



City Pastoral REGION

CATHOLIC DIOCESE OF MAITLAND-NEWCASTLE

Inner Newcastle Parish: Sacred Heart Cathedral, Newcastle West; St Joseph's Church, The Junction; St Mary, Star of the Sea Church, Newcastle; Immaculate Heart of Mary Church, Tighes Hill; St Laurence O'Toole Church, Broadmeadow. **Mayfield Parish:** Christ the King, Mayfield West. **Stockton Parish:** St Peter-in-Chains, Stockton.

SUNDAY 15 JANUARY 2023

2ND SUNDAY OF THE YEAR, YEAR A

Our Clergy

Fr John Lovell

Fr Paul Chackanikunnel

Regional Office—St Benedict's Centre

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W: www.newcastlecatholic.org.au

W: www.sacredhearthamilton.org.au

Our Staff

Margaret Cox (*Reception & Administration*)

Monday, Tuesday, Friday

Anne Warren (*Business Manager Finance*)

Tuesday and Thursday

Jade Simonsen (*Business Manager Property*)

Monday

Dr Anne Millard (*Music, Liturgy, Sacraments, Bulletin*)

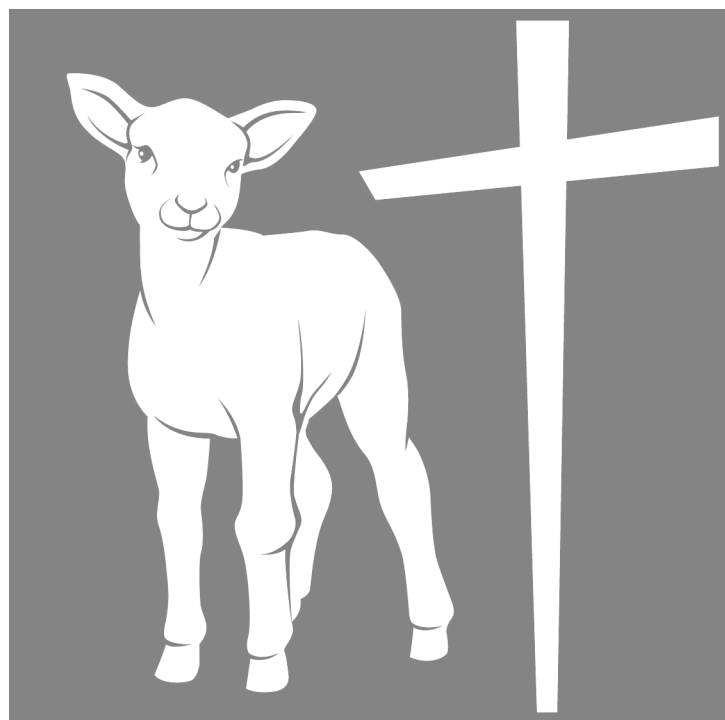
Other Contacts

Lingard Hospital Team: Contact the Parish Office

Mercy Pastoral Team: Sr Patricia Whitten rsm
0429 923254

St Joseph's Pastoral Team: Contact the Parish Office

Parish Bulletin: Prayer requests and items for the Bulletin should be received at the Parish Office by 5pm on Wednesdays.



The baptism of Jesus, which we reflect on in today's Gospel, was another Epiphany – a signal event. It signalled the start of the Lord's public life, that would ultimately lead Him to the Cross. John the Baptist foresaw this in calling Him 'the Lamb of God'. Without the Cross there could be no Resurrection. Jesus gave Himself completely for us. How much will we give in return?

Our Parishes incorporate suburbs located on the traditional country of the Awabakal and Worimi peoples. We acknowledge their cultural heritage, beliefs and continuing relationship with the land, pay respect to their Elders past and present, and commit ourselves to work together for reconciliation and justice.

