



# The Voice

2nd August 2015

Eighteenth Sunday in Ordinary Time, Year B

Psalter Week 2

## PLEASE REMEMBER IN YOUR PRAYERS

- **Recently deceased:**  
Brendan Burke, Tony Offen, Marie Doyle, Anwar Doumit.
- **Anniversaries:**  
Damiana and Pedro Bulual, Mr. & Mrs. J. Mortimore, Michael Mortimore, Phillip Mortimore, Eileen Floor, Max Field, Peter Field, Fae Casey, Sergei de Souza, Marie Evelyn Patterson.
- **Sick:**  
June Ferry, Kate Tinson, Janelle Darson, Pat Bombell, Patricia Welsh, Beryl Allen, Kevin Houghton, Lola Proctor, Rene Glaze, Jack Moulds, Tony Schumacher, Alan Harland, Tony O'Neill, Fr. Brian Rowland, Sara Selim, Fr. Bill Meacham, Mark Taylor, Irene Beck, Arnold Diorio, Bruce Spence, Mary Dolan, Joy Coleman, Roy Beveridge, Saxon Hall, Audrey Winsbury, Tony O'Neill, Patricia Toohey, Marsha Burzynski, Rita and John Webb, James Leary, Elaine Finlayson, Rita and John Webb, Neil Cameron.

The crowds and the disciples in John's Gospel are always getting their wires crossed when they listen to Jesus. They rarely understand his deeper message.

They're like the couple who had been snowbound in Seattle for two weeks. Affectionately they used to call each other 'husband' and 'wife'. They planned to go down to Florida to get some sun. The husband got away from his work one day early and departed for Miami Beach, where he was to meet his wife the next day. They were looking forward to quality time together in the bright sunshine. Unfortunately, there was some sort of mix up at the boarding gate, and the husband was told he would have to wait for the overnight redeye special. He tried to appeal to a supervisor, but to no avail.

Upon arrival at the hotel the next day, he discovered that Miami Beach was having a heat wave, and its weather was almost as uncomfortably hot as Seattle's was cold. The desk clerk gave him a message that his wife would arrive as planned. He could hardly wait to get to the pool area to cool off, and quickly sent his wife an email, but in his haste he made an error in the email address.

His message arrived at the home of an elderly preacher's wife whose even older husband had died only the day before. When the grieving widow opened her email, she took one look at the monitor, let out an anguished scream, and died on the spot. Her family rushed to her room where they saw this message on the screen:

'Dearest wife, \_departed yesterday as you know, but just now got checked in. \_Some confusion at the gate. Appeal was denied. \_Received confirmation of your arrival tomorrow. \_Your loving husband. \_P.S. Things are not as we thought. You're going to be surprised at how hot it is down here.'

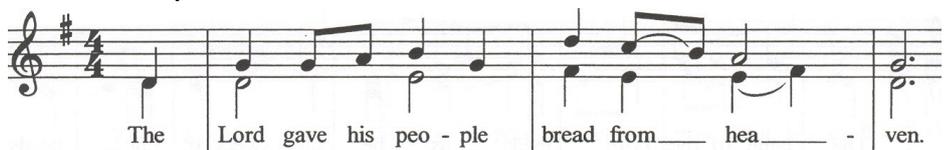
Following the feeding of the five thousand, the crowd thinks that when Jesus says he is the Bread of Life he is simply referring to the source of their next meal. If this were true it could put a new spin on what some might mean when they use the term 'cafeteria Catholicism'.

Jesus, however, is referring to himself as the fulfilment of all appetites, where we will never be hungry or thirsty again. Appetites are important things. They demand regular attention. Physical appetites tell us that we need nourishment, hydration, exercise or sleep. We have learnt to read our body's signs and if we ignore them we die. We also have emotional appetites, where we need affection, acceptance and a listening ear. If we ignore these signs our mental health deteriorates and our quality of life is compromised. Jesus, however, also alerts us to our spiritual appetites. These are the needs we have for Him, for meaning and purpose, for faith, hope and love. If we ignore these appetites we can lose sight of where we came from, why we are here, and where we are going.

As the sixth chapter of John's Gospel goes on, Jesus becomes clearer about the hunger and thirst he has come to fill. And as he does the crowd's wires get uncrossed and they're shocked. Jesus, the Bread of Life, is interested in us fulfilling our physical, emotional and spiritual appetites in this world as a way of glimpsing the life to come in Him, where all our hungers and thirsts will be fulfilled. May this Eucharist prepare us for the day when our confirmed departure from this world comes. May there be no confusion at the gate, no need for any appeals and may we be reunited with those we love as we bask in the warmth of the Son's love, as he shows us to our place at the Eternal Banquet.

