

# Dominews

4th Sunday of Advent - Year C

December 22, 2024

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Our Lady of the Rosary Church  
14 Barker Rd, Prospect 5082

St Laurence's Church  
134 Buxton St, North Adelaide 5006

**FR MARK O'BRIEN OP ACTING PARISH PRIEST**

## Mass Timings

### **Rosary Church**

Thursday, Friday  
1st, 3rd, 5th Saturday:  
12 noon

Saturday Vigil:  
6pm

Sunday:  
8am, 10am, 5:30 pm

### **St Laurence's**

Monday, Tuesday,  
2nd & 4th Saturday:  
12 noon

Sunday:  
9 am, 11 am

Friday 7 pm  
Adoration and  
Confession

### **Calvary Chapel**

Wednesday 12 noon

Confessions will be  
available  
before 12 pm Mass,  
Monday- Saturday and  
Saturday Vigil Mass

### Parish Office

Mon, Tues, Thurs, Fri  
10 am—2 pm  
Open after 2 pm by  
appointment

Email:

[office@napparish.org.au](mailto:office@napparish.org.au)  
8344 1347

If you need a priest  
urgently: contact  
St Laurence's Priory on  
**08-8267 2674.**

### St Laurence's Priory

Fr Peter Toan Nguyen OP  
OP  
(Prior)  
Fr Frank McKinnon OP  
Fr Ben Hensley OP  
Fr Kevin Saunders OP  
Fr Mark O'Brien OP  
Fr Anthony Walsh OP  
Fr Mannes Tellis OP

## *Reflections on Scripture Readings for the Fourth Sunday of Advent:*

*Micah 5:1-4; Hebrews 10:5-10; Luke 1:39-44*

In our age of computers and mobile phones, we tend to toss words around with gay abandon, like millionaires tossing away banknotes. Perhaps it's a way of maintaining a certain distance and freedom amid the welter of words, or a fear of being trapped by them. Things were different in ancient times; words were carefully weighed, particularly written words, because the nexus between word and action was, it seems, much stronger. The Hebrew term for word 'dabar' also stands for 'thing/event'. Of course, writing at that time was expensive (think of the number of sheep skins needed for a biblical book) and time consuming, and only a minority could read and write. But more importantly I think, ancient people took their words seriously because they were acutely sensitive to their import and impact, particularly when they were speaking or writing about the mystery of God's ways. Here, human discourse needed to tread carefully and respectfully, recognising its limitations.

We can see this in the first two readings for the Fourth Sunday of Advent. The text from Micah expresses a deep conviction, coupled with certainty and uncertainty. The deep conviction is about God's care of Israel despite the failures and disasters that have beset her. The certainty is that this care will be manifested in a divinely designated ruler from Bethlehem of Judah (can't get much more specific than this). The uncertainty emerges in the comment on the 'time-between'. The Jerusalem Bible translates the Hebrew as 'abandon' while the NRSV has 'give them up' (basically the same idea). To my mind, this is too one-sided: the Hebrew verb can mean 'give/set/put/place' and a few other things besides. The text is expressing a conviction that God will be present to Israel in the interim (I will give/place them....) but does not know how, and the ambiguity of the Hebrew allows room for both. Our passage from Micah expresses hope and joy in a future that the speaker will most likely never experience. This hope encourages him/her/ them to keep faith, however uncertain one may be about the 'present' signs of God's presence. Living with uncertainty can be a sign of strong rather than weak faith. Weak faith may need certainties.

Care with words is also evident in the Letter to the Hebrews, but for a different agenda. It seeks to convey the uniqueness of Jesus' saving death while respecting the authority of the established Word of God—the Hebrew Bible/Old Testament. To do this, the author appeals to an Old Testament text, Psalm 40:6-8, to argue two things. One is its claim that God took no pleasure in holocausts (a reference to the temple liturgy); the other is to focus on doing the will of God. Admittedly, this is stretching things a bit because the thrust of the psalm and similar prophetic texts is to challenge the temptation to use the sacrificial liturgy to paper over the cracks within oneself and society (cf. Hosea 6:6; Isaiah 1:10-20; Micah 6:6-8). But our author is in good company; Old Testament passages reshape and revise other ones to expand theological horizons. According to the reading, the key thing—for both Jew and Christian—is to do the will of God, and this Jesus did in a way that fulfils Old Testament sacrifices and thereby renders them unnecessary. The psalm text quoted can be invoked to show that the Old Testament was, in the limited manner of human words, even inspired ones, pointing to this. In a way, the argument of Hebrews is in line with certain Rabbinic thinking that the temple sacrifices would cease with the establishment of the messianic age. They are an interim measure.