THE PARISH DIARY...(for the week ahead)

Second Week of Ordinary Time, Year A

Monday—16th January

8:15am Mass @ The Cathedral

Tuesday—17th January

Memorial of St Anthony

8:15am Mass @ The Cathedral

8:30am Mass @ Stockton

11am Funeral Liturgy for Daniel Paul Hughes

Wednesday—18th January

8:15am Mass @ The Cathedral

9:00am Mass @ Mayfield West

Thursday—19th January

8:15am Mass @ The Cathedral

8:30am Mass @ Stockton

Friday—20th January

9:50am Rosary for Ukraine @ The Junction

10:15am Mass @ St Joseph's

11:00am Exposition, Adoration & Reconciliation @
The Cathedral (until 12pm)

12:05pm Mass @ The Cathedral

Saturday—21st January

Memorial of St Agnes

9:15am Mass @ The Cathedral, followed by the
Novena to Our Lady of Perpetual Help
(followed by Reconciliation)

5:30pm Mass @ The Cathedral

5:30pm Mass @ The Junction

6:00pm Mass @ Mayfield West

Sunday—22nd January

3rd Sunday in Ordinary Time, Year A

7:30am Mass @ St Mary's

8:00am Mass @ Tighes Hill

9:00am Mass @ Stockton

9:30am Mass @ The Cathedral *

11:00am Mass @ The Junction (*Italian*)

11:30am Mass @ The Cathedral (*Polish*)

5:00pm Mass @ The Cathedral

6:00pm Mass @ Mayfield West (*Vietnamese*)

* *Livestreamed on the Cathedral's YouTube channel—
www.youtube.com/c/SacredHeartCathedralHamilton
and on the Diocese website*

AUSTRALIA DAY

Mass will be celebrated in Sacred Heart Cathedral at
9:30am on January 26th

NEXT WEEK'S READINGS:

Is 8:23-9:3

1 Cor 1:10-13, 17

Mt 4:12-23

PRAYER REQUESTS

RECENTLY DECEASED: Sr Mary Martina Bell rsj, Cardinal
George Pell, Daniel Paul Hughes

ANNIVERSARIES: Irena Ivanovic, Maureen Bourke, Betty
Stott, Cate Harrington, Edward McCormack, Bruce
Clements, Dawn & Pat Staddon

SICK: Christine Dowling, Margaret Cox, Helen Tumbers,
Phil Bawden, Madge Humphries, Ronnie Jennings,
Eileen Howard, Eva Grant, Colin Bryant, Maureen
Sunman, Maree Halbert, Carlo Rossi, Kath Murray,
Veronica McCann, Peter Skinner, Tiani Bishop, Tom
Parker, Sam Broad, Ronald Watt

*Names may be placed here by contacting the Parish Office. Please
refer to the Policy Document on the Parish website—visit
www.newcastlecatholic.org.au/downloads.*

PRAYER FOR THE APPOINTMENT OF OUR NEW BISHOP

Shepherding God
you reveal your way of unfailing love
in the image of the Good Shepherd
who seeks the lost,
shows compassion
knows and is known by the sheep
and lays down his life for them.
We your people of Maitland-Newcastle
are without a bishop to shepherd us.
We ask that your Holy Spirit
who moves through this great south land,
inspire the choice of our new Bishop,
empower his 'yes'
and open our hearts in hospitality and love.
We make this prayer through Christ our Lord, Amen.
Our Lady of Perpetual Help pray for us
Mary MacKillop of the Cross pray for us

2023 LENTEN REFLECTION

FINDING LIGHT WITHIN THE DARKNESS

Pastoral Ministries has prepared a Lenten resource for
our diocese, Finding Light within the Darkness. Every
Lent there is a fresh invitation to retreat from the
noise and busyness of daily life. To listen with our
heart, to contemplate our humanness so we can
actively focus on humanity. We are invited to turn to
God dwelling within us and consider how we can find
light in the darkness and how we can be light to
others. This resource provides opportunities for
prayer, faith-sharing, and outreach in our local
community.

This resource will be available at the end of January.

SCRIPTURE COMMENTARY

by Dianne Bergant CSA

Israel is depicted as the servant of the Lord, and it is through this people that God will be glorified. The verb suggests that God boasts through Israel. There is probably a reference to the exile here, and it will be the mission of the servant to bring the people back to the Lord. The spectacular return of the scattered exiles and their re-establishment as a people will be seen as the work of God. The mission that originally focused on the rebirth of one nation is then broken open to include the salvation of all. This is what 'light to the nations' suggests.