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## Psalm Response



## Gospel Acclamation

*Alleluia, alleluia!* No one lives on bread alone, but on every word that comes from the mouth of God. *Alleluia!*

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# Making the Universal Prayer our own

Bruce Janiga (abridged)

The universal prayer, formerly known as the general intercessions or prayer of the faithful, was part of the liturgical practice of the church as early as the mid-second century, according to Justin Martyr's *Apology* (I, 67). Later, Augustine tells us, this "common prayer" followed the sermon and was prayed while the congregation faced the east (Epistle 55). As the Mass prayers developed, it was eliminated from the Roman Mass by the sixth century, though it can be found in various other rites over the following centuries. It was restored to the Roman Mass by a decree of the Second Vatican Council in the 1960s, having been previously reintroduced to Good Friday services by Pope Pius XII. In *Sacro-sanctum Concilium*, the bishops write, "Especially on Sundays and feasts of obligation there is to be restored, after the Gospel and the homily, 'the common prayer' or 'the prayer of the faithful'" (53).

In the *General Instruction of the Roman Missal*, we read, "In the Universal Prayer ..., the people respond in some sense to the Word of God which they have received in faith and, exercising the office of their baptismal Priesthood, offer prayers to God for the salvation of all." Extending the directive of *Sacro-sanctum Concilium*, the GIRM goes on to declare it "desirable that there usually be such a form of prayer in Masses celebrated with the people" (69). When we pray the Eucharist, we are united with the church throughout the world; thus it is appropriate that we include in our prayers the wider church community as well as the wider world in which we live and to which we are called to bring the gospel.

GIRM 70 states that the intentions should be concerned with four areas:

- a) for the needs of the Church;
- b) for public authorities and the salvation of the whole world;
- c) for those burdened by any kind of difficulty;
- d) for the local community.

It goes on to say that the intentions should be composed "in few words, and they should be expressive of the prayer of the entire community" (71).

Below I suggest some intentions to consider. The lists are not inclusive but can serve as guidelines in developing your own prayers.

## *The needs of the church*

Among those to include in this petition:

- \* The pope, bishops, priests, deacons, and religious
- \* Missionaries
- \* Catechists
- \* The church as a whole
- \* The people of God

During Lent you might include catechumens and candidates for full initiation.

As God's people we can pray to be faithful to the word, to live out our baptism more fully, to be a light to the world, to be strengthened for our mission, to be forgiven our sins, to prepare the way of the Saviour, to glory in the news of the resurrection, and so on.

## *Public authorities and the salvation of the whole world*

This petition would include

- \* World leaders
- \* National leaders
- \* Elected officials
- \* The people of the world

Our prayer asks for God's help in coming to know and walk in God's light. We live in a world that is so in need of that light; there are surely many ways to pray for the people of the world to share in it. Sharing our resources; working for the common good; peace and justice for all — these are among the items that can be included in these intercessions.

## *Those burdened by any kind of difficulty*

Along with the sick, hungry, homeless, unemployed, underemployed, and those in the armed services, each parish community will have certain groups of people it takes to heart in a special way:

- \* Those with special needs
- \* Prisoners
- \* Those in hospitals and nursing homes
- \* The homebound

On occasion, these petitions can recognise the various local groups who are included in the ministry of the parish. Some places include every group every week, but that seems to make the petitions verbose, and invariably by including so many groups you will overlook someone. It is perhaps better to focus on one or a few groups every week, either in rotation or as appropriate to the time of year and liturgical celebration.

## *The local community*

While it is always a good idea for a parish to pray for itself, various local needs or community concerns will come up on occasion. Again, these needs should be incorporated into the petitions without being overly wordy or becoming a fixed list of items to be mentioned every week. People tend to tune out a text when it is the same all the time. If these are the prayer of the faithful, give them something to listen to and make it meaningful to them so that they make the prayer their own. Perhaps the petition for the local community could be tied in with the Mass readings, for example, "That the Lord may open our eyes as he opened the eyes of the blind man."

Several things are important to remember in developing petitions. They are not intended to be an all-encompassing list of every need known to the community. The rubric calls for the petitions to be brief. Our theology tells us that our prayers, when we express them, are already known to God: "Your Father knows what you need before you ask him" (Mt 6:8). We are not setting God's agenda, nor are we here to tell God what to do. Intercessions serve as a means of lifting up our needs and those of others in prayer to remind us that we depend on God's goodness. They help us bring our neighbours to mind so that we might not forget our obligation to each other.

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The crowd in today's Gospel demanded a sign from Jesus. May our faithful stewardship be a sign to others that we, like the Ephesians in the second reading, have laid aside our former way of life and acquired a "fresh, spiritual way of thinking" in Christ.

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## Catholic Parish of Woy Woy Peninsula

Woy Woy, Umina, Ettalong, Koolewong, Tascott, Blackwall, Booker Bay, St Hubert's Island, Empire Bay, Horsfield Bay, Pearl Beach, Patonga, Woy Woy Bay, Daley's Point and Phegan's Bay.

