

The Catholic Parish of St John XXIII

Perfection Ave cor Bentwood Tce, Stanhope Gardens

16th Sunday Ordinary Time
18 - 19 July 2015

Our Parish Mission

The parish of St John XXIII is a faith community with the Eucharist as its heart. Inspired by John XXIII's prophetic opening of the windows of the Church, we welcome the fresh air of the Holy Spirit, inviting every person to share in the responsibility of enriching the life and faith of our community by sharing their gifts and talents."



Parish Priest: Fr John McSweeney



FrJohn@john23rd.org.au

Assistant Priest: Fr Robert William



FrRobert@john23rd.org.au

Mass Times

Monday to Friday 9:00am

Also Wednesday 9:00am Holy Cross

Primary during school term

Saturday 9:00am, 6:00pm (Vigil)

Sunday 7:30am, 9:00am, 10:30am

6:00pm (Youth)

Baptism 12:00pm Sunday by appointment

Reconciliation (First Rite)

Saturday 5:00 - 5:45pm

And after any weekday masses

Parish Office Hours

Tuesday to Friday 8.30 - 4.00pm

Parish Office Contacts

☎ (02)9852 0580 📞 0403 766468 AH

Secretary: Tanya Gatt

✉ secretary@john23rd.org.au

Finance: Mila Llamas (Fri)

✉ accounts@john23rd.org.au

Admin Asst: Jill Franco (Tues/Thurs)

✉ admin@john23rd.org.au

Business Manager: John McCartney (*pro bono*)

Devotions & Prayers

Novena Masses

Tuesday 7:30pm

Our Lady of Perpetual Help

First Friday 7:30pm

Sacred Heart of Jesus

Exposition of the Blessed Sacrament

Tuesday 6:30 - 7:30pm

First Friday 6:30pm followed by

7:15pm Benediction

Saturday 8:00 - 9:00am (*Vocations*)

Sacrament of the Sick

First Saturday 9:00am Mass or upon request

Divine Office

Friday 12:00pm with Adoration

Sunday 8:15am

Praise & Worship

3rd Saturday 7:30pm

led by SJ23rd Prayer Group

2nd & 4th Saturday 7:30pm

led by CRL (*Community of the Risen Lord*)

Prayer Group

Friday 7:00pm at the Church kitchen

led by Pauline Camilleri 📞 0407 417039

Sunday after 7:30am mass

From the Pastor's desk

Dear Sisters and Brothers in Christ

As I mention in today Reflection on the Readings, we must always strive for balance in our spiritual journey between rest (prayer and devotion) and action (mission and evangelisation). This is always difficult, but it is essential. Given the gospel from Mark for this weekend, let's try in the week ahead to make certain that we find times of peace and quiet to be with the Lord, to spend our valuable time with him in prayer, but, in addition, let's make certain that we do a few things extra for those in need, so that we truly imitate the Lord who felt sorry for the multitude for they were like sheep without a shepherd, and set himself to teach them at great length!

- We welcome all the younger members of our Parish Community who are enrolling in the Sacramental Programme for Confirmation this weekend. Let us keep these children and their parents and sponsors in our prayers over the coming months. Confirmation will be celebrated by Fr. Chris De Souza on Friday evening 28th August and Saturday afternoon 29th August.
- This is the last weekend on which we encourage those who were away for the recent census weekend to fill in the Census Card before leaving Mass. This week the cards will (hopefully!) be returned from members of the parish via the schools.
- From Thursday 23rd until Tuesday 28th July I will be away leading a Conference on the Liturgy of the Word for members of the Diocese of Bathurst. All enquiries will be ably handled by Fr. Robert in my absence! We welcome Fr. Michael Smith and Fr. Robert Melnick OFM CONV to our parish next weekend to lead our community in the Eucharist.



(Continuing the summary of Pope Francis' Encyclical on the Environment from the ACBC webpage...)

THE GOSPEL OF CREATION (62-100) To face the problems illustrated in the previous chapter, Pope Francis selects from the Judeo- Christian tradition. The Biblical accounts offer a comprehensive view that expresses the “*tremendous responsibility*” (90) of humankind for creation, the intimate connection among all creatures and the fact that “*the natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone*” (95).