The psalm response speaks about thanksgiving for release from some difficulty; dedication to God who is the saviour; and personal witness in the midst of the community. The psalmist does not repudiate the sacrificial system, but insists that God desires an interior commitment that will result in a life of righteousness and faithful worship. The response closes with the psalmist standing before the worshipping assembly and publicly proclaiming the wondrous acts of salvation that God has accomplished. The subject of this public proclamation is the justice or righteousness of God. The psalmist contends that commitment to God and reliance on God's adherence to covenantal promises will assure blessing.

The Letters to the Corinthians are some of the most important Pauline correspondence that we have. Paul begins his self-identification by applying to himself the designation 'apostle'. The word means one who is sent by another, sent with a commission. Paul states that he was called to be an apostle; the initiative was not his. Moreover, he is an apostle of Jesus who is called the Christ (the anointed one). This means that Jesus, the one who died before Paul came to know him, called Paul and sent him out as an apostle. In these three short verses we see the outline of Paul's Christology. He considers Jesus the Christ or anointed one, and he proclaims that Jesus is the source of the sanctification and well being of others.

The gospel reading includes John's report of the baptism of Jesus and his interpretation of that event. He identifies as Jesus the Lamb of God, most likely a reference to the Suffering Servant found in Isaiah 53:7-10. Calling him the Son of God is an allusion to Jesus' divine character. John then contrasts Jesus and himself, as well as the efficacy of their respective baptisms. John baptised with water; Jesus will baptise with the Spirit, a reference to the prophetic promise of future cleansing with water and the gift of God's spirit (cf. Ezek 36:25-26). While John may well have perceived Jesus as the fulfilment of messianic expecta-

tions, it is unlikely that he would have expressed this faith in Christian theological terms. The writer of the gospel has given John the faith that we now profess.

THE CHUCKLES

I saw a car being driven by a sheep in a swimsuit.

It was a lamb-bikini.

What do you call a lamb with no legs?

A cloud.

How many lambs does it take to knit a sweater?

Don't be silly, – lambs can't knit.



TAIZE SERVICE

Sunday February 5:
Immaculate Heart of Mary
Catholic Church Tighes Hill
5.00pm – 6pm *followed by a
shared supper.*

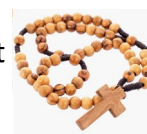


PEW LOOKING FOR GOOD HOME

There is a 4 metre meranti timber pew at Christ the King Mayfield West if anyone wants it. It has been put outside.

ROSARY FOR UKRAINE

Pray the Rosary from 9.50am on Fridays at
St Joseph's Church, The Junction.



BOOK CLUB



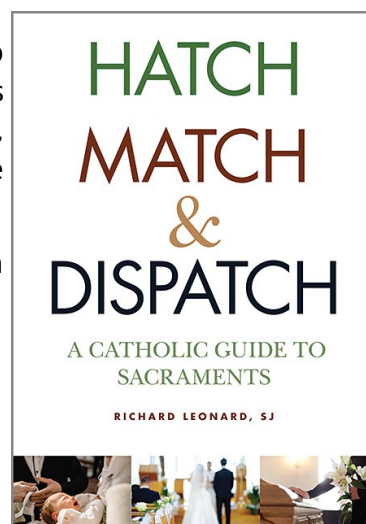
Sunday, 5 February @ 6:15pm:
Bookclub meets to discuss *Lessons in Chemistry* by Bonnie Garmus. If you would like to participate in book club meetings, please email the office

VIEW, CHEW, AND CHAT:

Returns in February to discuss Richard Leonard's book "Hatch, Match, Dispatch: A Guide to the Sacraments."

The book is available from Paulist Press

<https://www.paulistpress.com/Products/0650-9/hatch-match-and-dispatch.aspx>



**A STATEMENT FROM ARCHBISHOP TIMOTHY
COSTELLOE SDB, PRESIDENT OF THE
AUSTRALIAN CATHOLIC BISHOPS CONFERENCE**



It was with great sadness that I learned of the unexpected death of Cardinal George Pell in Rome on Tuesday evening (Rome time). Cardinal Pell provided strong and clear leadership within the Catholic Church in Australia, as Archbishop of Melbourne and Archbishop of Sydney and as a member of the Bishops Conference for more than 25 years.

