; those interested please contact the parish office.

**Ash Wednesday Falls on the 22<sup>nd</sup> of February**- Day of Fast and Abstinence. Lent is a penitential season of prayer, self-denial and helping others. The law of fasting binds those who have completed their eighteenth year, until the beginning of their sixtieth year; the law of abstinence binds those who have completed their fourteenth year (CCL 97, 1251f).

### **Friday Mass Time Changes**

As of the 3rd of February there will be no more 11am Adoration, Sacrament of Reconciliation and 12 noon Mass. The reason we began this Mass, during COVID times to facilitate more opportunities for the Sacraments and prayer. Now we are back to post COVID times, the Cathedral priests have decided to stop this Mass for the present moment., in order to focus on our school ministries. Please note there are 2 Masses that are held in the parish and 3 masses every 1st Friday. (St Joseph Church provides noon Masses on every Wednesday and Friday).

### **SAFE Communities Audit**

This week our parish completed an audit with the Safe Communities auditor from AOH which identified outcomes and areas of formation for the Parish.

The Catholic Church in Tasmania has zero tolerance for the abuse or neglect of children or vulnerable adults and is committed to acting in their best interests.

Safeguarding requires the involvement of everyone in the Catholic Church within the Archdiocese of Hobart.

**In keeping with the objectives, the Parish Pastoral Team request that children are accompanied at all times when accessing our parish churches and centres, toilets and surrounding external areas.**

In Christ,  
**Fr Leonard**



## PARISH PASTORAL TEAM:

### **Administrator:**

Fr Leonard Caldera

### **Assistant Priest:**

Fr Paschal Okpon

### **Deacons:**

Nick MacFarlane  
Vinco Muriyadan

### **Pastoral Associate:**

Sr Monica Shelverton PBVM

## PARISH OFFICE:

### **Office Hours:**

(MONDAY - FRIDAY)  
**9am - 3pm**

180 Harrington Street  
Hobart 7000

**Phone:** 03 62344463

### **E-Mail:**

[cathedral@aohtas.org.au](mailto:cathedral@aohtas.org.au)

### **Website:**

[www.stmaryscathedralhobart.org.au](http://www.stmaryscathedralhobart.org.au)

### **Facebook:**

[www.facebook.com/  
cathedralparishhobarttasmania](https://www.facebook.com/cathedralparishhobarttasmania)

### **Parish Secretary**

Jane McKeown



## Singing the Mass

When congregational singing became a part of liturgical celebrations after Vatican II, there was a tendency to fall into a 4-hymn syndrome, singing the entrance, offertory, Communion and recessional hymns – and nothing else!

The nature of the liturgy, however, calls for a variety of music forms. The Constitution on the Sacred Liturgy (Sacrosanctum Concilium) suggests priorities for the assembly: "To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons and song..." (SC30). The General Instruction on the Roman Missal says that: "In choosing the parts to be sung, preference should be given to those that are more significant and especially to those to be sung by the priest or by the priest and people together." (GIRM40) This indicates clearly that acclamations have priority when it comes to deciding what parts of the Mass to sing.

There are four acclamations which should be sung at Mass, even if there is no other singing. We stand and sing the Gospel Acclamation in anticipation of the Good News of Christ. Then during the Eucharistic Prayer, three acclamations allow the people's active participation – the Holy, Holy (Sanctus), the Memorial Acclamation and the Great Amen. The acclamations share the number-one spot because they are all fundamentally acts of praise and worship.

By contributing to the singing of these acclamations, we, as the worshipping assembly, are offering our highest praise to God. Be it acclamations, antiphons or song, let us join in with fervour. Let us increasingly put into practice that as Catholics at St Mary's Cathedral, we 'sing the Mass' rather than 'sing at Mass'.

**Clair Stanelos**

Reference – Elizabeth Harrington  
(liturgybrisbane.net.au)

## Holy Water - Re-introduction in the Parish



**When we enter a church, we have the custom of blessing ourselves with Holy Water. It is now appropriate to restore the practice of using Holy Water as we enter our churches.**

**The use of Holy Water is a means of invoking the blessing of God on persons and places and it is also a means of placing ourselves under God's protection from evil.**

## REFLECTION - 5TH SUNDAY OF ORDINARY TIME

### **This Little Light of Mine, I'm Going to let it Shine.**



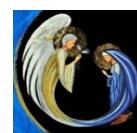
There is a famous painting by Holman Hunt depicting Jesus standing at a darkened doorway knocking. It references the message in Revelation 3:20 "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me." The interesting thing is that in this painting Jesus is carrying a lantern. He is light in the darkness. The one who hears Him knocking and opens up to Him will bring light into the house. That is why Holman Hunt called the painting "The Light of the World".