I. THE LIGHT OFFERED BY FAITH [63-64] The complexity of the ecological crisis calls for a multicultural and multidisciplinary dialogue that includes spirituality and religion. Faith offers “*ample motivation to care for nature and for the most vulnerable of their brothers and sisters*” (64); responsibility for nature is part of Christian faith.

II. THE WISDOM OF THE BIBLICAL ACCOUNTS [65-75] In the Bible, “*the God who liberates and saves is the same God who created the universe, and these two divine ways of acting are intimately and inseparably connected*” (73). The story of creation is key for reflecting on the relationship between human beings and other creatures and how sin breaks the equilibrium of creation in its entirety. These accounts “*suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This rupture is sin*” (66). The earth is a gift, not a possession; it was given to us to administer, not to destroy. Hence, we must respect the laws of nature, as all of creation has its own goodness. The psalms with their invitation to praise the Creator prayerfully remind us of this. A spirituality which fails to recognize Almighty God as Creator will provide no support as we end up worshipping other worldly powers, “*usurping the place of God, even to the point of claiming an unlimited right to trample his creation underfoot*” (75).

III. THE MYSTERY OF THE UNIVERSE [76-83] : “*Creation can only be understood as a gift from the outstretched hand of Father of all*” (76). “*We can ascend from created things 'to the greatness of God and to his loving mercy'*” (77), and creation in the risen Christ continues onward until “*the fullness of God*” (83). In this universal communion, the human being, gifted with intelligence and personal identity, represents “*a uniqueness*” (81). Human beings are responsible for the creation entrusted to their care and their freedom is a mystery that can promote development or cause degradation.

IV. THE MESSAGE OF EACH CREATURE IN THE HARMONY OF CREATION [84-88] “*Each creature has its own purpose. None is superfluous. The entire material universe speaks of God's love*” (84). With St John Paul II, we can say that “*alongside revelation properly so-called, contained in sacred Scripture, there is a divine manifestation in the blaze of the sun and the fall of night*” (85). Throughout the

First Reading

Jeremiah 23:1-6

The remnant of the flock I will gather to me, and bring them back to their pastures.

'Doom for the shepherds who allow the flock of my pasture to be destroyed and scattered - it is the Lord who speaks! This, therefore, is what the Lord, the God of Israel, says about the shepherds in charge of my people: You have let my flock be scattered and go wandering and have not taken care of them. Right, I will take care of you for your misdeeds - it is the Lord who speaks! But the remnant of my flock I myself will gather from all the countries where I have dispersed them, and will bring them back to their pastures: they shall be fruitful and increase in numbers. I will raise up shepherds to look after them and pasture them; no fear, no terror for them any more; not one shall be lost - it is the Lord who speaks!

'See the days are coming - it is the Lord who speaks—when I will raise a virtuous Branch for David, who will reign as true king and be wise, practising honesty and integrity in the land. In his days Judah will be saved and Israel dwell in confidence. and this is the name he will be called: The Lord-our-integrity.'

The word of the Lord.

Thanks be to God.

Responsorial Psalm

Ps 22

R. The Lord is my shepherd; there is nothing I shall want.

The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. Near restful waters he leads me, to revive my drooping spirit. **R.**

He guides me along the right path; he is true to his name. If I should walk in the valley of darkness no evil would I fear. You are there with your crook and your staff; with these you give me comfort. **R.**

You have prepared a banquet for me in the sight of my foes. My head you have anointed with oil; my cup is overflowing. **R.**

Surely goodness and kindness shall follow me all the days of my life. In the Lord's own house shall I dwell for ever and ever. **R.**

Second Reading

Ephesians 2:13-18

Christ, our peace, has made us one.

In Christ Jesus, you that used to be so far from us have been brought very close, by the blood of Christ. For he is the peace between us, and has made the two into one and broken down the barrier which used to keep them apart, actually destroying in his own person the hostility caused by the rules and decrees of the Law. This was to create one single New Man in himself out of the two of them and by restoring peace through the cross, to unite them both in a single Body and reconcile them with God. In his own person he killed the hostility. Later he came to bring the good news of peace, peace to you who were far away and peace to those who were near at hand. Through him, both of us have in the one Spirit our way to come to the Father.

The word of the Lord.

Thanks be to God.

Gospel Acclamation

John 10:27

Alleluia, alleluia!

My sheep listen to my voice, says the Lord; I know them, and they follow me.

