

The Catholic Parish of St John XXIII

Perfection Ave cor Bentwood Tce, Stanhope Gardens www.john23rd.com

SECOND SUNDAY OF ADVENT

3 - 4 December 2016

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
Asst. Priest: Fr Robert William	✉ FrRobert@john23rd.org.au
Deacon: Nicephorus Tan	✉ DeaconTan@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 (Wed/Fri)

✉ admin@john23rd.org.au

Business Manager: John McCartney (*pro bono*)

✉ businessmanager@john23rd.org.au

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 Saturday 7:30pm

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

Friday evenings 7:00pm

led by Christ Catholic Community Prayer
Group at the church kitchen

From the Pastor's desk

The theme of HOPE pervades our Readings this Second Sunday of Advent.

Paul offers examples from the Scriptures of people who “did to give up” and were thus helped by God.

John the Baptist did not give up his mission of proclaiming the one who was to come; he remained full of hope.

And Isaiah offered a vision of tolerance between all people when he spoke of the wolf lying with the lamb, a hope-filled them in the OT.

And so, my friends, we pray for an increase in the Gift of Hope as this second week of Advent unfolds. Let's ask the Lord to give us Hope, even in the midsts of difficulties and trials, both personal and communal. Let's pray for the gift of Hope which will enable all human beings to be tolerant and learn to live with one another in peace.

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1. On Wed 7/12 the **9am Mass** will be a **Closing School Mass for years 9-11/12**.

The Holy Cross mass at 9am will be cancelled, as there will be a **Graduation Mass for Year 6 at 7:00pm** in the Church.

2. Don't forget all the activities on 10/12 :

the Advent Retreat retreat in St. Marks for ALL parishioners from 9-11
the Christmas Working Bee for both inside and outside the Church...
gardening and grounds from 7:30am, cleaning from 9:30am.

PLEASE help get our Church and its environs ready for the Christmas Festivities.

3. I will be taking the final two weeks of this year's annual leave from Sunday evening.

Although I would prefer to have left this until later, the rules of the Diocese are such that if I don't take my annual leave in the calendar year, I lose it!

So, I am back on 18th December, more than ready to lead us all in the Christmas celebrations!

God bless you all.

Fr. John

Where do I look for security? This is the question posed by today's liturgy, Pope Francis said as he celebrated Mass this morning in St. Peter's Basilica during the jubilee for the socially excluded.

Are we looking for security in the Lord, he asked, "or in other forms of security not pleasing to God? Where is my life headed, what does my heart long for? The Lord of life or ephemeral things that cannot satisfy?"

The Pope drew from the 21st chapter of Luke to discuss how Jesus' message is that all earthly things will pass away, even sacred things like the Temple of Jerusalem or St. Peter's Basilica.

"Even the strongest kingdoms, the most sacred buildings and the surest realities of this world do not last for ever; sooner or later they fall," the Pontiff affirmed.

Jesus' disciples were alarmed by his message and asked when this would happen and what the sign would be.

"When and what... We are constantly driven by curiosity: we want to know *when* and we want to see *signs*," Francis reflected. "Yet Jesus does not care for such curiosity. On the contrary, he exhorts us not to be taken in by apocalyptic preachers. Those who follow Jesus pay no heed to prophets of doom, the nonsense of horoscopes, or terrifying sermons and predictions that distract from the truly important things."

Amid this din, the Pope continued, Jesus asks us to "distinguish between what is from him and what is from the false spirit" and he firmly tells us "not to be afraid of the upheavals in every period of history, not even in the face of the most serious trials and injustices that may befall his disciples."

This awareness of the ephemeral nature of earthly things does lead to a question, the Holy Father suggested, a question about the meaning of our lives.

"Using an image," he explained "we could say that these readings [of the Mass] serve as a 'strainer' through which our life can be poured: they remind us that almost everything in this world is passing away, like running water. But there are treasured realities that remain, like a precious stone in a strainer. What endures, what has value in life, what riches do not disappear? Surely these two: *the Lord and our neighbour*. These two riches do not disappear!

"These are the greatest goods; these are to be loved. Everything else – the heavens, the earth, all that is most beautiful, even this Basilica – will pass away; but we must never exclude *God or others* from our lives."

The Pope emphasized that exclusion refers to "concrete people."

(To Be continued)

Entrance Antiphon

O people of Sion, 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.

Communion Antiphon

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

First Reading

Isaiah 11:1-10

He judges the poor with justice.

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 knowledge 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.

The word of the Lord.

Thanks be to God.