In our Gospel today, Jesus, the light of the world, tells us, His disciples, that we are that light too! "You are the light of the world ... your light must shine in the sight of men."

We are meant to take the light from Christ into every corner of our world. Every baptised Christian is given the light of Christ to spread that light to other people. In the beautiful ceremony of light which begins the Easter vigil, the great Paschal Candle representing Christ, the Light of the World, comes into the church and we all take on that light ourselves. Some light their candles from the Paschal Candle but most get the Light of Christ from other people in the church. It is an image of how the Church, the whole Body of Christ is meant to work, each member receiving the Christ-light and handing it on to others. In the process the world is filled with light.

Dear brothers and sisters, we are bearers of the light of Christ. There are people who need to receive that light from us. There are places which only we can illuminate with the love of God given to us in Jesus Christ. Today, let us open the doors of our hearts to receive Him. Let us allow Him to light us up so that we may share His light with others.

## The Angelus Prayer



V. The Angel of the Lord declared unto Mary.  
R. And she conceived of the Holy Spirit.

**Hail Mary, full of grace,** The Lord is with Thee; Blessed art thou among women, And blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, Pray for us sinners, Now and at the hour of our death. Amen  
V. Behold the handmaid of the Lord.

R. Be it done to me according to your word.

**Hail Mary. . .**

V. And the Word was made flesh.

R. And dwelt among us.

**Hail Mary. . .**

V. Pray for us, O holy Mother of God. R. That we may be made worthy of the promises of Christ.

**Let us pray:** Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection. Through the same Christ our Lord. Amen.

## From Our Anniversary Book

Joseph Fisher, Leo Brooks, Maria Ausilia, Pompeo Marino, Domenico D'Angelo, Ottavio Giusti, Ernest Williams, Phyllis Burke, Monica O'Kane, Leon Brue, Nell Cox, Bruce Hudson, Errol Power, Fr. Clem Kilby, Ronald Williams, Lance Fitzgerald, Thomas Landers, Eric O'Neil, Celeste Thomson, Cordelia Solomon, Paolo Scavone, Ursula Polson, Mima Davie, Rev.Fr. Vincent Shelverton, Sybil Saunders, Donald Ferrall, Giulia and Pasquale Longo, Gladys Tehan, Vera Mason, Jack Carroll, John Martin, Yvette Flynn, Maria Bertolotti



## Words of Wisdom from Bishop Barron on the Synodal Process

The other night, I had the privilege of participating in one of the listening sessions for the continental phase of the Synodal process. The basis for our discussion was a lengthy document produced by the Vatican after it had compiled data and testimony from all over the Catholic world. As I have been studying and speaking about synodality, I very much enjoyed the exchange of views. But I found myself increasingly uneasy with two words that feature prominently in the document and that dominated much of our discussion—namely, “inclusivity” and “welcoming.”

Again and again, we hear that the Church must become a more inclusive and welcoming place for a variety of groups: women, LGBT+ people, the divorced and civilly remarried, etc. But I have yet to come across a precise definition of either term. What exactly would a welcoming and inclusive Church look like? Would it always reach out to everyone in a spirit of invitation? If so, the answer seems obviously to be yes. Would it always treat everyone, no matter their background, ethnicity, or sexuality, with respect and dignity? If so, again, the answer is yes. Would such a Church always listen with pastoral attention to the concerns of all? If so, affirmative. But would a Church exhibiting these qualities never pose a moral challenge to those who would seek entry? Would it ratify the behaviour and lifestyle choices of anyone who presented him or herself for admission? Would it effectively abandon its own identity and structuring logic so as to accommodate any and all who come forward? I hope it is equally evident that the answer to all those questions is a resounding no. The ambiguity of the terms is a problem that could undermine much of the Synodal process. In order to adjudicate this matter, I would suggest that we look not so much to the enviroing culture of the present day but to Christ Jesus. His attitude of radical welcome is nowhere on clearer display than in his open-table fellowship, that is to say, his consistent practice—countercultural in the extreme—to eat and drink not only with the righteous but also with sinners, with Pharisees, tax collectors, and prostitutes. These meals of sacred fellowship Jesus even compared to the banquet of heaven. Throughout his public ministry, Jesus reached out to those considered unclean or wicked: the woman at the well, the man born blind, Zacchaeus, the woman caught in adultery, the thief crucified at his side, etc. So, there is no question that he was hospitable, gracious, and yes, welcoming to all. By the same token, this inclusivity of the