Alleluia!

Gospel

Mark 6:30-34

They were as sheep without a shepherd.

The apostles rejoined Jesus and told him all they had done and taught. Then he said to them, 'You must come away to some lonely place all by yourselves and rest for a while'; for there were so many coming and going that the apostles had no time even to eat. So they went off in a boat to a lonely place where they could be by themselves. But people saw them going, and many could guess where; and from every town they all hurried to the place on foot and reached it before them. So as he stepped ashore he saw a large crowd; and he took pity on them because they were like sheep without a shepherd, and he set himself to teach them at some length.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.



Nicene Creed

I believe in one God,
the Father almighty,
maker of heaven and 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,
*At the words that follow, up to and including
'and became man', all bow.*

**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.

Gospel Reflection

After having been successful in their Mission, Jesus and the Twelve try for some “time out” from the demands of ministry. But the people follow them to the deserted place, and Jesus, feeling sorry for them as they are “like sheep without a shepherd” sets about teaching them and healing the sick.

This gospel from Mark for the Sixteenth Sunday in Ordinary Time (Year B) evokes the whole Old Testament idea of “shepherd”, in which God is the Good Shepherd leading his sheep to pasture (Psalm 23). The leadership of Israel were the stand-ins for God (*the* Shepherd), and they are condemned as not having been good at their job. Thus, the people are leaderless, sheep without a shepherd, having no one to protect them and lead them to good pasture.

So Jesus takes on this role. He is the one who will try to get them to God, to have a right relationship with the Father so that they would no longer be left alone (deserted) in their lives with no shepherd to care for and lead them. What is obvious from the living Word of God for us this day is that, firstly, there are times when we cannot continue to work/to give/to minister, unless we rest. Without some time each week to change environment and pace, then we burn out.

Similarly with the Christian life: unless we make time to be with the Lord in peace and quiet, then our relationship with Him can become hollow and superficial. This is the greatest danger for those engaged in ministry of any

kind: actions that do not have the Lord at their foundation can lose their efficacy and value.

As we know from human relationships, they cannot flourish without time spent together, then similarly with the Lord and us. Jesus realized this and strove to find time for his Apostles and Himself to ‘re-charge the batteries’, so to speak. But this is only half the story. For, secondly, if our resting does not lead to further action, then the resting becomes self-indulgence.

Times of rest must end. Holidays must come to a conclusion. They are there to renew and invigorate us for the work ahead. If life was one big holiday, then life would struggle to find true meaning! Similarly with the spiritual life. Prayer and religious devotion is not real prayer and religious devotion unless it issues forth in action.

I conclude this reflection with a quotation from William Barclay, a noted Protestant Biblical Scholar:

“We must never seek the fellowship of God to avoid the fellowship of people, but to fit ourselves better for it. The rhythm of the Christian life is the alternative meeting with God in the secret place and serving people in the market place”.

(Fr. John McSweeney STB SSL PP)

The Two Feet of Love *in Action*

"The conscience is called by this social teaching to recognize and fulfill the obligations of **justice and charity** in society."

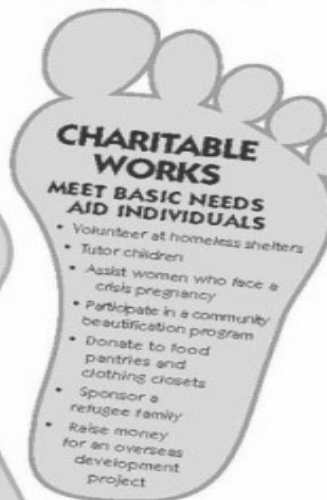
—Compendium of the Social Doctrine of the Church, no. 83

"**Social justice**. . . concerns the social, political, and economic aspects and, above all, the structural dimension of problems and their respective solutions."

—Compendium, no. 201

"The Church cannot neglect the service of **charity** any more than she can neglect the Sacraments and the Word. . . . Those who are able to make offerings in accordance with their means. . . to support orphans, widows, the sick, and those who for other reasons find themselves in need, such as prisoners and foreigners."

