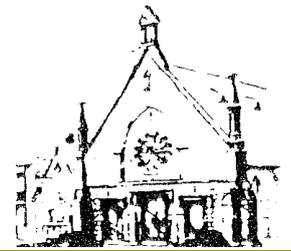




ST. BEDE'S AND ST. JAMES'



Second Sunday of Advent A Sunday 4th December 2016

St James' Church,

2 Woolley Street,
Glebe

Weekday Masses

Wednesday &
Friday: 9am
Sat: 8.30am

Sunday Mass Times

Saturday Vigil: 6pm
5pm (Standard Time)
Sunday: 9.30am
(Tongan Choir: 4th Sunday)

Confession (Reconciliation)

Saturday at 5pm (St. James)

St Bede's Church

43 Pymont Street,
Pymont

Sunday Mass Times

8am and 11am



Parish Priest:

Father Anthony Walsh OP

Email: anthony.walsh@sydneycatholic.org

Phone: 9660 9839 ext 21

St James: 2 Woolley Street, Glebe

St Bede: 43 Pymont Street, Pymont

Phone: 9660 1407

Email: info@stjames-stbede.org.au

Web: www.stjames-stbede.org.au

Mail: PO Box 22, Glebe 2037

Office Hours:

Tuesday, Thursday & Friday 9am-3pm

Parish Secretary: Ms Brooke Foye

Email: info@stjames-stbede.org.au

Phone: 9660 1407

St James School Principal

Mrs Enrica Bova

Email: enrica.bova@syd.catholic.edu.au

Phone: 9692 0870

Advent is a cheerful time. The prospect of Christmas ahead, with all its associations - Midnight Mass, the crib, presents, carols, family gatherings -- gives a great lift to the heart. But there is another theme to Advent which is far less congenial: the theme of judgement. Still, this is a reality that cannot be avoided. So we should look at it boldly, and then perhaps it might not seem quite so frightening after all. Not surprisingly, the thought of judgement makes everyone feel uneasy. Don't we feel the same before symbols of secular justice: police, law courts, judges, magistrates, and so on? If you see a police car when you are driving, don't you instinctively glance at your speedometer? I know I did! So we can expect to feel even more uneasy before the judgement seat of God. Judgement shows up our own dark side, and none of us likes that.

This theme of judgement appears in today's Gospel. 'Repent, for the Kingdom of heaven is at hand'. Repentance and judgement go together, because repentance means you are judging yourself, seeing yourself from God's angle, revealing your sins and repenting of them. John the Baptist's preaching was making many people do precisely that. But then the Pharisees and Sadducees came along who John clearly thought were not sincere. So he berates them: 'You brood of vipers'. And he warns them: 'If you are repentant then live appropriately, because the real Judge is coming. He will separate the wheat from the chaff'. You will not be able to deceive him.

When a judgement is made, what is really happening? Whatever structures the court may have, people are endeavouring to discover the truth. Did the defendant commit murder? Or steal? Or whatever he is accused of? Let's get to the truth of the matter. Judgement is a process of revealing the truth. I guess that usually when we think of God's judgement we are thinking of the courtroom; and that is scary. But

instead, try thinking about it as revealing the truth. God knows our hearts, our purposes, our evasions. And we know that he is not ignorant or prejudiced. In fact, you could say that he is prejudiced in our favour.

In Elgar's 'Dream of Gerontius', which sets Newman's long poem to music Gerontius is carried after his death by the angel to meet God face to face; and from one piercing glance Gerontius sees the utter goodness and love of God and therefore knows his own unworthiness. Then, as the angel has said to him, he desires *to slink away and hide thee from his sight, and yet will have a longing eye to dwell within the beauty of his countenance. And these two pains, so counter and so keen, the longing for him when thou seest him not the shame of self at thought of seeing him, will be thy veriest, sharpest purgatory.*

So we can think of judgement not so much in terms of the courtroom, but in terms of revelation. It is a meeting with God, in which all the veils are drawn away. And we can see both him and ourselves in the light of truth. And however much pain that may cause, it is a wholesome and healing pain to those who in their deepest heart are open to God. Those on the other hand whose hearts are closed will find themselves caught up for ever in that frustration and anger which Newman and Elgar portray so vividly in the demons. Judgement in this sense is an integral part of Scripture and of the faith of the Church. But judgement seen as revelation is not reserved simply for the end of life. It can and should be a daily occurrence, through prayer, the sacraments, reading of Scripture, experiencing the love and self-sacrifice of others. So we will find ourselves continually judged and renewed through repentance.