Responsorial Psalm

Ps 71:1-2, 7-8, 12-13, 17

R. Justice shall flourish in his time, and fullness of peace for ever.

O God, give your judgement to the king, to a king's son your justice, that he may judge your people in justice and your poor in right judgement. **R.**

In his days justice shall flourish and peace till the moon fails: He shall rule from sea to sea, from the Great River to earth's bounds. **R.**

For he shall save the poor when they cry and the needy who are helpless. He will have pity on the weak and save the lives of the poor. **R.**

May his name be blessed for ever and endure like the sun. Every tribe shall be blessed in him, all nations bless his name. **R.**

Gospel Acclamation

Luke 3:4, 6

Alleluia, alleluia!

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

Second Reading

Romans 15:4-9

Christ, the hope of all people.

Everything that was written long ago in the scriptures was meant to teach us something about hope from the examples scripture 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, following 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 faithfully carry out the promises made to the patriarchs, it was also to get the pagans to give glory to God for his mercy, as scripture says in one place: For this I shall praise you among the pagans and sing your name.

The word of the Lord.

Thanks be to God.

Gospel

Matthew 3:1-12

Repent, for the kingdom of heaven is close at hand.

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 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 appropriate 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 produce 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 winnowing-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.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

Gospel Reflection

John the Baptist introduces Jesus, proclaiming the coming of the kingdom in exactly the words which Jesus himself will later use: 'Repent, for the kingdom of heaven is at hand'. Repentance is a response to God's action by a change in heart and mind about what is most important, and a consequent change in life-style.

Furthermore, the Baptist does not appear upon the scene proclaiming repentance upon his own authority. He makes this appeal under the authority of the Word of God. Fulfilling God's design, the Baptist attacks the traditional ways to God, those represented by the major religious institutions of Israel, namely: the Pharisees and the Sadducees.

John the Baptist concludes his witness by humbly subordinating his work and his person to Jesus. We should also conclude our witnesses by humbly subordinating our works and ourselves to Jesus as John did.

The baptism of John is only a material rite leading to repentance, while Jesus will plunge us into the fiery experience of God's Holy Spirit. The one who follows John is, strangely, the stronger of the two. Normally we see the Master leads and 'the one who follows' learns. Here the roles are reversed. The one who is to come is the Master, whose sandals the slave is not even worthy to carry.

Over the Advent Season, we are invited to join John's audience in these days of preparation. The kingdom of heaven is at hand, and the one who is able to separate the wheat from the chaff is coming. In this 'in between time' we know and experience that we are already gifted with the presence of Christ among us, but does that influence our lives in any real and effective way? We too are waiting for the Christ who is still to come. What will be our response at his coming, both at Christmas and at the end of time?



GOD'S WORD *will*
 build *you up*, feed
your soul and give *you*
 strength, hope & faith

Apostle's Creed

I believe in God, the Father almighty,
Creator of heaven and earth, and in
Jesus Christ, his only Son, our Lord,

*At the words that follow, up to and including
'the Virgin Mary', all bow.*

who was conceived by the Holy Spirit,
born of the Virgin Mary, suffered
under Pontius Pilate, was crucified,
died and was buried; he descended
into hell; on the third day he rose again
from the dead; he ascended into
heaven, and is seated at the right hand
of God the Father almighty; from
there he will come to judge the living
and the dead.

I believe in the Holy Spirit, the holy
catholic Church, the communion of
saints, the forgiveness of sins, the
resurrection of the body, and life
everlasting. Amen.

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

Readings for Next Week

5 Mon 2nd week of Advent

1st Reading Isaiah 35:1-10

Psalm Ps 84:9-14

Gospel Luke 5:17-26

6 Tues 2nd week of Advent

1st Reading Isaiah 40:1-11

Psalm Ps 95:1-3. 10-13

Gospel Matthew 18:12-14

7 Wed Saint Ambrose (M)

1st Reading Isaiah 40:25-31

Ephesians 3:8-12

Psalm Ps 102:1-4. 8. 10

Ps 88:2-5. 21-22. 25. 27

Gospel Matthew 11:28-30

John 10:11-16

8 Thu Immaculate Conception of the Blessed Virgin Mary (S)

1st Reading Genesis 3:9-15. 20

Psalm Ps 97:1-4

2nd Reading Ephesians 1:3-6. 11-12

Gospel Luke 1:26-38

9 Fri 2nd week of Advent

1st Reading Isaiah 48:17-19

Psalm Ps 1:1-4. 6

Gospel Matthew 11:16-19

10 Sat 2nd week of Advent

1st Reading Sirach 48:1-4. 9-11

Psalm Ps 79:2-3. 15-16. 18-19

Gospel Matthew 17:10-13

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Parish Notices



If you can contribute some time, energy and expertise to YOUR parish there are a number of areas requiring your support.