—Pope Benedict XVI, *Deus Caritas Est*, no. 22



Social Justice : Qwayne Guevara (qwayne.guevara@gmail.com)

Readings for Next Week

20 Mon 16th ordinary time

1st Reading Exodus 14:5-18
Psalm Exodus 15:1-6
Gospel Matthew 12:38-42

21 Tues 16th ordinary time

1st Reading Exodus 14:21-15:1
Psalm Exodus 15:8-10. 12. 17
Gospel Matthew 12:46-50

22 Wed Saint Mary Magdalene

1st Reading 2 Corinthians 5:14-17
Psalm Ps 62:2-6. 8-9
Gospel John 20:1-2. 11-18

23 Thurs 16th ordinary time

1st Reading Exodus 19:1-2. 9-11.16-20
Psalm Daniel 3:52-56
Gospel Matthew 13:10-17

24 Fri 16th ordinary time

1st Reading Exodus 20:1-17
Psalm Ps 18:8-11
Gospel Matthew 13:18-23

25 Sat Saint James Apostle

1st Reading 2 Corinthians 4:7-15
Psalm Ps 125
Gospel Matthew 20:20-28



If you or a family member is homebound and would want to receive communion in your home please contact the parish office.

Special intentions

Born to eternal life:

Juan Due, Florence Gilroy,
Ferdinano Placio, Doreen Bocks,
Charlie Henry Gon,
Emmanuela Garcia Bajit

Anniversary:

Teodora Reyes Roberto,
Arturro Cobarrubias Jr,
Lorraine De Silva, Arlene Spittel,
David Buttigieg, Manivo Paraan,
Resurrecion Romano,

For the sick:

Mark De Jesus, Maurice De Niese,
Helen Hill, Jun Botongbacal,
Melchor Batongbacal Jr, Kate McRae,
Erica Cader, Phyllis Chilla

Thanksgiving:

R J Santos & Family, Paul Lynch,
Liz McMillan, Stefan Reyes,
Bradley & Priscilla Houghton &
Family, Luigi Reyes,
Reddy Ontedhu Family,

July Weekday Mass intentions

Mon - Teodora Reyes Roberto (*Dec*)

Tues - Emanuela Bajit & Florence
Gilroy (*Rec Dec*)
Louis Mendonco (*Rec Dec*)

Wed - Doreen Bocks (*Anniv*)

Thur - Charlie Henry Gon (*R/Dec*)

Fri - Ferdinano Palacio (*R/Dec*)

Sat - Lorraine De Silva & Arlene
Spittel (*Anniv*)

Mass Cards
are now
available at
the parish
office



Paying our debt together

Weekly collections

1st Collection: \$ 1911.55

*Funds go to Priest Remuneration Fund, to
support the priests of our Diocese.*

2nd Collection: \$ 5363.80

Loose \$ 2020.80

PG Envelopes \$ 1747.00

PG by EFT \$ 1596.00

*Pays parish debt and on going running costs,
including wages of staff.*

***Please contribute more on the Second
Collection as this helps the parish
community***

If you would like
to be a part of the
church's plan
giving program, an
SJ23rd form
(white) is available
at the church foyer or contact the
parish office.



Our School Communities

Holy Cross Primary

49 Meurants Lane, Glenwood

Principal: Marina Hardy

☎ (02) 9629 8742

✉ holycross@parra.catholic.edu.au

John XXIII and St Mark's College

160 Perfection Ave, Stanhope Gardens

Principal: Dr Peter Webster

☎ (02) 9852 0500

✉ stmarks@parra.catholic.edu.au

Catholic Learning Centre

160 Perfection Ave, Stanhope Gardens

☎ (02) 9852 0585

✉ lcstanhope@parra.catholic.edu.au

www.celcstanhope.catholic.edu.au

Parish Pastoral Council Corner

When the Holy Spirit blazes, it is like a fiery river which is poured on all those who belong to the Church, making their hearts firm and binding them together in a sacred pact of mutual love and charity. – St. John XXIII, 29 August 1957

We congratulate the youth of our parish who are enrolling for the sacrament of **Confirmation this weekend**. As a community of faith, let us pray that the Holy Spirit will light their way to the path of maturity.

The Parish Council's Communications and Media team is putting the final touches on updating our parish website. Please visit the site at www.john23rd.org.au and provide constructive feedback to the team.

Thanks to everyone for supporting the parish census. For those who have just come back from holidays, there are census cards available at the church entrances for you to fill up and submit via the drop boxes.

