



## ST. BEDE'S AND ST. JAMES'



### Second Sunday in Ordinary Time –Year B Sunday 14th January 2018

#### St James' Church,

2 Woolley Street,  
Glebe

#### Weekday Masses

Wednesday &  
Friday: 9am  
Sat: 8.30am

#### Sunday Mass Times

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

#### Confession (Reconciliation)

Saturday at 4pm (St. James)

#### Baptisms

2nd Sunday of the month at  
12.15pm. Bookings required.

#### St Bede's Church

43 Pymont Street,  
Pymont

#### Sunday Mass Times

8am and 11am

#### Baptisms

3rd Sunday of the month at  
12.00 noon. Bookings required.

#### Parish Priest:

Father Dominic Murphy OP  
Email: dom.murphy@op.org.au

**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:

Monday, Wednesday & Friday 9.15am–2.45pm

#### 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

#### Homily by Richard Leonard SJ

In recent years we have all had to learn to live with 'voice mail' as a necessary part of modern life. Sometimes it can be hard to get a human being on the other end of the telephone. The endless repetition of options and reassurances can be frustrating. But let's think about what it would be like if God decided to install voice mail in Heaven. Imagine praying and hearing this: 'Thank you for calling My Father's House. Please select one of the following options: 1 for Requests; 2 for Thanksgiving; 3 for Complaints; 4 for All Other Inquiries.'

And, what if God used the familiar excuse, 'I'm sorry, we're busy helping other sinners right now. However, your prayer is important to us, so please stay on the line and we will attend to you as soon as possible.'

Worse still, imagine if we heard, 'Our computers show that you have already prayed THREE times today; Please hang up and try again tomorrow,' or, 'This office is closed for the Sabbath, please pray again on Monday at 12.01am. If you need emergency assistance when this office is closed, contact your local Priest, Rabbi or Imam.'

The readings from the First Book of Samuel and the Gospel of John all involve call and response. The first reading plays out what many people think the call of God is like – a booming voice telling us what to do. John's Gospel is more subtle.

The earliest apostles are called in two ways and neither of them involves loud voices with grand requests. Andrew follows Jesus because of what John the Baptist says. Simon Peter comes to Jesus through word-of-mouth, his brother Andrew's recommendation.

What these readings collectively indicate is the various ways in which people are drawn into the life and service of God. Sometimes, because we want certainty, we hope and long for a more dramatic indication of God's will. Some people get it. Mostly, however, the experience of Andrew and Simon Peter is the more common one. We follow our desires, play our hunches and pursue what intrigues us. As time goes on, our experience indicates the path that will lead to the most hopeful, faithful and loving choice. What is especially encouraging about the Gospel is that Andrew goes after whatever it is that Jesus has. He lives with, or experiences, Jesus' company for a day and then becomes his recruiting officer.

In so many ways, of course, things are different for us now. Rather than us seeking out where Jesus lives, we are given opportunities to experience his life, and invite him to come and make a home with us. But whatever the differences in the process, the end result is the same. Just as Samuel, Andrew and Peter could have no idea where their response to God's call would lead them, so we cannot either. All we know is that it will cost us something, maybe everything.

Responding to God's call in Christ is not for the faint hearted and we shouldn't pretend it is. It involves loving our enemies, working for peace, forgiving those who have wronged us, and making the world a just place for all God's children. If these charges make no claim on us in our daily lives, then, chances are, we are listening to voices that endlessly give us the runaround, rather than being hooked up to the source of life which makes sense and gives meaning to all our connections in this world and the next.

### WELCOME TO THE CHRISTIAN COMMUNITY

**OLIVER WINTER NGUYEN,**  
son of Van Tu and Claudia Nguyen.

Baptised at St James, Forest Lodge



# Indigenous Art, Culture Displayed at the Vatican

*Catholic Communications, Sydney Archdiocese,*

10 Jan 2018



When people think of the Vatican Museums, minds turn to Michelangelo and Raphael, but a new exhibition celebrating the prominent place of Indigenous Australian art and culture is becoming one of the most visited at the Vatican.

Australia - The Vatican Museums Indigenous Collection, which features some of the earliest known documentations of Australian Indigenous cultures, is a joint project of Aboriginal Studies Press and the Vatican Museums.

Fr Nicola Mapelli, curator of the Ethnological Collections at the Vatican Museums, was in Australia for the launch of the book recently, following a visit to Indigenous communities including the Kimberley and Tiwi Islands.