Money counters - Help with counting of the weekend collections scheduled once a week for 2-3 hrs. Contact: Tanya in the parish office (Tue-Fri) T9852 0580. Closing date: As soon as possible.

Baptismal Team - to assist in at least one Sunday Baptism every month. If you are interested, please contact Camille Jamon at 0406 - 859604.

Gardeners - If you have a green thumb, love to be under the sun taking in a breath of fresh air come and look after a patch of church garden. Some equipment is provided. Contact: John – 9899 2473. Closing date: As soon as possible.

Church cleaners - We are currently looking for reliable, consistent and quality cleaners. Gather some friends and pick the time of day. Some cleaning equipment provided. Contact: John – 9899 2473. Closing date: As soon as possible.

Liturgical Ministry Courses in 2017

The Office for Worship of the Diocese of Parramatta is offering Liturgical Ministry Courses in 2017. The courses are open to those interested in becoming Minister of the Word,

Extraordinary Minister of the Holy Communion, Minister for the Sick & Dying (Homebound), Adult Altar Server or Acolyte. Application forms available at the foyer. For more information, contact Bob Agbulos, Liturgy team coordinator on 0422 106 525 or via email on bragbulos@gmail.com.

Getting God's house ready for Christmas

We have arranged a cleaning and gardening working bee for Saturday, 10 December to get Our Lord's house ready for his coming at Christmas.

Gardening: 7.00am – 9.00am and 9.30 – 12.00 (break for 9.00am mass).

Please bring weeding tools, fork, spade and weed spray if you have spare.

Cleaning: 9.30am – 12.00 Please bring mops, brooms, cloths, high-rise cobweb brushes.



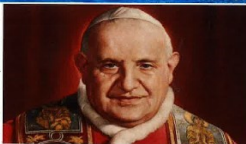
There are sign-up sheets at the front door. Please give up just a few hours of your valuable time.

Want to do something extra for Advent?

Come and join us in the Church kitchen on Friday evenings at 7pm as we discuss Sunday readings for Advent. Come and join us !

Just turn up !!

IN THE FOOTSTEPS OF STJOHN XXIII
A pilgrimage journey through Italy

Duration: 17 day pilgrimage
Departure: Friday 22 September 2017
Tour Code: 7PV06

harvest.
journeys

www.harvestjourneys.com toll free: 1800 819 156

Italian Pilgrimage

Come and join us for a pilgrimage following the footsteps of St John 23rd

Duration: 17 day pilgrimage

Departure: Friday, 22 September 2017

Tour Code: 7PV06

For further information contact:

Toll Free: Harvest 1800 819 156

Brochures can found at the church foyer

ADVENT RETREAT

When: 10 December, Saturday
From 9am to 1pm

Where: Shrine of the Holy
Innocents

8 Greyfriar Place,
Kellyville

See programme at church foyer

Good Luck Dean!

The Parish would like to acknowledge Dean Elliott who has helped in our various ministries including the alter servers and Cake angels throughout the year.

As Dean will be moving out of our area, we wish him all the best for the future and thank him for all he has done for us.

Diocese Notices

6 December: Trip to the Shrine of Our Lady of Mercy, Sutton Forest

You are invited to join the Sacred Heart Parish community for a day trip that includes coach travel, morning tea, self-guided tour of the grounds and shrines. BYO picnic lunch. Departs 9.30am from Sacred Heart Parish, 14 Ralph St, Westmead, returns approx 4pm. Cost: \$15pp. Bookings close: 29 November. Tel (02) 9635 9262, office@sacredheartwestmead.com.au

Special intentions

Recently Deceased:

Reynaldo Tiga, Des Ballangue

Deceased:

Jeffrey Turner

Anniversary:

Emilia Catabay, Ismaelie Nelson,
Vicente De La Paz, Vince Perrone

Sick:

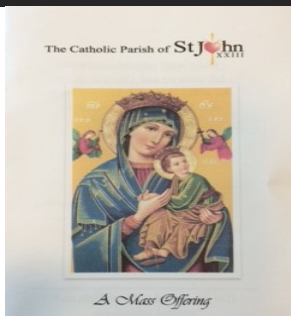
Amando Magno, Jovie Disterhofft,
Mark de Jesus, Elgin Duenas, Pat Daley,
Karam Matte, Sue Laxton

Thanksgiving:

Marion Ray



Mass cards available at the parish office.



Paying our debt together

The First Collection – for the diocese. The 1st Collection is used for the support of the Bishop and priests of the Diocese.