We invite you to acquaint yourself with Pope Francis' latest encyclical on the care of the common home, **Laudato si'**, where he has challenged 'every person living on this planet' to enter into a new dialogue toward building a better future.

The IFM Office For Worship is running the **Liturgical Ministry Formation Courses** again for this year starting from 10 August. Interested parishioners may secure a registration form from the church foyer.

The annual **in-house training program for junior and senior servers** will be held at the Church on 25 July and 1 August from 4 pm. Participants are encouraged to attend the 6 pm Vigil Mass following the training.

The **SJ23 Prayer Group** will be celebrating its monthly Praise & Worship Night on Saturday, the 18th of July. The theme is "Discipleship" and the guest speaker is Fr. Ruben Elago.

Thanks to those who responded to our call for hosting of the **Rosary Statue** this month. We still need host families for the month of August.

Have a blessed week! Bart

Novena Mass to Our Lady of Perpetual Help

Tuesday nights beginning with Exposition of the Blessed Sacrament at 6.30pm, Evening Prayer of the Church at 7.00pm, Rosary at 7.15pm, sung Benediction Mass 7.30pm and Novena prayers at 7.40pm.

If you want the opportunity of having the statue visit you in your home contact Bart Sarlabus. Pick up the statue during the novena and return before the novena.

Rosary Statue Family Roster

21 July Sebastian Family **28 July** Samonte Family

Month of August *still open*

Parish Notices



Help our youth raise funds to enable them to join WYD 2016 Krakow Poland

The World Youth Day Project in the Catholic Diocese of Parramatta invites the community to make a small investment in the formation, faith development and leadership of our young people through the **Diocese WYD Raffle**. All pilgrims are expected to pay more than a third of their overall pilgrimage cost but your additional assistance will help to support them in their fundraising efforts. Tickets are \$2 each or a book of tickets can be purchased for \$20. The raffle will be drawn on Palm Sunday/World Youth Day 2016.

Thanks to our generous sponsors the prizes are as follows:

First prize: Toyota Yaris 5 door automatic (*Supplied by Terry Shields Toyota, Parramatta*)

Second prize: A Cosmos European 2016 Tour for two to the value of \$6000 (*Donated by Cosmos. This prize cannot be used towards any 2016 WYD pilgrimage*)

Third prize: Apple iPad Mini (*Donated by Campion College Australia – offering Australia's first Catholic BA, in the Liberal Arts*)

Fourth prize: Cash prize of \$500 (*Donated by Deloitte Touche Tohmatsu*)

Fifth prize: Apple Watch (*Donated by Catholic Church Insurance*)

Our youth of SJ23rd will be selling raffle tickets. Help our youth to raise funds to assist them on their journey to WYD.

Confirmation Program Facilitators Needed

We are looking for facilitators to assist at this year's Confirmation program, especially at the ceremonies.

If you are interested, please e-mail Jill at admin@john23rd.org.au or call 9852-0583.

2015 Parish Council Meeting Schedule

Executive (*Council leaders*)

22 Jul 18 Nov 16 Sep

General (*all Parish Council members*)

18 Aug 7:30pm - 9:00pm

St Marks College Staff room

During the General Meeting, our School Executives and Finance committee are invited to provide updates. ***Parishioners are all invited*** to come and be part of this meeting.

**Grounding the Sacred through
Literature and the Arts Conference:
23-26 July**

Join the conversation as Australian and international speakers and performers ask where creativity sits in relation to religion and the search for meaning. Hosted by Australian Catholic University, 25A Barker Rd, Strathfield. Program and registration details at www.acu.edu.au/groundingthesacred

**Vocation Discernment Afternoon:
26 July**

All young men who feel God might be calling them to the priesthood are invited to the Catholic Diocese of Parramatta's Vocation Discernment Afternoon. The afternoon starts at 2pm and concludes with a shared meal at 6pm. Holy Spirit Seminary is at 31-33 Allen Street, Harris Park. To find out more about priesthood in the Diocese of Parramatta contact the Director of Priestly Vocations, Fr Warren Edwards, tel 0409 172 700 or send an email to: vocations@parra.catholic.org.au

Positions vacant

Executive Director and Chief Operating Officer – Social Care
CatholicCare, Diocese of Broken Bay is seeking applications for two senior appointments: Executive Director and Chief Operating Officer – Social Care. For a confidential discussion and copy of the Information Pack please contact Anthony Spata, REACH Human Resources, tel 0402 210055.