Lord was unambiguously and consistently accompanied by his summons to conversion. Indeed, the first word out of Jesus' mouth in his inaugural address in the Gospel of Mark is not “Welcome!” but rather “Repent!” To the woman caught in adultery, he said, “Go and sin no more”; after meeting the Lord, Zacchaeus promised to change his sinful ways and compensate lavishly for his misdeeds; in the presence of Jesus, the good thief acknowledged his own guilt; and the risen Christ compelled the chief of the Apostles, who had three times denied him, three times to affirm his love. In a word, there is a remarkable balance in the pastoral outreach of Jesus between welcome and challenge, between outreach and a call to change. This is why I would characterize his approach not simply as “inclusive” or “welcoming,” but rather as loving. Thomas Aquinas reminds us that to love is “to will the good of the other.” Accordingly, one who truly loves another reaches out in kindness, to be sure, but at the same time he does not hesitate, when necessary, to correct, to warn, even to judge. My mentor, Francis Cardinal George, was once asked why he disliked the sentiment behind the song “All Are Welcome.” He responded that it overlooked the simple fact that, though all are indeed welcome in the Church, it is “on Christ's terms, not their own.”



An overall concern that I have, very much related to the consistent use of the terms “welcoming” and “inclusivity,” is the trumping of doctrine, anthropology, and real theological argument by sentiment, or to put it a bit differently, the tendency to psychologize the matters under consideration. The Church doesn't prohibit homosexual acts because it has an irrational fear of homosexuals; nor does it refuse communion to those in irregular marriage arrangements because it gets its kicks out of being exclusive; nor does it disallow women's ordination because grumpy old men in power just can't stand women. For each of these positions, it articulates arguments based on Scripture, philosophy, and the theological tradition, and each has been ratified by the authoritative teaching of bishops in communion with the pope. To throw all these settled teachings into question because they don't correspond to the canons of our contemporary culture would be to place the Church into real crisis. And I sincerely do not believe that this shaking of the foundations is what Pope Francis had in mind when he called for a synod on synodality.

From <https://www.wordonfire.org/articles/barron/inclusivity-and-love/>

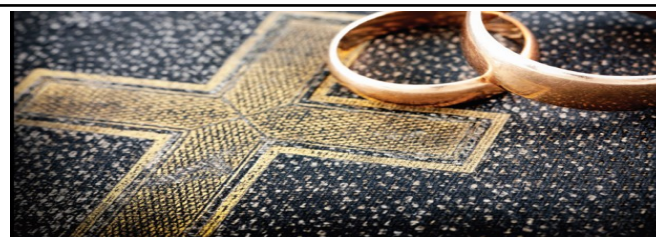
WHAT'S NEW?

## Children's Corner

Unscramble and decipher these tiles to reveal one of Jesus' sayings from this week's Gospel.

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like	4	
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### Marriage Mass Renewal Of Vows

Sunday, February 12, 2023  
St Mary's Cathedral, Hobart, 10:30am

Sunday, February 19, 2023  
Church of the Apostles, Launceston, 10:30am

All married couples are invited to attend, especially those celebrating a milestone anniversary in 2023.  
RSVP to the Office of Life, Marriage and Family by emailing [rachel.bradley@aohtas.org.au](mailto:rachel.bradley@aohtas.org.au) or on 0475 222 056.

 Archdiocese of Hobart

# READINGS OF THE DAY - 5TH SUNDAY OF ORDINARY TIME YEAR A

## First Reading

Isaiah 58:7-10

Thus says the Lord:

Share your bread with the hungry, and shelter the homeless poor, clothe the man you see to be naked and turn not from your own kin.