The Second Collection – for the parish. The 2nd Collection is used to meet our parish running costs (provide pastoral and ministry outreach from the parish, rates, utilities, insurance, telecommunication, computers, photocopiers, stationery and postage, church and altar requisites, repairs and maintenance of the church, presbytery, office buildings and grounds). It is also used to pay the team/staff salaries, superannuation and each priest's car expenses, loan interest and loan repayment. Money received in the 2nd collection is banked into the parish "Church Account".

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.



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

Parish Pastoral Council Corner

“Human life is sacred - all men must recognize the fact. From its very inception it reveals the creating hand of God.” — Pope John XXIII 1961 Papal Encyclical

— FAITH FORMATION TEAM —

✦ We continue to ask for host families from to pray the **Rosary** at home and request for our Blessed Mother’s intercessions.

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 of Our Lady visit your home contact Bart Sarlabus - bart.sarlabus@gmail.com. Pick up the statue after the Tuesday novena mass and return a week after before the start of the novena mass. This is a good time for the whole family to pray the rosary together and maybe invite some other family members and friends to join you in prayer.

Rosary Statue Family Roster for Tuesday Nights					
December	6 D’Cunha	13 Brosas	20 Paguinto	27 Manoj	
January	3 Manoj	10 Sebastian	17 Shalini	24 Perera	31 <i>Available</i>

— COMMUNITY BUILDING TEAM —

✦ We are looking for kids in **years 7-10** who might be interested to join our youth choir. If you **play a musical instrument** or an **avid singer**, you are welcome to join us every **2nd Sunday of the month** for the 6pm mass. For more information please contact RJ Samonte at gtkeyouth@gmail.com or raf.samonte@botmail.com

Why we do what we do...

What is the origin of the sign of the cross at the gospel, bowing at the Creed, and shaking hands for the sign of peace?

These gestures are prescribed in the General Instruction of the Roman Missal, and accordingly should be practiced by all the faithful. Each of them also has a strong tradition in the celebration of Mass.

Concerning the making the sign of the cross at the proclamation of the Holy Gospel, after the deacon or priest says, “A reading from the Holy Gospel according to ...,” he and the faithful make the sign of the cross with the thumb on the forehead, lips, and breast over the heart. (The deacon or priest also makes the sign of the cross on the Lectionary or Book of the Gospels.) The first recorded instance of making the sign of the cross at the proclamation of the gospel is found in the ninth century: Regimius of Auxerre (d. c. 908) in his *Expositio* recorded how the people in the congregation would sign their foreheads, and the deacon would sign his forehead and breast. By the eleventh century, as attested to by Pope Innocent III, the deacon would make the sign of the cross on the Lectionary or Book of Gospels, and then both he and the congregation would sign the forehead, lips, and breast. The significance of the threefold signing is that we want to hear the Holy Gospel with an open mind, proclaim it with our lips, and cherish and safeguard it in our hearts. We are imploring the Lord for the grace to receive, acknowledge, and then profess the faith that has been received in the Holy Gospel through our Lord, Jesus Christ, the Word of God incarnate.

During the Profession of Faith (the Nicene-Constantinopolitan Creed) all bow at the mystery of the incarnation: “...by the power of the Holy Spirit, He was born of the Virgin Mary and became man.” Prior to the *Novus Ordo* of 1969, all genuflected at these words, and on the Solemnity of the Annunciation and on Christmas, we still do. The earliest record of this practice originates in the twelfth century, as found in the writings of Blessed Peter of Cluny (d. 1156), and in the rituals of the Carthusians and Premonstratensian orders. This physical gesture—whether bowing or genuflecting—makes us mindful of the ineffable mystery of the incarnation, when our Lord, Jesus Christ, entered this world for our salvation, true God becoming also true man.

Finally, the offering of a sign of peace (formally called the “Kiss of Peace”) boasts an even greater tradition. St. Justin the Martyr (d. 165) in his *First Apology* (which provides one of the earliest written accounts of the Mass) described the offering of a sign of peace after the readings and introductory prayers, but before the offertory prayers. Tertullian (d. 250) regarded the Kiss of Peace as a “seal” placed upon the prayers offered. St. Cyril of Jerusalem (d. 386) in his *Catechetical Lectures* also recorded how the deacon would call for the congregation to exchange a sign of peace. Moreover, St. Cyril explained, “Do not suppose

Why we do..... cont'd

that this kiss is like those given by mutual friends in the marketplace. Such a kiss this is not. This kiss blends souls one with another, and woos for them forgetfulness of every injury. This kiss, then, is a sign of the intermingling of souls and of the banishment of every remembrance of injury. It was in this regard that Christ said, "If you are offering your gift at the altar, and while there you remember that your brother has something against you, leave your gift at the altar and go out first and be reconciled to your brother; and then come up and offer your gift." The kiss, therefore is reconciliation, and because of this it is holy. Just so, where the blessed Paul cried out, saying, 'Bid one another welcome in a holy kiss' and Peter, 'In a kiss of charity.'"