Applications close Friday 31 July.

**Volunteers needed for Vinnies
Winter Doorknock Appeal**

Can you spare a few hours of your time to be a volunteer collector for the Vinnies Winter Doorknock Appeal in the Diocese of Parramatta? The appeal will be held on two weekends: **22-23 and 29-30 August**. Funds raised will support much-needed services including the Vinnies Van and outreach to young people. To find out more please contact Alison Bryett, Doorknock Coordinator, tel (02) 8861 9700, alison.bryett@vinnies.org.au



President Bart Sarlabus

✉ bart.sarlabus@gmail.com

Council Team Leaders

<i>Community Bldg</i>	Techie Sarlabus
<i>Comms & Media</i>	John McCartney
<i>Evangelicum</i>	tba
<i>Faith Formation</i>	Rose Franco
<i>Fundraising</i>	Rodi Orantia
<i>Liturgy</i>	Ray Samonte
<i>Pastoral Care</i>	tba
<i>Social Justice</i>	Qwayne Guevarra

What we do why we do.....

Gloria

The Gloria is a joyful response to the forgiveness received in the Penitential Act. When it was first introduced to the Roman liturgy, it was sung only at the midnight celebration of the Nativity of our Lord. It is called the “Angelic Hymn” because it begins with the song of the angels that was heard at the birth of Jesus Christ.

***Gloria to God in the highest, Lk 2:14
and on earth peace to people of good will.***

Here and during the Sanctus ("Holy, Holy, Holy") we take upon our lips the words of the angels. Joining our voices to the angels is a reminder that, in the Mass, Heaven and earth are mystically joined: "In the earthly liturgy we take part in a foretaste of [the] heavenly liturgy." (*Vatican II, Sacrosanctum Concilium 8*)

The “peace to people of good will” announced by the angels is one of the characteristics of the eternal covenant established through Jesus Christ: “I will make a covenant of peace with them; it shall be an everlasting covenant with them.” (*Ezek 37:26*)

The Gloria continues with praise of God the Father for His majesty:

<i>We praise you, we bless you,</i>	<i>Bar 3:6; Ps 145:2</i>
<i>we adore you, we glorify you,</i>	<i>Rev 4:11; Rom 11:36; 1 Cor 6:20</i>
<i>we give you thanks for your great glory,</i>	<i>1 Chr 16:24; 2 Cor 4:15</i>
<i>Lord God, heavenly King,</i>	<i>Rev 4:8; Tob 13:7; Dan 4:37</i>
<i>O God, almighty Father.</i>	<i>Gen 17:1; 2 Cor 6:18</i>

Here we carry out two of the four ends of prayer: adoration and thanksgiving. We praise, bless, adore, glorify, and thank God for the glory He has revealed to us. While the old translation summarized all these verbs – “we worship you, we give you thanks, we praise you for your glory” – the new translation renders each one individually. It might seem a little repetitive, but those words do not all have the exact same meaning. The abundance of words is a reminder of how constant our praise of God should be. It is also a sign of our inability to describe our response to God’s greatness with just one or two words.

The next part focuses on God the Son, Jesus Christ: the Father and the Son are both invoked as “Lord God,” affirming the equality of the Father and the Son. After invoking Jesus by several of His titles, we pray a three-fold litany asking Him to have mercy on us and hear our prayers:

<i>Lord Jesus Christ, Only Begotten Son,</i>	<i>Jn 1:14,18</i>
<i>Lord God, Lamb of God, Son of the Father,</i>	<i>Rev 1:8; Jn 1:29</i>
<i>you take away the sins of the world, have mercy on us;</i>	<i>Jn 1:29</i>
<i>you take away the sins of the world, receive our prayer;</i>	<i>Jn 14:13</i>

12 *you are seated at the right hand of the Father, Col 3:1; Heb 8:1*

have mercy on us.

Through invoking Jesus by these titles, the Gloria describes our faith in Who Jesus is. This displays the catechetical power of the prayers of the Mass. What these titles mean will be explained in greater detail in later chapters.