His many strengths were widely recognised, both in Australia and around the world, as his Vatican appointments as Prefect of the Secretariat for the Economy and as a member of the Council of Cardinals, an advisory group to Pope Francis, testify.

Cardinal Pell's impact on the life of the Church in Australia and around the world will continue to be felt for many years. As we remember him and reflect on his legacy, I invite all Catholics and other people of goodwill to join in praying for Cardinal Pell, a man of deep and abiding faith, and for the repose of his soul.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. May he rest in peace. Amen.

STUDENT SEEKING ACCOMMODATION

A first year university student coming from rural NSW seeks accommodation in a private home. He is studying architecture. If you can help, please contact the parish office.

ORDINARY TIME

Dominick Albano

So, the Christmas Season is over. Now what?

I mean it kind of feels like a letdown, right? You have all these great celebrations of the liturgical year in Advent and Christmas and Lent and Easter, and then it's just plain old Ordinary Time.'

Blah.

But wait a second. That's not right.

Ordinary Time isn't ordinary. It's much more than that. Here is **the Ultimate Guide to Ordinary Time** to help you get the most out of this liturgical season.

What is Ordinary Time?

Ordinary Time is a liturgical season, just like any other. And just like any other season in the liturgical calendar, this season celebrates a very specific time in the life of our Lord, Jesus Christ.

When we think of liturgical seasons we typically think of the major seasons of Advent, Christmas, Lent, and Easter. These seasons celebrate what could be thought of as "The Main Event." Namely, the incarnation, birth, passion, death, resurrection, and ascension of Jesus.

Seems like there isn't much to celebrate after that, right?

Wrong!

The 33 (or 34 depending on how the feasts fall – more on that in a minute) weeks of Ordinary Time contain the rest of Jesus' earthly ministry and some of the major events of the Gospels we have come to know and love.

The miracles, the parables, the calling of the twelve, the sermon on the mount, the bread of life discourse. . . we get all that and more during this season. Truly, there is much to celebrate.

Why the word Ordinary?

The term 'ordinary' in our common use typically refers to something being plain, unimpressive, or unexciting. A kind of 'it is what it is' mentality. For that reason, many people hear 'Ordinary Time' and they immediately think of the season as such. But that understanding doesn't reflect the true meaning of the season.

Ordinary, in this context, comes from the Latin term *ordinalis*, meaning 'numbered' or 'ruled'. This title simply refers to the ongoing and rhythmical nature of the season. Just like everyday life, there is a rhythm to the days and the weeks. Sure, we have

holidays and special occasions that we look forward to that change the pace, just like we have holy days and feasts in the Church year. But those special occasions aren't the whole picture, just like there is more to the life of Christ than what we celebrate in other liturgical seasons.

When is the season?

Technically, Ordinary Time has two parts, but it remains one season. The first part begins right after the feast of the Epiphany and runs until Shrove Tuesday, the day before Ash Wednesday (when Lent begins).

The second part begins the Monday after Pentecost and runs until the First Sunday of Advent. This part is typically about twice the length of the first.

Ordinary Time typically contains about 33 or 34 weeks, depending on how other Catholic Church feast days fall. Each of these weeks is denoted by the passing of time:

The First Sunday in Ordinary Time

The Second Sunday in Ordinary Time

The Third Sunday in Ordinary Time, etc.

What's the color?

The liturgical color for Ordinary Time is green. This is to represent the time of growth and expansion of the Church following the life, death, and resurrection of Jesus. Green is a very natural color, and is often a symbol for growth and new life.

What are we supposed to do?

Like all liturgical seasons, Ordinary Time is meant to be lived! We aren't passive receptors of the liturgy – or at least we shouldn't be. We are called to be active participants! Participating in Ordinary Time means participating in the everyday life of Jesus.

According to the USCCB, "The Sundays and weeks of Ordinary Time, on the other hand, take us through the life of Christ. This is the time of conversion. This is living the life of Christ. Ordinary Time is a time for growth and maturation, a time in which the mystery of Christ is called to penetrate ever more deeply into history until all things are finally caught up in Christ." Think about that last phrase for a moment.

Caught up in Christ.

One of the realities of everyday life is that it is easy to get caught up in things.

Politics.

Social media

Schedules.