*Continued on the next page*

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In the true spirit of the Hebrew ‘dabar’, the Gospel passage tells how words become actions and events and actions and events speak words. It is a powerful example of narrative as theology and Luke uses it skilfully to herald the imminent birth of the Word made flesh; the paradigm event in human history. In a very appropriate touch, he sets this theology of the union of word and flesh in the world of two women and the babies in their wombs. Mary has heard the angel’s word and it galvanises her into action; her word of greeting causes the flesh in Elizabeth’s womb to leap for joy. This in turn leads Elizabeth to utter a word that highlights the position of Mary in relation to all women without whom none of us would ‘take flesh’ and become human. This delightful and too brief scene (the limitations of human words) offers a proclamation and a promise: the imminent advent of the Word made flesh and the promise that this Word will ‘take flesh’ in the hearts of all who believe that the promise made to Mary would be fulfilled.

**Praying into the New Year**

Join us to begin the New Year with the Lord  
December 31st: 11pm - Midnight (Holy Hour)  
January 1st: 12:15 am (Sung Mass in English )  
Location: St Laurence's North Adelaide

**January 1 - Extra Mass at Rosary**

There will be an extra Mass at  
Our Lady of the Rosary Church, Prospect  
on January 1.  
Confessions will be at 11:40 am followed by Mass at  
12 noon.

**Young Adults ( 18 +)**

Our parish young adults will be resuming on Jan 5th:  
the young adults choir will sing at the 5:30pm Mass at  
Holy Rosary followed by a hangout after the Mass. If  
you wish to join the choir, get in touch with the office  
to be connected with the brothers.

**The first aid kit is located in the  
Sacristy.**

**Tap n Go - St Laurence’s**

There is tap and go unit at St Laurence’s so you will be  
able to make donations towards Parish expenses (2nd  
collection) using a credit or debit card.

**Nativity Play at the 6 pm Mass on Christmas Eve**

Any children who would like to be part of the Nativity  
Play on Christmas Eve should attend the rehearsal in  
the Rosary Church on Monday, December 23 at 4 pm.



**Parish Office Closure**

The parish office will be closed from December 20 to  
January 2. Emails and phone messages will be  
attended to. If you need a Priest urgently, please call  
8267 2674.

**Give an Hour to Pray Together for Peace**

Every Friday at 7 pm we gather at St Laurence’s  
Church. In silence we pray before the Blessed  
Sacrament  
exposed in the Monstrance.

Come and join us!  
Reconciliation (Confession) is available from  
7:30 pm .

**Christmas Mass Times**



**St Laurence’s Church, North Adelaide**  
December 24: 8 pm (Vigil Mass)  
December 25: 9 am  
11 am

**Our Lady of the Rosary, Prospect**  
December 24: 6 pm (Vigil with Nativity Play)  
December 25: Midnight  
8 am, 10 am

## 4th Sunday of Advent - Year C

### Entrance Antiphon

Drop down dew from above, you heavens,  
and let the clouds rain down the Just One;  
let the earth be opened and bring forth a Saviour.

### First Reading : *Micah 5:1- 4*

The Lord says this:

You, Bethlehem Ephrathah,  
the least of the clans of Judah,  
out of you will be born for me  
the one who is to rule over Israel;  
his origin goes back to the distant past,  
to the days of old.

The Lord is therefore going to abandon them  
till the time when she who is to give birth gives birth.  
Then the remnant of his brothers will come back  
to the sons of Israel.

He will stand and feed his flock  
with the power of the Lord,  
with the majesty of the name of his God.  
They will live secure, for from then on he will extend his  
power  
to the ends of the land.  
He himself will be peace.

### Responsorial Psalm: *Ps 125*

O shepherd of Israel, hear us,  
shine forth from your cherubim throne.  
O Lord, rouse up your might,  
O Lord, come to our help.

God of hosts, turn again, we implore,  
look down from heaven and see.  
Visit this vine and protect it,  
the vine your right hand has planted.

May your hand be on the man you have chosen,  
the man you have given your strength.  
And we shall never forsake you again:  
give us life that we may call upon your name.

### Second Reading: *Hebrews 10:5-10*

This is what Christ said, on coming into the world:  
You who wanted no sacrifice or oblation,  
prepared a body for me.

You took no pleasure in holocausts or sacrifices for sin;  
then I said, just as I was commanded in the scroll of the  
book,

'God, here I am! I am coming to obey your will.'