Seen as a natural prelude before the reception of Holy Communion and an affirmation of the whole meaning of the Mass, Pope Innocent I in a letter to the Bishop of Gubbio (416) mandated that the Kiss of Peace occur after the consecration. Later, Pope Gregory the Great (d. 604) set the exchange of the Kiss of Peace after the Our Father.

Because of the growth of the size of congregations over the centuries, how the Kiss of Peace was exchanged evolved. By the tenth century, the Kiss of Peace began at the altar and then emanated to the congregation. By the thirteen century a kissing board or "Pax board" (osculatorium) was introduced which the priest kissed and then this was passed through the congregation with each kissing it. Eventually, the sign of peace was offered only during the High Mass as an embrace between the priest, deacon, and subdeacon. In the low Mass the priest would simply kiss the altar, and say, "Pax tecum" followed by the response, "Et cum spiritu tuo."

In the Novus Ordo, the Kiss of Peace has been restored to its more traditional practice. The priest may invite the congregation to offer to each other a sign of peace "according to local custom." Note that the priest does not have to invite the congregation to do so; the verbal exchange between the priest and the congregation of "The peace of the Lord be with you always" followed by "And also with you" may suffice for this ritual. The actual sign of peace may include a handshake, embrace, or even a kiss for a loved one.

These gestures should be taken seriously and performed reverently. They are physical actions which help us form a proper spiritual disposition and reverence during the Holy Sacrifice of the Mass.

<http://catholicstraightanswers.com/what-is-the-origin-of-the-cross-at-the-gospel-bowing-at-the-creed-and-shaking-hands-for-the-sign-of-peace/>

Youth Corner

GTK (Getting to Know)



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: gkyouth@gmail.com

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

IGNITE - Enkindling the fire of faith

Young adults from 18 - 35 years of age meets every 3rd Sunday of the month after the 6:00pm mass. Monthly guest speaker, discussions & shared supper

CRL (Community of the Risen Lord)

When: 2nd & 4th Saturdays
Praise & Worship

Where: Church

Time: after 6:00pm vigil mass

YFC (Youth for Christ)

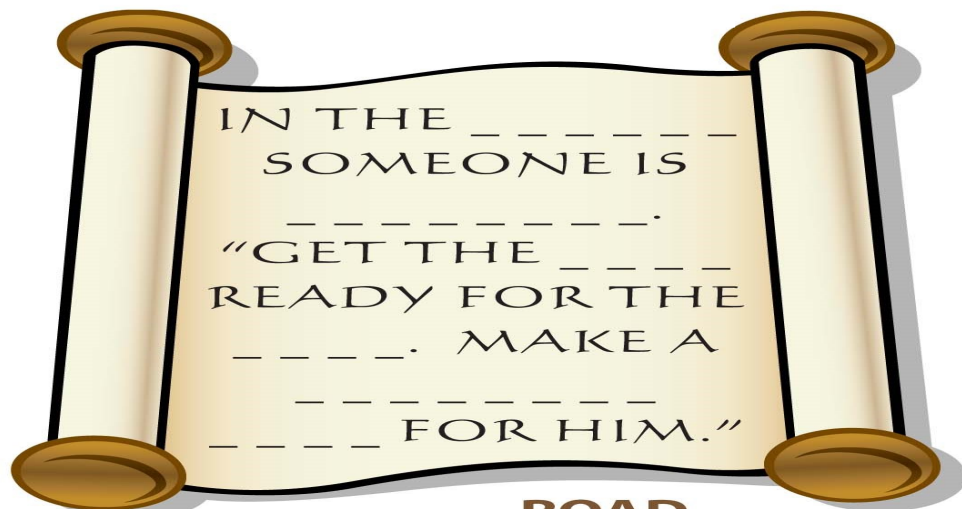
When: Meets every 3rd Sundays

Where: St Mark's Staff Room

Time: 1:00pm Break open the word then 6.00pm Youth Mass

Find the Words

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

Word Find

Make a straight path for the Lord

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

Find these words

Baptist	hair	Holy Spirit	Isaiah	judgement	path
River	sandals	shouting	sins	straight	water



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