



## 3rd Sunday of the Year

### 23rd January 2022

CLONARD MONASTERY

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ClonardMonastery



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#### MASS TIMES AT CLONARD

#### Public Mass & Masses via Webcam

**Sunday (Vigil Sat- 7.30pm),** 7.00am, 9.30am, 11.00am, and 12.30pm.

**Mon, Tues, Wed, Fri.**

7.00am, 9.30am and 6.15pm.

**Thursday (Novena)** 7.00am, 9.30am, 6.15pm and 8.00pm.

**Saturday** 7.00am, 9.30am & 12.00 Noon.



We thank you for last week's Collection which came to £1,614 for Clonard, £691 for the Down & Connor Living Youth collection. Also for your kind donations, online and by post.

#### The Christmas Crib Appeal for Children in Crossfire:

A cheque will be presented to Richard Moore (Founder of the Charity) on Sunday 30th January at the 11am Mass.



**The 4 Corners Festival 2022** A 10th Anniversary celebration that begins in St Anne's Cathedral and ends in St Peter's. This year the week long series of thought-provoking events will be around the theme Common Ground, Common Good and includes participants as diverse as

boxer Carl Frampton, the Archbishop of Canterbury, and Dr Austen Ivereigh, the Pope's biographer. There's sure to be something to pique your interest at this unique Christian Festival. Come and join us between January 30th and February 6th, somewhere across Belfast's four corners or online. Browse events here, or see highlights programme attached: <https://4cornersfestival.com> *Of special interest will be the event we are hosting in Clonard Church with Carl Frampton on Wednesday, 2 Feb. at 8pm. Tickets for this are free but must be booked through the 4 Corners Festival website*



#### GOD'S WORD IN JANUARY 2022

2nd Sunday of the Year 23rd January 2022

#### Today's Readings

#### Good news people

Ne 8:2-6.8-10; Ps 18; 1 Cor 12:12-30; Lk 1:1-4.4:14-21

Today's Gospel is slightly complicated. It skips from the beginning of the first chapter of Luke to four chapters further on.

The first four verses are taken from the author's introduction. They tell us two important things: why Luke wrote and for whom he wrote. 'Many others,' he says, have written accounts of the Jesus story. How many we don't know, but probably Mark and Matthew. Luke has drawn on them to present his own 'orderly account' of the events of Jesus life. The Gospel is trustworthy, he says, because it is based on accounts handed down by people who were eye-witnesses to the deeds of Jesus.

Luke is writing for someone called Theophilus, which is a Greek name meaning 'lover of God.' Theophilus may have been a convert anxious to learn more about Jesus. He may also have been wealthy enough to help defray the cost of publishing the Gospel. Covering the cost of the production of a book (patronage) was common in Luke's time. It gave the donor a certain fame and status as a patron of the arts. The name 'lover of God' might be applied to every open-hearted reader of the Gospel, as we try to grasp the story Luke relates.

Luke now jumps to a story about the adult Jesus and his first sermon in his home town. The second part will be told next Sunday. It takes place in the synagogue during the Sabbath worship service. The highpoint of the service was the reading from the Law or Torah, followed by a shorter reading from one of the prophetic books.

Being invited to read in a synagogue was a special honour. It's a mark of the respect in which Jesus was held that he was called to do the last reading. The congregation was probably expecting a sermon from this local boy in whose fame family and neighbours basked. When he stands up, Jesus doesn't read the chosen lesson for the day but two sections from the prophet Isaiah. It speaks about a mysterious figure who has been empowered by the Spirit 'to bring Good News to the poor,' to proclaim liberty to captives, restoration of sight to the blind and a year of God's favour. Many Jews at the time of Jesus took this person to be the Messiah, a Hebrew word meaning 'anointed.'

The year of God's favour was probably the jubilee year that took place every 49 years. According to Jewish law, this was a kind of Sabbath that lasted for 12 whole months rather than a single day. The land was rested, as no new crops were planted or harvested. Debts were cancelled and people who had been forced to sell their land because of debt were entitled to reclaim it. The reading and the sermon that follows should be seen as Jesus' 'inaugural address' as Messiah.

Jesus' choice of the words of Isaiah is a call to hope. He is inaugurating a new 'year of favour,' especially for the poor. The promises of the ancient prophet will be fulfilled as Jesus puts new heart into people and gives them new sight. When he has finished, Jesus sits down, adopting the position of a teacher. The congregation is in expectant mood as they gaze on him.

Courtesy of REALITY magazine



**WEEK OF PRAYER FOR CHRISTIAN UNITY** continues until Tuesday, January 25th. The theme for 2022 is *"We saw the star in the East, and we came to worship him"* [Mt.2:2] In late Spring (around Pentecost) **two new Christian Unity resources**, inspired by the ministry and legacy of Fr Gerry Reynolds, will be launched in Clonard. Watch this space!