He said the Australian exhibit at the Vatican Museums is the first one visitors come across after leaving the Sistine Chapel - a nod to the place of Indigenous Australians as the oldest continuous culture in the world.

"For the Vatican and the Vatican Museums it has been very important to enhance the Australian collection and to present it in a beautiful way," he said.

"This publication shows how important it is to connect with Aboriginal people and to show respect for and to preserve their culture inside the Vatican Museums and to show the culture of Aboriginal people is as important as a painting of Michelangelo or a painting of Raphael.

"It is the first permanent exhibition at the Vatican Museums and dedicated to Aboriginal Australia."

Many of the pieces in the catalogue were gifted to Pope Pius XI for an international exhibition in the 1920s that was held to expand European consciousness of other cultures. Other items came from the fledgling communities around New Norcia in Western Australia in the mid-1800s.

In addition to showcasing Indigenous art and culture, the book also contains 18 essays from Indigenous and non-Indigenous authors.

The book's editor, Australian National University historian and ethnologist Katherine Aigner, said the development of the publication brought many Indigenous communities together, sparking conversations between young and old about the history of various objects, their stories and their significance.

The Australian Catholic Bishops Conference, as well as local dioceses and religious orders, provided financial and other assistance to support the project.

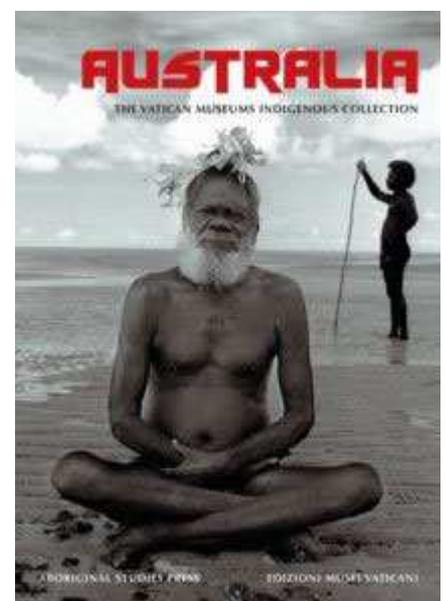
ACBC president Archbishop Denis Hart said the publication "tells a remarkable story, offering amazing insights into our Australian history and into the wider world of which our country and our Indigenous brothers and sisters are an important part".

As well as items dating back 150 years or more, the book also features on the back cover the artwork 'Pilgrimage', which was given to Pope Benedict XVI in 2010 to mark the canonisation of St Mary of the Cross MacKillop.

Fr Mapelli said the image, which depicts the convergence of Indigenous Australia and the Roman Catholic Church, is a fitting metaphor for the publication's ability to bring together and celebrate those two distinct heritages.

Australia - The Vatican Museums Indigenous Collection can be purchased from the

Australian Institute of Aboriginal and Torres Strait Islander Studies.



Readers for next Sunday, 21st January 2018

	St. James'	St. Bede's	St. James'	St. Bede's
	5pm	8am	9:30am	11am
<b>First Reader</b>	Moira Kelly	Julie & Tony Adamo	Catriona Fuller	Brenda Aguilar
<b>Second Reader</b>	Sr Diana Hayes	Julie & Tony Adamo	Stephen Fuller	Jane Hill

Please pray for the sick:

Elizabeth Fletcher, Neave Mackey, Anne Owens, Patricia O'Leary, John Jones, Gillian Ellis, John & June Ebert, Debbie Julius, Archbishop Anthony, Fran Campisi, Irene Malin, Fr. Michael Walsh, Bp Geoffrey Robinson, Kate Mara, Leslee Hoad-Mara, Lee Tillam, Noreen Hayes, Kay White, family members, parishioners, friends.

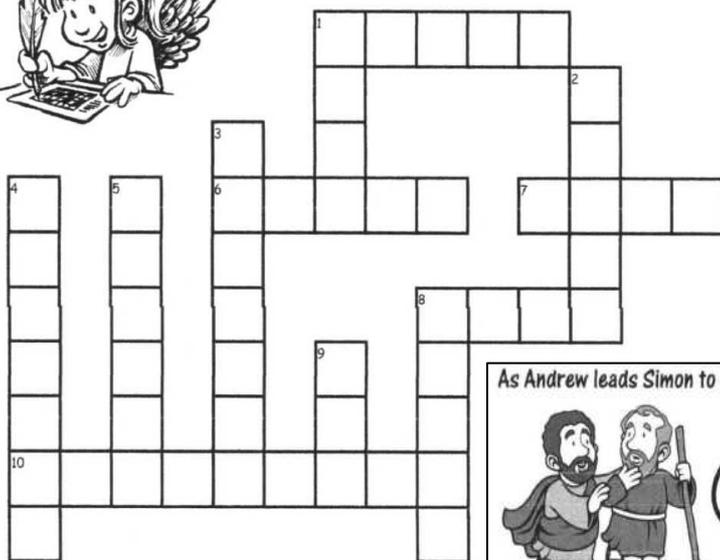
Please pray for the deceased:

Norma Fisher, Eileen Casey, Allan White, Georgia Hoad, Hazel O'Connor, Peter Walsh, Sam Tinman, Maria Lo, Sean & Pat Flanagan, Frank & Melina Galluzzo, O'Connor family members & all the faithful departed Parishioners.

If you would like to add names to the "pray for the sick" or "pray for the deceased" lists, please contact the office. Please note that any names added for an anniversary to the pray for the deceased will remain for 4 weeks.



# CROSSWORD



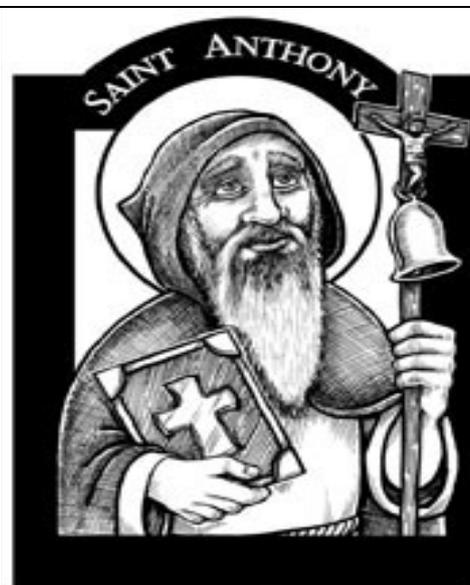
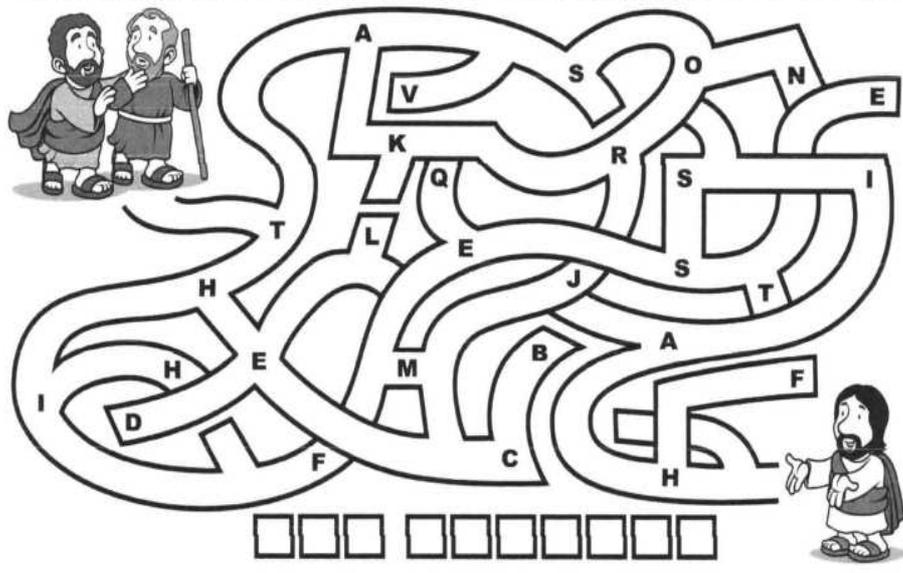
**Across**

- 1: John and his followers wanted to see where Jesus -----
- 6: this Hebrew word means 'teacher'
- 7: to remain
- 8: the number before five
- 10: the time of day between noon and evening

**Down**

- 1: a young sheep
- 2: Jesus told Simon he would be known by this name
- 3: Andrew was Simon Peter's -----
- 4: the Saviour, God's chosen one
- 5: this word means 'Messiah'
- 8: the opposite of lost
- 9: John had this many followers with him

As Andrew leads Simon to Jesus, enter each letter into the corresponding box below to reveal who they find.