The three-fold litany (which was reduced to only two in the old translation) provides the other two ends of prayer: contrition and petition. We again ask the Lord for mercy (twice) and we beseech Him to hear us when we pray. These four ends of prayer – adoration, thanksgiving, contrition, and petition – are summed up here in the hymn we sing most Sundays of the year. The Gloria, along with the Our Father, should be a model for personal prayer: glorify God and give Him thanks first, then present your needs to Him.

The hymn ends with a brief Trinitarian doxology. We profess the Son, the Spirit, and the Father as the one Holy and Most High Lord:

<i>For you alone are the Holy One,</i>	<i>Rev 15:4</i>
<i>you alone are the Lord,</i>	<i>Isa 37:20</i>
<i>you alone are the Most High, Jesus Christ,</i>	<i>Ps 83:18</i>
<i>with the Holy Spirit,</i>	<i>Rom 8:9; 1 Pet 3:8</i>
<i>in the glory of God the Father. Amen.</i>	<i>Lk 9:26; Jn 1:14; Phil 2:11</i>

The word “alone” here might be misleading. It does not mean that Jesus is alone, for God is a living communion of three Persons, and neither the Father, nor the Son, nor the Holy Spirit can be “alone.” Rather, it means “only,” in the sense that there is only One Who is Holy, the Lord, the Most High, and that One is three Persons. The affirmation that Jesus Christ is the Most High is another clear identification of Jesus with God

PRAYING THE MASS <http://www.fromwordstoprayers.com/>

Gloria is a song, sometimes it is read. It is a joyous acclamation in which we praise God and recognize the Father as our heavenly King and Jesus as the Lamb of God. We do not sing or recite the Gloria during Sundays in Advent or Lent.

Gloria is a prayer that is actually an ancient hymn with three parts. The first part is the song that the shepherds heard sung by a heavenly choir of angels at the birth of Jesus. The second part praises God by recalling all of His attributes. The third part prays to Jesus, asking Him to save us from our sins.

Let us sing God’s praises.

Youth Corner

GTK Youth Group

(Getting to Know)

GTK is the St John XXIII Parish youth group where our young people get to know God, the Catholic faith and each other through Gospel reflection, music, active participation at mass, games and food! So, if you are in years 4 - 9, come along to one of our sessions and let us grow together in our faith.

When: 2nd (choir) and 4th Sunday

Where: St Mark's Staff Room

Time: 4:30 - 7:30 pm

Contact: gtk youth@gmail.com

Info: <http://www.gtkyouth.com/>

CRL

(Community of the Risen Lord)

Praise & worship

When: 2nd & 4th Saturdays

Where: Church

Time: after 6:00pm vigil mass

YFC

(Youth for Christ)

When: Meets every 3rd Sunday

Where: St Mark's Staff Room

Time: 1:00pm for Break open the word

6:00pm Youth Mass

Evangelicum

3

universe and in its complementarity, the inexhaustible richness of God is expressed; it is the place of his presence, and it invites us to adoration.

V. A UNIVERSAL COMMUNION [89-92] *"Called into being by one Father, all of us are linked by unseen bonds and together form a kind of universal family, a sublime communion which fills us with a sacred, affectionate and humble respect"* (89). This does not mean that we are making the earth divine or denying the primacy of the human being within creation. Likewise, *"a sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings"* (91).

VI. THE COMMON DESTINATION OF GOODS [93-95] *"The earth is essentially a shared inheritance, whose fruits are meant to benefit everyone"*, and those who possess a part are called to administer it with respect for a *"social mortgage"* that applies to all forms of ownership (93).

VII. THE GAZE OF JESUS [96-100] Jesus invited his disciples *"to recognize the paternal relationship God has with all his creatures"* (96) and to *"live in full harmony with creation"* (98), without despising the body, the material or pleasant things of life. *"The destiny of all creation is bound up with the mystery of Christ"* (99) and, at the end of time, all things will be consigned to the Father. *"In this way the creatures of this world no longer appear to us under merely natural guise because the risen One is mysteriously holding them to himself and directing them towards fullness as their end"* (100).

Jesus the shepherd taught the sheep of his flock

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WORD SEARCH

Sheep rest boat crowd shepherd teach alone first town

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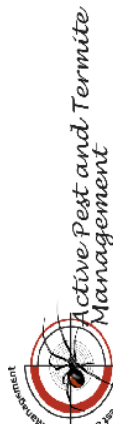
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