

## 2nd Sunday in Ordinary Time

Ordinary Time is called "ordinary" not because it is common but simply because the weeks of Ordinary Time are numbered. The Latin word ordinalis, which refers to numbers in a series, stems from the Latin word ordo, from which we get the English word order. Ordinal numbers are 1st, 2nd, 3rd etc and cardinal numbers are 1, 2, 3 etc.

Thus, the numbered weeks of Ordinary Time, in fact, represent the ordered life of the Church—the period in which we live our lives neither in feasting (as in the Christmas and Easter seasons) or in more severe penance (as in Advent and Lent), but in watchfulness and expectation of the Second Coming of Christ.

It's appropriate, therefore, that the Gospel for the Second Sunday of Ordinary Time (which is actually the first Sunday celebrated in Ordinary Time) always features either John the Baptist's acknowledgment of Christ as the Lamb of God or Christ's first miracle—the transformation of water into wine at the wedding at Cana.

Why Is Green the Colour of Ordinary Time?

The normal liturgical colour for Ordinary Time—for those days when there is no special feast—is green. Green vestments and altar cloths have traditionally been

associated with the time after Pentecost, the period in which the Church founded by the risen Christ and enlivened by the Holy Spirit began to grow and to spread the Gospel to all nations.

When Is Ordinary Time?

Ordinary Time refers to all of those parts of the Catholic Church's liturgical year that aren't included in the major seasons of Advent, Christmas, Lent, and Easter. Ordinary Time thus encompasses two different periods in the Church's calendar, since the Christmas season immediately follows Advent, and the Easter season immediately follows Lent.

The Church year begins with Advent, followed immediately by the Christmas season. Ordinary Time begins on the Monday after the first Sunday after January 6, the traditional date of the Feast of the Epiphany and the end of the liturgical season of Christmas. This first period of Ordinary Time runs until Ash Wednesday when the liturgical season of Lent begins. Both Lent and the Easter season fall outside of Ordinary Time, which resumes again on the Monday after Pentecost Sunday, the end of the Easter season. This second period of Ordinary Time runs until the First Sunday of Advent (28th November) when the liturgical year begins again.

### Saints of the Week

Wed 20	St Fabian, pope and martyr St Sebastian, martyr	Thurs 21	St Agnes, virgin and martyr
		Fri 22	St Vincent, deacon and martyr

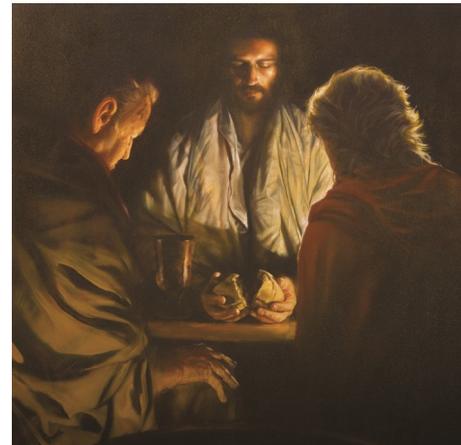


## FOXROCK PARISH

Our Lady of Perpetual Succour

### WEEKLY NEWSLETTER

17th January 2021



### 2<sup>ND</sup> SUNDAY IN ORDINARY TIME

Jesus turned and saw them following him and said to them, "What are you looking for?" They said to him, "Rabbi"—which translated means Teacher—"where are you staying?" He said to them, "Come, and you will see." - Jn 1:38-39a

Excerpt from the Lectionary for Mass ©2001, 1998, 1970 CCC

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### MASS INTENTIONS

#### 16th Jan 6pm Vigil Mass:-

Debbie Robinson Month's Mind  
John & Kathleen O' Donoghue  
Anniversaries

Sean O' Farrell Anniversary

#### 17th Jan 11.30 am Mass:-

Pauline & Patrick Clarke Anniversaries  
Jeremiah & Betty Hogan Anniversaries

George Goggin Anniversary

Billy Mc Sweeney Anniversary

Des Cullen Anniversary

Agnes Cavey Anniversary

Paddy O' Hara Anniversary

#### Recently Deceased :-

Ambrose Cassells

#### Anniversaries :-

Gerald & Nora Naughton

Joe Sweeney

Brendan Brodie

Annie Magee

Wallace Beatty

Marie Noone

#### Recently deceased

Patrick O' Toole

Patricia Murray

Brigid Malone

Barbara McGrath

May they rest in peace





**January 17, 2021**  
**2<sup>nd</sup> Sunday in**  
**Ordinary Time**

Our faith is not just about ideas. It's really about having an encounter with God and, in particular, the Risen Christ! Once we give ourselves over to the notion of God's presence, we have to train ourselves to listen for God's voice and be attentive to God's call. Having companions on our faith journeys is so incredibly important as they can help us fine-tune our listening skills and discern God's voice from others we may be hearing. Faith is all about having these profound encounters not only with God but with our brothers and sisters, and creation itself. Anyone or anything that is alive with God's presence becomes an occasion for God to speak and call us to deeper graces and experiences. "Come, and you will see."