Fr. Fabian Radcliffe OP

PARISH PRE-CHRISTMAS PARTY

Parishioners from both St James and St Bede are invited to attend the parish Christmas Party on Saturday 11th December at the Pymont Point Hotel from 2pm to 5pm

NOTICES

WELCOMING

The Parish Pastoral Council is currently looking to arrange a team of welcomers and would like to hear from you if you wish to be involved. Let us know through Brooke in the Parish Office on 9660 1407.

CHRISTMAS HAMPERS

Hampers are due to be returned to St Bede's and St James' this **Sunday 4 December 2016**. Any questions or difficulties, please call Gemma Avon on 0416 058 020.

DOMINICAN LAITY RENEW THEIR PROFESSION:

On Thursday December 8th at 6.30pm our young Dominican laity group who have been providing us with children's liturgy every month will be renewing their promises during a Mass at that time. All are welcome.

800th ANNIVERSARY CELEBRATION

Thursday 22nd December marks the 800th Anniversary of the proclamation of the Order of Preachers (Dominicans). To mark this event there will be a celebration. There will be a Mass at 6pm followed by a supper at St. James' School Hall. Please bring a plate. RSVP to Brooke in the Parish Office.

NOTRE DAME UNIVERSITY QANDA.

Euthanasia and Palliative Care will headline discussion at the upcoming forum at St Benedict's Hall, Notre Dame University, 104 Broadway (Corner of Abercrombie Street) from 6.00pm on **Wednesday, 07 December 2016**. Admission is free. If you would like more information or wish to be part of the audience on the night please go to www.nd.edu.au/qnda. Guest panellists will include The Most Reverend Bishop Richard Umbers Auxiliary Bishop, Archdiocese of Sydney.

DO YOU LOVE AN ALCOHOLIC?

Alcoholism, alcohol abuse, or problem drinking affects thousands of families in Australia and worldwide. If you are concerned about someone else's drinking, we encourage you to look into Al-Anon. Whether the alcoholic is still drinking or not, Al-Anon offers hope and recovery to people affected by the alcoholism of a relative or friend. You can find more information on the web-site below, or join us at our regular Glebe meeting. The Glebe Al-Anon meeting is held very Saturday, 4-5pm, Glebe Library Benledi Room, 186 Glebe Pt Rd, Glebe For more information about Al-Anon visit: <http://www.al-anon.org.au/>

POSITION VACANT – Executive Assistant, Catholic Archdiocese of Sydney.

Applications are being considered for the position of **Executive Assistant**. Full time role based in the Sydney CBD. For further information please contact **Anthony Spata** at REACH Human Resources on **0402 210 055**.

ST MARK'S PARISH, DRUMMOYNE- Position Vacant.

The parish is looking to fill the position of Parish Secretary. This part time position (Tues, Wed, Thurs and Fri from 9am to 3pm with a view to possibly extending hours), requires sound skills with the use of Microsoft software, with a knowledge of PACS desirable. Able to cover holiday periods. For further information please visit www.catholicjobsonline.com.au or **Fr Michael McLean** on pp@stmarksdrummoyne.org.au. **Applications close at 5pm on 09 December 2016.**

A CHRISTMAS CELEBRATION – 16 DEC 2016

Join with the St Mary's Cathedral Choir and the Orchestra of the Antipodes in a concert for Christmas featuring some of your favourite carols and Christmas reflections. Tickets are on sale now for this special event which will be sure to get you in the season. For all information, please visit www.achristmascelebration.com.au.

LIGHTS OF CHRISTMAS 8 Dec-25 Dec

Once again, St Mary's Cathedral will light up this Christmas with inspiring and reflective projections of the Christmas season. **FREE EVENT!** St Mary's Cathedral Forecourt 8-25 Dec each night from 7.30pm-12.00am www.lightsofchristmas.com.au.

ST BEDE PYRMONT SESQUICENTENARY (150 YEARS)

The St Bede sesquicentenary committee are planning celebrations for 2017. The dates are to be confirmed but celebrations will include Fr Colin Fowler's book launch on the history of St Bedes Pyrmont, a parish picnic, concert, luncheon and a blessing of the church. If you have any photos (historical or current) or newspaper clippings that you would like to share, please email them to Brooke at the parish office on info@stjames-stbede.org.au or drop them into the office.