Then will your light shine like the dawn and your wound be quickly healed over. Your integrity will go before you and the glory of the Lord behind you. Cry, and the Lord will answer; call, and he will say, 'I am here.'

If you do away with the yoke, the clenched fist, the wicked word, if you give your bread to the hungry, and relief to the oppressed, your light will rise in the darkness, and your shadows become like noon.

## Responsorial Psalm

Psalm 111:4-9. R. v.4

### (R.) A light rises in the darkness for the upright.

1. He is a light in the darkness for the upright:  
he is generous, merciful and just.  
The good man takes pity and lends,  
he conducts his affairs with honour.
2. The just man will never waver:  
he will be remembered for ever.  
He has no fear of evil news;  
with a firm heart he trusts in the Lord.
3. With a steadfast heart he will not fear;  
open-handed, he gives to the poor;  
his justice stands firm for ever.  
His head will be raised in glory.

## Second Reading

1 Corinthians 2:1-5

When I came to you, brothers, it was not with any show of oratory or philosophy, but simply to tell you what God had guaranteed. During my stay with you, the only knowledge I claimed to have was about Jesus, and only about him as the crucified Christ. Far from relying on any power of my own, I came among you in great 'fear and trembling' and in my speeches and the sermons that I gave, there were none of the arguments that belong to philosophy; only a demonstration of the power of the Spirit. And I did this so that your faith should not depend on human philosophy but on the power of God.

## Gospel Acclamation

**Alleluia, alleluia!**

I am the light of the world, says the Lord;  
the man who follows me will have  
the light of life.

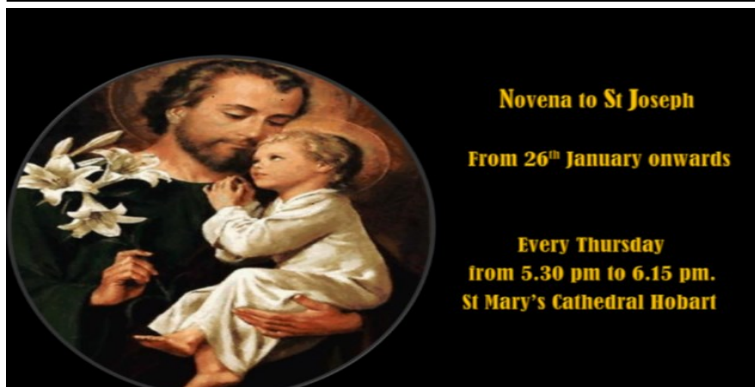
**Alleluia!**

## Gospel

Matthew 5:13-16

Jesus said to his disciples: 'You are the salt of the earth. But if salt becomes tasteless, what can make it salty again? It is good for nothing, and can only be thrown out to be trampled underfoot by men.

'You are the light of the world. A city built on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in the sight of men, so that, seeing your good works, they may give the praise to your Father in heaven.'



**Novena to St Joseph**

**From 26<sup>th</sup> January onwards**

**Every Thursday  
from 5.30 pm to 6.15 pm.  
St Mary's Cathedral Hobart**



**NOVENA TO OUR  
LADY OF  
PERPETUAL HELP  
WEDNESDAY 1ST  
FEBRUARY after  
9am Mass at  
SACRED HEART  
CHURCH NEW  
TOWN**

## Pope Francis Prayer for February For parishes

We pray that parishes, placing communion at the centre, may increasingly become communities of faith, fraternity and welcome towards those most in need.

## GOSPELS FOR THE COMING WEEK

Monday 6th February - **St Paul Miki and companions, martyrs**

Mark 6: 53-56

Tuesday 7th February

Mark 7: 1-13

Wednesday 8th February

Mark 7: 14-23

Thursday 9th February

Mark 7: 24-30

Friday 10th February - **St Scholastica, virgin**

Mark 7: 31-37

Saturday 11th February

Mark 8: 1-10

## NEXT SUNDAY'S READINGS 6th Sunday of Ordinary Time

Ecclesiasticus 15: 15-20 Psalm 118: 1-2, 4-5, 17-18, 33-34  
1 Corinthians 2: 6-10 Matthew 5: 17-37

**Pray and Reflect on the Word of God**

Please take your copy of the AVE home to reflect and to share with family and friends.