As a young man, Anthony sold all his land and possessions and gave the proceeds to the poor. He lived by himself in the Egyptian desert for 20 years. In time, a number of disciples gathered round him. He encouraged his followers to base their lives on the Gospel and in the early fourth century he established a monastic community. He died in a cave on Mount Kolzim, near the northwest corner of the Red Sea.

## **ENTRANCE ANTIPHON**

All the earth shall bow down before you,  
O God, and shall sing to you,  
shall sing to your name, O Most High!

## **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  
glorify 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 ever-living God,  
who govern all things,  
both in heaven and on earth,  
mercifully hear the pleading of your  
People and bestow your peace on our  
times.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the  
unity of the Holy Spirit,  
one God, for ever and ever.

## **FIRST READING**

### **1 Samuel 3:3-10.19**

Samuel was lying in the sanctuary of the  
Lord where the ark of God was, when the  
Lord called, 'Samuel! Samuel!' He an-  
swered, 'Here I am'. Then he ran to Eli  
and said, 'Here I am, since you called  
me.' Eli said, 'I did not call. Go back and  
lie down.' So he went and lay down.  
Once again the Lord called, 'Samuel!  
Samuel!' Samuel got up and went to Eli  
and said, 'Here I am, since you called  
me.' He replied, 'I did not call you, my  
son; go back and lie down.' Samuel had  
as yet no knowledge of the Lord and the  
word of the Lord had not yet been re-  
vealed to him. Once again the Lord  
called, the third time. He got up and  
went to Eli and said, 'Here I am, since  
you called me.' Eli then understood that  
it was the Lord who was calling the boy,  
and he said to Samuel, 'Go and lie down,  
and if someone calls say, "Speak, Lord,  
your servant is listening."' So Samuel  
went and lay down in his place.  
The Lord then came and stood by, calling  
as he had done before, 'Samuel! Sam-  
uel!' Samuel answered, 'Speak, Lord,  
your servant is listening.'  
Samuel grew up and the Lord was with  
him and let no word of his fall to the  
ground.

## **RESPONSORIAL PSALM**

Here am I, Lord;  
I come to do your will.

## **SECOND READING**

### **1 Corinthians 6:13-15. 17-20**

The body is not meant for fornication;  
it is for the Lord, and the Lord for the  
body. God, who raised the Lord from  
the dead, will by his power raise us up  
too.

You know, surely, that your bodies are  
members making up the body of  
Christ; anyone who is joined to the  
Lord is one spirit with him.

Keep away from fornication. All the  
other sins are committed outside the  
body; but to fornicate is to sin against  
your own body. Your body, you know,  
is the temple of the Holy Spirit, which  
is in you since you have received him  
from God. You are not your own prop-  
erty; you have been bought and paid  
for. That is why you should use your  
body for the glory of God.

## **GOSPEL ACCLAMATION**

Alleluia, alleluia!  
We have found the Messiah:  
Jesus Christ, who brings us truth and  
grace.  
Alleluia!

## **GOSPEL**

### **John 1:35-42**

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.' Hearing this, the two disciples  
followed Jesus. Jesus turned round,  
saw them following and said, 'What do  
you want?'

They answered, 'Rabbi,' – which means  
Teacher – 'where do you live?' 'Come  
and see' he replied; so they went and  
saw where he lived, and stayed with  
him the rest of that day. It was about  
the tenth hour.

One of these two who became follow-  
ers of Jesus after hearing what John  
had said was Andrew, the brother of  
Simon Peter. Early next morning, An-  
drew met his brother and said to him,  
'We have found the Messiah' – which  
means the Christ – and he took Simon  
to Jesus. Jesus looked hard at him and  
said, 'You are Simon son of John; you  
are to be called Cephas' – meaning  
Rock.



## **NICENE CREED**

I believe in one God, the Father  
almighty, 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 Father. 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 spoken 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**

Grant us, O Lord, we pray,  
that we may participate worthily in  
these mysteries,  
for whenever the memorial of this  
sacrifice is celebrated  
the work of our redemption is ac-  
complished.  
Through Christ our Lord.

## **MEMORIAL ACCLAMATION:**

When we eat this Bread and drink  
this Cup, we proclaim your death, O  
Lord, until you come again.

## **COMMUNION ANTIPHON**

You have prepared a table before  
me, and how precious is the chalice  
that quenches my thirst.

## **PRAYER AFTER COMMUNION**

Pour on us, O Lord, the Spirit of  
your love, and in your kindness  
make those you have nourished  
by this one heavenly Bread  
one in mind and heart.  
Through Christ our Lord.

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