Work.

Money.

Worry.

The list could go on.

But what would life look like if you were *caught up in Christ*?

Getting caught up in Christ

Here's a short list of ways you can fully embrace this liturgical season and get caught up in Christ:

1. Examine your habits. Your day to day life is typically just a series of habits played out one after the other. If you want your life to change, the first place to look is your habits. A great new habit to start: reading the daily Gospel.

2. Gratitude. Joy always finds its root in gratitude. Try starting each day by thanking God for five ordinary, everyday things. If you have a family, try going around the table at dinner time and list off things together.

3. Use your imagination to reflect on the daily life of Jesus. Imagine Jesus doing the simple things. Eating, walking, joking with his friends. Praying. Make yourself a bystander to the Gospel stories in your imagination.

Ordinary Time is anything but ordinary. But the true power of the season is only unlocked if you live it!

Scriptural Context

Baptism of Jesus

Each of the three synoptic gospels (Mark, Luke and Matthew) presents an account of the baptism of Jesus. All three versions record the Spirit descending in the form of a dove. In the fourth gospel, it is interesting that the gospel writer does not actually give an account of the baptism as by the time of this gospel's writing the story is well entrenched in the Christian culture. Instead of a baptism account, John the Baptist appears to recall the event. Rather than needing to describe the event, this gospel writer treats it as a given and simply refers to it.

REFLECTION

by Richard Leonard

Some of us remember the provocative and frightening 1991 film *Silence of the Lambs*.

The image in the title refers to a childhood memory of CIA agent, Clarice Starling. In her interviews with the psychopath Dr Lecter, he gets her to talk about how she still wakes at night hearing the cry of the lambs as they were led to slaughter on her uncle's farm. This is a pivotal moment in Thomas Harris' book and the film. It is the leverage Dr Lecter needs to unsettle and unravel Clarice's well-formed defences. Clarice is revealed as vulnerable, because of the grief she carries from the violent deaths she has seen.

I remember empathising with Clarice's memory of the lambs. When I was a child I saw many sheep slaughtered on my family's properties. I can still see my uncle selecting one of them, holding it in the pen before its execution and then watching him do the deed. The scene should have been enough to turn me into a vegetarian! Alas, I got over my pity for the animal and enjoyed roast lamb a few nights later.

John's use of the metaphor of the sacrificial lamb in reference to Jesus in today's Gospel is meant to engender a similar empathy to that of the childhood memories of Clarice Starling. While there are many jokes about the stupidity of sheep, lambs still claim a spot in the hardest heart. They are pure, white, fluffy and defenceless. They demand nurture. And like their parents they don't seem able to smell danger very easily. They follow where they're led, even to execution.

For the agrarian Jews of Jesus' time the sacrifice of a lamb demonstrated how serious they were about atoning for their sins. Jewish law dictated that a lamb had to be killed at least once a year, at Passover. Such a sacrifice cost the shepherd big time. Lambs were currency. This was tithing writ large.

Saying Jesus is the Lamb of God is a shorthand way of telling us two things. The first is that Jesus is God's most precious gift; God's own self, given to the world that we might know how serious God is about us. God can give us nothing more than Jesus. As a result of Jesus' innocent suffering and death there is no need for any lambs to be religiously slaughtered ever again. We need to keep hearing this message because some Christians get caught into glorifying Jesus' suffering so much they get trapped in their own world of pain and go looking for more. Jesus never sought out suffering. He bore what came his way. And the same must be true for us. Christians are not meant to be smiling

masochists. Most of us don't need to look for more suffering in our lives because we share in the Lamb of God's sacrifice in the ordinary downs of our lives.

Secondly, John would have known that 'talya', the Aramaic word for sheep, is the same word used for servant. The first hearers of this Gospel would have known it too. Jesus, then, is the servant who brings us the truth we need for life, who answers our deepest desires to know that our existence has meaning and purpose and he opens up for us the life beyond this one, where there will be no more weeping or sadness.

Jesus shows us that when we are baptised into his death and enter his service we also share in his resurrection and glory because he bears, and bears away, the sins of the world.