The example and teaching of Jesus, the lives of the saints, those living among us and those glorified in heaven, and the wonder and beauty of creation can all serve to help us listen more clearly and assist in positioning ourselves for this profound God meeting. It is an encounter

that can quickly and easily lead to a friendship and intimate intertwining of our souls to their Maker, making a claim on us like no other. Then, the Word of God moves from being just a body of ideas to something we simply accept and do. The person of Jesus Christ swiftly moves from being just a good prophet in word and deed to the incarnate presence of God Himself, the Lamb of God. The voice leads us to the Person behind it.

The Gospel is hard to follow. We can intellectually debate whether what Jesus said is really what we are asked to do. The Gospel ideas do not always make sense in our practical, secular world. The person of God always does. We can debate the practicality and sense of ideas and doing so often keeps the more difficult ones at a safe distance away from us. Jesus said to love our enemy, but we really don't need to do that, our minds try to convince us. It just doesn't make sense. Yet, if we are truly in love with the God who is behind the voice of those words, they make perfect sense. Our deep and intimate love of this God would even find us laying down our lives for Him if necessary. Speak Lord, your servant is listening.

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**SECOND SUNDAY IN ORDINARY TIME**

**FIRST READING**

Samuel was lying in the sanctuary of the Lord where the ark of God was, when the Lord called, "Samuel! Samuel!"  
 (1 Sam 3:3-10.19)

**PSALM**

I waited, I waited for the Lord  
 and he stooped down to me;  
 he heard my cry.  
 (Ps 39:2.4.7-10)

**SECOND READING**

The body is not meant for fornication; it is for the Lord, and the Lord for the body.  
 (1 Cor 6:13-15.17-20)

**GOSPEL**

As John stood with two of his disciples, Jesus passed, and John stared hard at him and said, 'Look there is the lamb of God.'  
 (Jn 1:35-42)

With a Motu proprio released on Monday 11 Jan, Pope Francis established that from now on the ministries of Lector and Acolyte are to be open to women, in a stable and institutionalized form through a specific mandate.

There is nothing new about women proclaiming the Word of God during liturgical celebrations or carrying out a service at the altar as altar servers or as Eucharistic ministers. In many communities throughout the world these practices are already authorized by local bishops.

However, up to this point, this has occurred without a true and proper institutional mandate.

Now, in the wake of the discernment which has emerged from the last Synods of Bishops, Pope Francis wanted to formalize and institutionalize the presence of women at the altar.

**MODIFYING CANON 230 §1 OF THE CODE OF CANON LAW**

**REGARDING ACCESS OF WOMEN TO THE MINISTRIES OF LECTOR AND ACOLYTE**

*Consequently, after having heard the opinion of the competent Dicasteries, I have decided to modify canon 230 § 1 of the Code of Canon Law. I therefore decree that canon 230 § 1 of the Code of Canon Law shall in future have the following wording:*

*"Lay persons of suitable age and with the gifts determined by decree of the Episcopal Conference may be permanently assigned, by means of the established liturgical rite, to the ministries of lectors and acolytes; however, the conferment of such a role does not entitle them to support or remuneration from the Church".*

Vatican News

**The Week of Prayer for Christian Unity**

will take place from 18 – 25 January on the theme "They showed us unusual kindness" (Acts 28:2).

The reflections for the eight days of the Week of Prayer for Christian Unity and the worship service are focused on the text from the Acts of the Apostles.

The themes for the eight days are:

- Day 1: Reconciliation: Throwing the cargo overboard
- Day 2: Enlightenment: Seeking and showing forth Christ's light
- Day 3: Hope: Paul's message
- Day 4: Trust: Do not be afraid, believe
- Day 5: Strength: Breaking bread for the journey
- Day 6: Hospitality: Show unusual kindness
- Day 7: Conversion: Changing our hearts and minds
- Day 8: Generosity: Receiving and giving