**St John the Baptist Church**, corner of Blackwall and Victoria Roads, Woy Woy

Parish Office Ethel Cox Parish Centre  
P.O. Box 264 Walter Baker Hall  
54 Victoria Road 100 Blackwall Road  
WOY WOY N.S.W. 2256

Phone: (02) 4341 1073  
Fax: (02) 4341 0214  
Email: parish@woywoycatholic.org.au

"He must increase, I must decrease"

Fr. Jack Robson. *Parish Priest.*

Fr. Timothy Raj, MSFS & Fr. Phillip Thottam MSFS.  
*Assistant Priests.*

*Office Staff:* Helen Cameron, Raelene Spithill,  
Margaret Cooper.

*Office Hours:* 9.30 a.m. – 4.00 p.m., Monday to Friday.

*Deadline for The Voice:* 3.30 p.m. Wednesday.

### SUNDAY MASS TIMES

Vigil Saturday 5pm, Sunday 7.30am, 9.15am, 6pm.

### WEEKDAY MASS TIMES

Monday-Friday 7.45am (Monday & Tuesday with Lauds); Saturday and Public Holidays 9am; First Friday 4pm (with Anointing of the Sick).

### SACRAMENT OF PENANCE

Friday after morning Mass; First Friday, 3.30 p.m.; Saturday 11.30am; & 4.30pm; Sunday 7.00 a.m.

### SACRAMENT OF BAPTISM

1st & 3rd Sundays, 11am; 5th Sunday, during 9.15 a.m. Mass.

Godparents are examples of faith to the child. They must be confirmed and practising Catholics, at least sixteen years old. If there is at least one godparent, a non-Catholic may act as a Christian witness. Parents and godparents must attend a pre-baptismal instruction, held on the 2nd and 4th Sunday of each month at 9.30 a.m.

### EXPOSITION OF THE BLESSED SACRAMENT

Every Saturday after 9am Mass until 10am; every Monday until 9am (Public Holidays 10.15am).

**PARISH CHOIR** – Practice Wednesday nights in the church, 7 p.m.

Enquiries: 4341 3367.

**ST JOHN THE BAPTIST CATHOLIC PRIMARY SCHOOL**, 21a Dulkara Rd South Woy Woy 2256. p 024341 0884 f 0243 445049.

**ST JOHN THE BAPTIST YOUTH GROUP** For information and events contact Sam French 042 244 9539.

**CATHOLICCARE** Marriage and Family Relationships. Ph: 4356 2600.

**MARY MAC'S PLACE** Volunteers provide nutritious, freshly cooked meals and information and referrals to appropriate community services. Open Monday to Friday, 11am-1pm, at the Ethel Cox Parish Centre. For more information, please contact Christine on 4341 0584.

**CASH HOUSIE** every Saturday night at Peninsula Community Centre, Cnr. Ocean Beach Rd. and McMasters Rd. Games start at 7.30 p.m. and finish approx 10.20 p.m. Cash prizes. Ticket sales from 6.00 p.m. Proceeds benefit Parish. Enquiries: Louise 0427 690 626.

## Making the Universal Prayer our own

(continued)

(Continued from page 3)

The GIRM also notes that "in any particular celebration, such as a Confirmation, a Marriage, or at a Funeral, the series of intentions may be concerned more closely with the particular occasion" (70). In light of this, those preparing texts for such celebrations should focus on the specific occasion but not entirely lose sight of their universal dimension. In a confirmation Mass, intercessions might also include others who are preparing for the initiation sacraments and those who prepare them. While making the newly married couple a focus of prayer, you might include a prayer for all married couples. At a funeral Mass it would be appropriate to pray for all who mourn, including other deceased members of the decedent's family can serve to unite them in our hope of the resurrection.

In 1966, when I was eight years old, I was hospitalised with a tumour on my heart, necessitating surgery to remove it. During my hospitalisation I acquired a pen pal: a semi-cloistered nun from West Virginia who was the sister of our school principal and a pen pal of my second-grade teacher. Sister Mary Paul and I corresponded over the years as I grew up and we remained pen pals for many years. When I

was ordained a priest, I promised that because she could not come to New Jersey for my ordination and First Mass, I would visit her in West Virginia. The occasion arrived when she celebrated her golden jubilee. I drove down to Wheeling to concelebrate the Mass. When I arrived at the monastery I was ushered around by my pen pal, who was as proud as a mother of her "special guest." At one point I was introduced to a nun who said to me, "We've been praying for you all these years." Her words really struck me, as I never really thought about the fact that a group of people, hundreds of miles away, who had never met me, were praying for me over all these years. I realised that through all those years filled with joy and sorrow, struggles and successes, I was never alone. I realised the power of intercessory prayer. It didn't guarantee that nothing bad would happen to me, but it was an assurance that I was never alone. **ML**

Bruce Janiga, a priest of the Archdiocese of Newark, N.J., teaches Scripture studies at Seton Hall Prep in West Orange, N.J. He is the Sunday assistant at St. Cassian Church in Upper Montclair, N.J. From *Ministry & Liturgy*, copyright © Resource Publications, Inc. All rights reserved. Reprinted with permission under licence number 115216.

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Diocese of  
Broken Bay