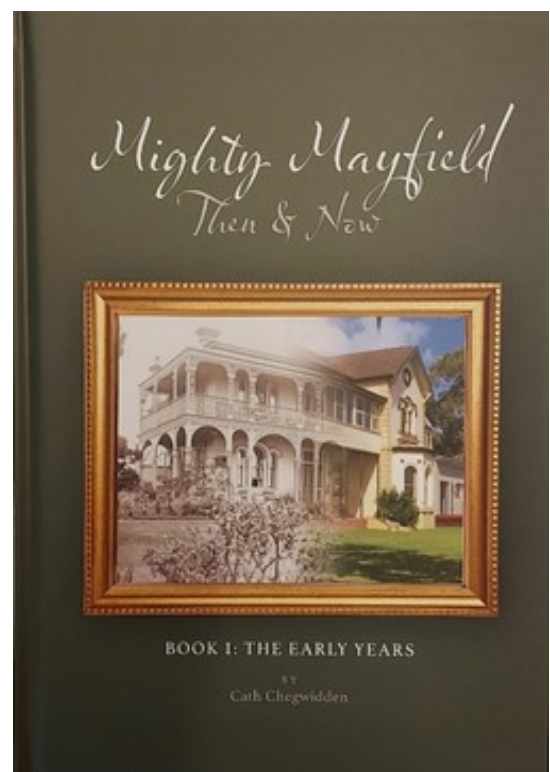
© Richard Leonard SJ

Richard Leonard SJ is the Director of the Australian Catholic Office for Film and Broadcasting, is a member of the Australian Catholic Media Council and a film critic for all the major Australian Catholic newspapers. He completed a PhD in cinema studies at the University of Melbourne. He lectures in cinema and theology at the Jesuit College of Spirituality and has been a visiting lecturer in Australian cinema at the University of Melbourne, a visiting scholar within the School of Theatre, Film and Television at UCLA and is visiting professor at the Pontifical Gregorian University in Rome. He is an Honorary Fellow of the Australian Catholic University, has lectured widely and is the author of numerous books.

MIGHTY MAYFIELD. THEN AND NOW.

Book 1: The Early Years, a book by Cath Chegwiddden.

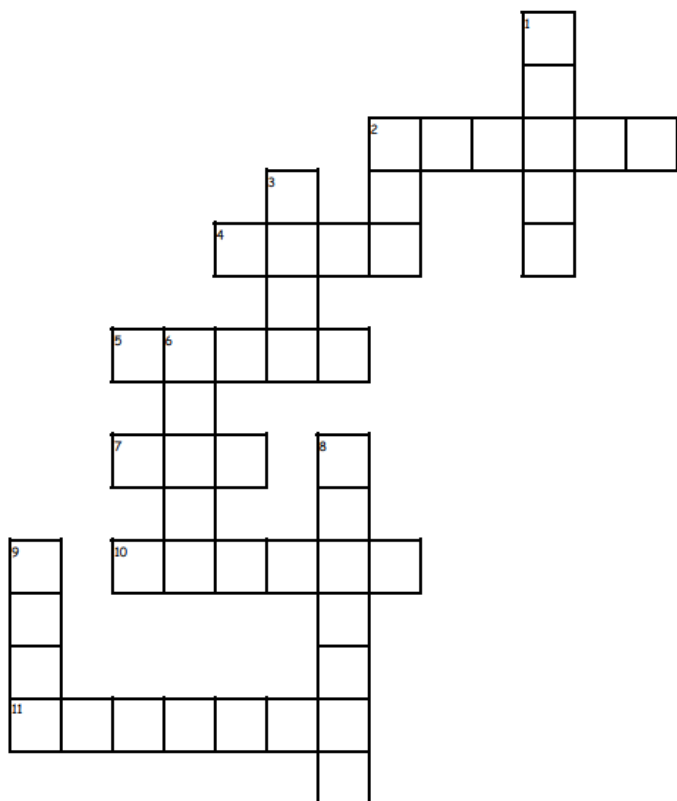
Available at Davis Shoe Store, Blooms Chemist, Mayfield, and MacLeans Book store and other bookstore —it's a great read!