ST BEDE

43 Pyrmont St, Pyrmont

Christmas Midnight Mass

Carols from 11.30pm

Christmas Day Masses

8am & 11am (with carols)

ST JAMES

2 Woolley St, Glebe

Christmas Eve Mass 6pm

celebrated with a Tongan Choir
Children are invited to wear angel and shepherd costumes to participate in a Nativity pageant

Christmas Day Mass 9.30am

Catholic Parishes of St James, Glebe & St Bede, Pyrmont
www.stjames-stbede.org.au



Readers for next Sunday, 11th December 2016

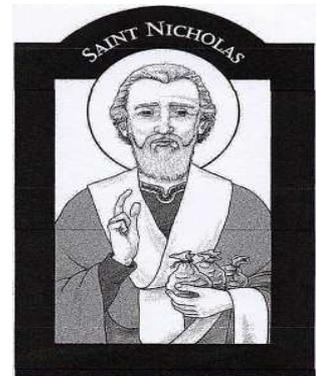
	St. James'	St. Bede's	St. James'	St. Bede's
	6pm	8am	9:30am	11am
First Reader	Moira Kelly	Bill Dawe	Sr Bernice McDonnell	Anne-Marie Swan
Second Reader	Sr Diana Hayes	Drew Morrow	Paul Bizannes	Brenda Aquilar

Please pray for the sick:

June Ebert, Debbie Julius, Hazel Spratt, Archbishop Anthony, Fran Campisi, Irene Malin, Meryl Tapsell, Fr. Michael Walsh, Allan Hoad, Aziz Latif, Bp Geoffrey Robinson, Kate Mara, Leslee Hoad-Mara, Lee Tillam, Noreen Hayes, , Kay White, family members, parishioners, friends.

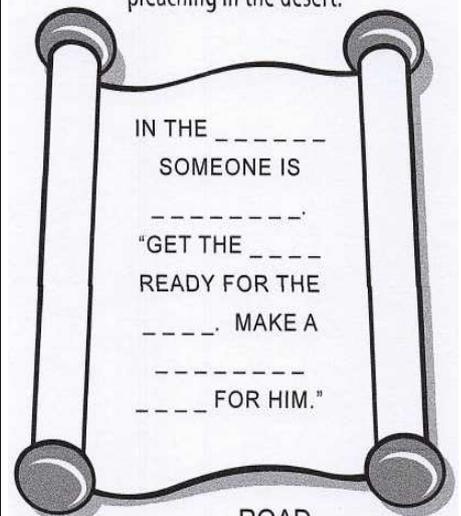
Please pray for the deceased:

Catalina De'Veira, Martin Keane, Barry Lynam, Aida Cabal San Buenaventura, Noelene Reddie, Barry Sonter, Fr. Frank Furfaro, Mary Loh, Hazel O'Connor, Ken Owens, Pam Mara, Geof Gale, Bill Donnelly, Peter Walsh, Terrie McCabe, Adife Cetin, Graeme Blackburn, Sam Tinman, Georgia Hoad, Maria Lo, Rosie White, Petra Seranilla, Benedicto Zamora, Dr Lucy Landia, Eric Russell-Smith, Betty Rowswell, Laurie Zammit, Tom Gibbons, Mick Kennedy, Allan White, Phil Garde, Sean & Pat Flanagan, Frank & Melina Galluzo, O'Connor family members & all the faithful departed Parishioners.



St Nicholas was a 4th century bishop of Myra in Turkey and little is known about his life other than myths and legends. One such story tells of St Nicholas giving three young women a bag of gold each for their marriage dowries, in order to save them from prostitution. And in another, he is said to have brought back to life three boys who had been murdered. In the low countries of Europe, his popularity as a patron of children led to the custom of giving children presents on his feast day. Then later, Dutch Protestants living in North America combined this custom with the Nordic legend of a magician who rewarded good children with presents and punished those who were naughty. This new super-legend gave rise to the much beloved Santa Claus.

Use the words below to complete Isaiah's prophecy which tells of John the Baptist preaching in the desert.