Notice that he says first: You did not want what the Law  
lays down as the things to be offered, that is: the sacrifices,  
the oblations, the holocausts and the sacrifices for sin, and  
you took no pleasure in them; and then he says: Here I am!  
I am coming to obey your will. He is abolishing the first  
sort to replace it with the second. And this will was for us  
to be made holy by the offering of his body made once and  
for all by Jesus Christ.

### Gospel Acclamation

Alleluia, alleluia!

I am the servant of the Lord:  
may his will for me be done.  
Alleluia!

### Gospel *Luke 1:39-44*

Mary set out at that time and went as quickly as she could  
to a town in the hill country of Judah. She went into  
Zechariah's house and greeted Elizabeth. Now as soon as

Elizabeth heard Mary's greeting, the child leapt in her womb  
and Elizabeth was filled with the Holy Spirit. She gave a loud  
cry and said, 'Of all women you are the most blessed, and  
blessed is the fruit of your womb. Why should I be honoured  
with a visit from the mother of my Lord? For the moment your  
greeting reached my ears, the child in my womb leapt for joy.  
Yes, blessed is she who believed that the promise made her by  
the Lord would be fulfilled.'

### Communion Antiphon

Behold, a Virgin shall conceive and bear a son;  
and his name will be called Emmanuel.

### Please pray for:

**Recently deceased:** Stefania Vaiente, Joey Symonds,  
Maria Santoferrara, Peter Thiele, Anna Vu,  
Romano Cittadini, Isabella Primavera, Adina Colanero,  
Grazia Costanzo, Joe Krawczynski, Elma Brennan,  
Antonio Rattenni, Marta Minervini,  
Michelina Mucciacciaro, Anna Quirino,  
Paolo Distasi, Lina Frasca, Domenico Arruzza

### **Those whose Anniversaries occur about this time:**

Concetta Di Francesco, Nina Stenta,  
Ivan and Molly Oswald, Sam Delia, Rosa Curtale,  
Deceased members of the Canil Family,  
Emilio and Nicolina Morelli, Guido Santoferrara,  
Robert Santoferrara, Helen Kantzavelos, Alex Kuchel,  
Anthony Thien, Deceased members of the Didone  
family, Helen Fay Calbert, Lorenzo Di Ciocco,  
Alessio Maiorana, Pietro & Nazzarena Vallorani,  
Gabriel DeNardis, Clarice Hope Smith,  
William Benjamin Smith, Martin & Apolonia Thiele,  
Sylvester Wasiewicz & Family, Karl & Anna Lang, Lilly  
& Stan Mencil, Jan Napiorkowski, Paula Thiele, Michael  
Thiele, Eddie Dubski, Filippo & Domenica Cittadini,  
Antonio Morelli, Giuseppe & Mafalda Forte,  
Rose Brincat, Domingo Salazar Encarnado,  
Pellegrino Parrella, Fiore Garzarella,  
Bartolomeo Maiorana, Furta Vella, Olga Bucco,  
Deceased relatives of the Do & Nguyen families

**Those who are sick:** Please keep in your prayers  
Andrew, Tien Dzung Do, Colin Sanford,  
Nadia Dametto, David Fiorentino, Mother Pauline,  
Leanne Worrell, Tom Allen, Marion Hiosan,  
Jorge, XiAnna, Svetlana, Vincent Allen,  
Lucy Sloane Tran, Berryl Wannut, Rosa Dathici,  
Fletcher Adams, Maria Stilie, Maria Antonelli,  
Anthony Rissi, Domenico Carrotti, Ann Gibbings,  
David Vignone, Angela, Charalambros Popadopoulos,  
Tam Thi Thu Pham, Ray Bishop,  
the Olesinski & Van-der Borch families

*To have the names of your loved ones printed in the*

**Nocturnal Adoration - Parish Hall**  
Exposition will begin at 7 pm, December 21 and  
continue until 7:30 am on December 22. All are  
welcome. Contact Mario: 0412 700 300

The Bible tells us that Mary hurried to the home of a relative, Elizabeth, to tell her the news that she is having a baby. Elizabeth was also expecting a baby and the when she heard Mary's greeting, the child leaped in her womb and Elizabeth was filled with the Holy Spirit.

So, at the very beginning of the Christmas story was an event that was shared with others. As we celebrate the birth of our Lord and Saviour, Jesus Christ, it is certainly appropriate that we share this joy with others just as Mary did with Elizabeth.



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