CROSSWORD

Here is the Lamb of God

Jn 1:29-34



Across

- 2: the Holy _____ came down like a dove
4: He baptised Jesus
5: John used this to baptise Jesus
7: a bad deed
10: the Kingdom of God
11: John came to _____ Jesus

Down

- 1: another word that describes the earth
2: Jesus is the ____ of God
3: a white bird
6: not dead
8: bigger, more impressive
9: a young sheep

JUNIOR WORDSEARCH

I will make you a light to the nations

Is 49:3, 5-6
Ps 40:1 & 3ab, 8 & 11
R.v.(8 and 9a)
Jn 1:29-34

H T G Q X S E D B P N E B X X
K Y S D Z E A W A L I V E W N
N M I T G R L N X C Z J D G M
E E N J O V H S J L U E B B P
K A D O M E G K F Z L C D L A
S E R V A N T W A T E R Z L R
I M K U R C B A P T I S E H E
R B O W R F Z S S O C U Z Y S
P Q T K C H L I S T E N E D P
B V V G G P R A Y E R R H T I
J G M E U I L L M M Q L H B R
N C T G L E A D C Q F W H A I
M T R T L A M B P Q N F T N T
U V T S T R O N G L T B S B Y

Try to find these words:

alive
baptise
Lamb
lead
listened
prayer
servant
serve
sin
Spirit
strong
water

TODAY'S LITURGY

Entrance Antiphon: Ps 65:4

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

First Reading: Is 49:3. 5-6

*I will make you the light of the nations so that my
salvation may reach to the ends of the earth.*

Responsorial Psalm: Ps 39:2. 4. 7-10. R. vv.8. 9.

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

1. I waited, I waited for the Lord
and he stooped down to me;
he heard my cry.

He put a new song into my mouth,
praise of our God. (R.)

2. You do not ask for sacrifice and offerings,
but an open ear.
You do not ask for holocaust and victim.
Instead, here am I. (R.)

3. In the scroll of the book it stands written
that I should do your will.
My God, I delight in your law
in the depth of my heart. (R.)

4. Your justice I have proclaimed
in the great assembly.
My lips I have not sealed;
you know it, O Lord.

Second Reading: 1 Cor 1:1-3

*The grace and peace of God our Father and the Lord
Jesus Christ be with you.*

Gospel Acclamation: Jn 1:14. 12

Alleluia, alleluia!

The Word of God became flesh and dwelt among us.
He enabled those who accepted him
to become the children of God. Alleluia!

Gospel: Jn 1:29-34

*This is the Lamb of God who takes away the sins of the
world.*

Communion Antiphon: Cf. Ps 22:5

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

The English translation of the Psalm Responses, the Alleluia and Gospel Verses, and the Lenten Gospel Acclamations, and the Titles, Summaries, and Conclusion of the Readings, from the Lectionary for Mass © 1997, 1981, 1968, International Committee on English in the Liturgy, Inc. All rights reserved.

GOSPEL FOCUS

Ranking

There is an odd line in today's passage. John reminds the crowd that he had said 'A man is coming after me who ranks before me because he existed before me.' In Jewish tradition, the prophets and patriarchs who came earlier in their history ranked higher than those who came later. They believed that the history of salvation was at its pinnacle with God's self-revelation to Abraham. Successive episodes and characters were regarded as lesser. But John affirms that Jesus ranks before himself because Jesus existed before John. He is saying that Jesus is more than simply the latest in a long line of prophets.

WORLD DAY OF PRAYER

**a global ecumenical movement led by Christian
women who welcome you to join in prayer and
action for peace and justice**

The World Day of Prayer is 3 March, 2023 @9am in Sacred Heart Cathedral. If you would like to help plan the liturgy for the Newcastle Inner City Region, please contact Anne Millard on 4979 1101 or by email anne.millard@mn.catholic.org.au.

One of the WDP Guiding Principles states that 'Prayer is rooted in listening to God and to one another. In WDP we listen to the Word of God and to voices of women sharing their hopes and fears, their joys and sorrows, their opportunities and needs.'

The theme of the worship service "I Have Heard About Your Faith," based on the letter to the Ephesians, is an invitation to active listening, which is the ground of our prayers. Following the example of the letter (1:15-19), where the author praises the church for their faith in Jesus and love toward all the saints, the worship service contextualizes the witness of the saints with the stories from Taiwan.

Source:

<https://worlddayofprayer.net>