ROAD
STRAIGHT LORD PATH
SHOUTING DESERT

THY KINGDOM COME

(Catechism 2816 –2821)

In the New Testament, the word *basileia* can be translated by "kingship" (abstract noun), "kingdom" (concrete noun) or "reign" (action noun). The Kingdom of God lies ahead of us. It is brought near in the Word incarnate, it is proclaimed throughout the whole Gospel, and it has come in Christ's death and Resurrection. The Kingdom of God has been coming since the Last Supper and, in the Eucharist, it is in our midst. The kingdom will come in glory when Christ hands it over to his Father:

It may even be . . . that the Kingdom of God means Christ himself, whom we daily desire to come, and whose coming we wish to be manifested quickly to us. For as he is our resurrection, since in him we rise, so he can also be understood as the Kingdom of God, for in him we shall reign.

This petition is "*Marana tha*," the cry of the Spirit and the Bride: "Come, Lord Jesus."

Even if it had not been prescribed to pray for the coming of the kingdom, we would willingly have brought forth this speech, eager to embrace our hope. In indignation the souls of the martyrs under the altar cry out to the Lord: "O Sovereign Lord, holy and true, how long before you judge and avenge our blood on those who dwell upon the earth?" For their retribution is ordained for the end of the world. Indeed as soon as possible, Lord, may your kingdom come!

In the Lord's Prayer, "thy kingdom come" refers primarily to the final coming of the reign of God through Christ's return. But, far from distracting the Church from her mission in this present world, this desire commits her to it all the more strongly. Since Pentecost, the coming of that Reign is the work of the Spirit of the Lord who "complete[s] his work on earth and brings us the fullness of grace."

"The kingdom of God [is] righteousness and peace and joy in the Holy Spirit." The end-time in which we live is the age of the outpouring of the Spirit. Ever since Pentecost, a decisive battle has been joined between "the flesh" and the Spirit.

Only a pure soul can boldly say: "Thy kingdom come." One who has heard Paul say, "Let not sin therefore reign in your mortal bodies," and has purified himself in action, thought and word will say to God: "Thy kingdom come!"

By a discernment according to the Spirit, Christians have to distinguish between the growth of the Reign of God and the progress of the culture and society in which they are involved. This distinction is not a separation. Man's vocation to eternal life does not suppress, but actually reinforces, his duty to put into action in this world the energies and means received from the Creator to serve justice and peace.

This petition is taken up and granted in the prayer of Jesus which is present and effective in the Eucharist; it bears its fruit in new life in keeping with the Beatitudes.

ENTRANCE ANTIPHON

O people of Zion, behold,
the Lord will come to save the nations,
and the Lord will make the glory of his
voice heard in the joy of your heart.

GLORIA

Glory to God in the highest, and on earth
peace to people of good will. We praise
you, we bless you, we adore you, we glo-
rify you, we give you thanks for your
great glory,
Lord God, heavenly King, O God, almighty
Father. Lord Jesus Christ, Only Begotten
Son, Lord God, Lamb of God, Son of the
Father, you take away the sins of the
world,
have mercy on us; you take away the sins
of the world,
receive our prayer; you are seated at the
right hand of the Father, have mercy on
us. For you alone are the Holy One, you
alone are the Lord, you alone are the Most
High, Jesus Christ, with the Holy Spirit, in
the glory of God the Father.

COLLECT

Almighty and merciful God,
may no earthly undertaking hinder those
who set out in haste to meet your Son,
but may our learning of heavenly wisdom
gain us admittance to his company.
Who lives and reigns with you in the unity
of the Holy Spirit,
one God, for ever and ever.

FIRST READING**Isaiah 11:1-10**

A shoot springs from the stock of Jesse,
a scion thrusts from his roots:
on him the spirit of the Lord rests,
a spirit of wisdom and insight,
a spirit of counsel and power,
a spirit of knowledge and of the fear of
the Lord.
(The fear of the Lord is his breath.)
He does not judge by appearances,
he gives no verdict on hearsay,
but judges the wretched with integrity,
and with equity gives a verdict for the
poor of the land.
His word is a rod that strikes the ruthless,
his sentences bring death to the wicked.
Integrity is the loincloth round his waist,
faithfulness the belt about his hips.
The wolf lives with the lamb,
the panther lies down with the kid,
calf and lion cub feed together
with a little boy to lead them.
The cow and the bear make friends,
their young lie down together.
The lion eats straw like the ox.
The infant plays over the cobra's hole;
into the viper's lair
the young child puts his hand.
They do no hurt, no harm,
on all my holy mountain,
for the country is filled with the knowl-
edge of the Lord
as the waters swell the sea.
That day, the root of Jesse
shall stand as a signal to the peoples.
It will be sought out by the nations
and its home will be glorious.

RESPONSORIAL PSALM

Justice shall flourish in his time, and full-
ness of peace for ever.

SECOND READING**Romans 15:4-9**

Everything that was written long ago in the
scriptures was meant to teach us some-
thing about hope from the examples scrip-
ture gives of how people who did not give
up were helped by God. And may he who
helps us when we refuse to give up, help
you all to be tolerant with each other, fol-
lowing the example of Christ Jesus, so that
united in mind and voice you may give
glory to the God and Father of our Lord
Jesus Christ.

It can only be to God's glory, then, for you
to treat each other in the same friendly
way as Christ treated you. The reason
Christ became the servant of circumcised
Jews was not only so that God could faith-
fully carry out the promises made to the
patriarchs, it was also to get the pagans to
give glory to God for his mercy, as scrip-
ture says in one place: For this I shall
praise you among the pagans and sing
your name.

GOSPEL ACCLAMATION

Alleluia, alleluia!

Prepare the way of the Lord,
make straight his paths:
all people shall see the salvation of God.
Alleluia!

GOSPEL**Matthew 3:1-12**

In due course John the Baptist appeared;
he preached in the wilderness of Judaea
and this was his message: 'Repent, for the
kingdom of heaven is close at hand.' This
was the man the prophet Isaiah spoke of
when he said:

A voice cries in the wilderness:
Prepare a way for the Lord,
make his paths straight.

This man John wore a garment made of
camel-hair with a leather belt round his
waist, and his food was locusts and wild
honey. Then Jerusalem and all Judaea and
the whole Jordan district made their way to
him, and as they were baptised by him in
the river Jordan they confessed their sins.
But when he saw a number of Pharisees
and Sadducees coming for baptism he said
to them, 'Brood of vipers, who warned you
to fly from the retribution that is coming?
But if you are repentant, produce the ap-
propriate fruit, and do not presume to tell
yourselves, "We have Abraham for our
father," because, I tell you, God can raise
children for Abraham from these stones.
Even now the axe is laid to the roots of the
trees, so that any tree which fails to pro-
duce good fruit will be cut down and
thrown on the fire. I baptise you in water
for repentance, but the one who follows
me is more powerful than I am, and I am
not fit to carry his sandals; he will baptise
you with the Holy Spirit and fire. His win-
nowing-fan is in his hand; he will clear his
threshing-floor and gather his wheat into
the barn; but the chaff he will burn in a fire
that will never go out.'

NICENE CREED

I believe in one God, the Father al-
mighty, maker of heaven & earth, of
all things visible and invisible.
I believe in one Lord Jesus Christ, the
Only Begotten Son of God, born of
the Father before all ages.
God from God, Light from Light, true
God from true God, begotten, not
made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation he
came down from heaven, and by the
Holy Spirit was incarnate of the Virgin
Mary, and became man.
For our sake he was crucified under
Pontius Pilate, he suffered death and
was buried, and rose again on the
third day in accordance with the
Scriptures.
He ascended into heaven and is
seated at the right hand of the Fa-
ther. He will come again in glory
to judge the living and the dead and
his kingdom will have no end.
I believe in the Holy Spirit, the Lord,
the giver of life,
who proceeds from the Father and the
Son, who with the Father and the Son
is adored and glorified, who has spo-
ken through the prophets. I believe in
one, holy, catholic and apostolic
Church. I confess one Baptism for the
forgiveness of sins and I look forward
to the resurrection of the dead and
the life of the world to come. Amen.

PRAYER OVER THE OFFERINGS

Be pleased, O Lord, with our humble
prayers and offerings,
and, since we have no merits to plead
our cause,
come, we pray, to our rescue
with the protection of your mercy.
Through Christ our Lord.

MEMORIAL ACCLAMATION:

We proclaim your Death, O Lord, and
profess your Resurrection until you
come again.

COMMUNION ANTIPHON

Jerusalem, arise and stand upon the
heights,
and behold the joy which comes to
you from God.

PRAYER AFTER COMMUNION

Replenished by the food of spiritual
nourishment,
we humbly beseech you, O Lord,
that, through our partaking in this
mystery,
you may teach us to judge wisely the
things of earth
and hold firm to the things of heaven.
Through Christ our Lord.

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