



## EASTERTIME

3rd Sunday of Easter

Year A

30th April 2017

Psalter Week 3

### OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Recently deceased:**  
Elizabeth McAusland.
- **Anniversaries:**  
Bob Scholte, Fr. Ted Shepherd,  
Fr. Cyril Hatton, Peter John Grima,  
Geoffrey James Benson, Mary Madden,  
Doris Pickering, Audrey Fisher,  
Polqueria Bulual, Numeriano Senajon.
- **Remembrances:**  
Kevin Toohey.
- **And the sick:**  
Kevin Houghton, John Allen,  
Margaret Davin, Maryanne Diorio,  
Audrey Barsendich, Maureen Cowls,  
Kath Hardy, Chev Shengi, Beryl Allen,  
Colleen Giles, John Purser,  
Grace Willins, Lola de Souza,  
Pat Burgmann, Mary Scarf,  
Jorge Villasanti, Teresita Villasanti,  
Margarita Gomez, Anne Singleton,  
Pat Fitzgerald, Judy Neal, June Towson,  
Therese Corner, Judy Goodacre.

Catholic Parish of Woy Woy Peninsula

# THE VOICE

## Companionable Breaking of Bread

There is a bakery-café not far from here called 'Pane Cucina' – 'Bread Kitchen' in Italian.

Think of the word '*companion*' and you can see the 'pan' sandwiched in there: a '*companion*' is a 'with bread' person – a bread-sharer – someone with whom you would be happy to 'break bread together'.

Two men are on the road to Emmaus, and find themselves joined by a traveller. He is anonymous but it is his deepest nature to be a *companion*, and they will come to know him precisely when they break bread together.

Their story is the story of each one of us at the Mass. In fact, each Mass is structured on, is a recapitulation of, the Road to Emmaus travelogue.

1. The two men should have stayed in Jerusalem in solidarity with the other dispirited disciples, but they set off on a frolic of their own.

At the beginning of Mass we confess that we have gone off course, sometimes very deliberately, more commonly just negligently. Our Lord walks alongside us, even when we find ourselves travelling in the wrong direction. At this stage Our Lord is a listener. He wants to hear about where we are. There should be no pretence, no contrived piety. He has all the time in the world to hear us out.

2. Then the traveller helped the men on the road to Emmaus understand what had happened to Jesus of Nazareth. How? By showing how God's plan for human beings revealed in the Hebrew Scriptures related to the shocking trauma of the crucifixion of the 'prophet mighty in word and deed'. It was not the end of hope, but the prelude to glory.

Reflecting on this, the disciples said: 'Did not our hearts burn within us while he talked to us ...'

At this stage of the Mass, the Liturgy of the Word, we hear the Hebrew and Christian

Scriptures expounded. They reveal more fully the true identity of Jesus of Nazareth.

Every so often, perhaps not commonly, you will experience the burning sensation in your heart as something that is said hits home, resonates with you, penetrates your soul.

Our Lord heard your story. You have heard his. You want more of Him to enter your story.

3. And so we come to the high point of companionship. The two disciples invite their anonymous fellow-traveller to share a meal. He agrees, but becomes *their* host! Around the table *they* become *his* guests!

He takes bread, blesses it, and gives it to them to eat.

And, in that moment of bread-sharing, of the deepest com-pan-ionship, the two men had their eyes opened and recognised their travelling companion as the Risen Lord.

It is in the breaking of the bread with his followers that the Risen Lord Jesus is most profoundly and truly present. This is the Real Presence. Our Risen Lord is the Bread of Life. Eat the bread consecrated at Mass, and we receive into our very being the Divine Companion for our journey through life.

And so, at every Mass we follow the pattern of today's gospel:

Telling the Lord where we are at on the journey of life,

Listening to scriptures to understand God's plan for humanity, preparing us:

to gather at the Table of the Divine Companion,

to gather at the Table where Host and Food are one,

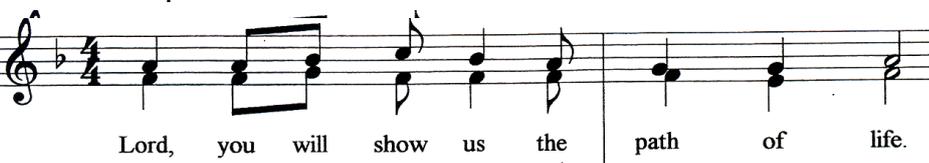
to gather at the Table where our eyes are opened and we recognise Our Risen Lord Jesus Christ in the breaking of the bread.

Alleluia!

© Fr Michael Tate

### Psalm Response

© Colin D. Smith cfc



### Gospel Acclamation

*Alleluia, alleluia!* Lord Jesus, make your word plain to us: make our hearts burn with love when you speak. *Alleluia!*

## Around the Parish

**First Holy Communion:** Our children are receiving their First Holy Communion throughout Eastertide. Please keep them in your prayers.

**Sympathy:** St. John the Baptist Parish family would like to extend its prayerful sympathy to family, relatives and friends of Elizabeth McAusland buried from our church the past week.

**Anointing of the Sick** will be administered during 4pm Mass this Friday 5th May.

**Volunteer Church Cleaning 5/5/17:** Cate O'Connor, Pam Hickey, Linda Potestas, Jo Salter.

**'El Shaddai' Prayer Group** meetings for May are 6th, 13th 20th.

**St. John's Little Angels Playgroup** meets every Thursday from 9.20am in the school hall of St. John the Baptist Primary School. Playgroup is an informal, casual setting allowing for children to play, interact and have fun with their parents, grandparents or carers. We welcome anyone to come along and have a coffee and a chat. It's a great way to spend a morning. Please contact Aoife Tansey Field on 0413 495 354 if you require any additional information.

**Project Compassion:** Your donations to Project Compassion have raised \$7,800. Thank you all for your generosity. You will be blessed! The proceeds will help those in extreme poverty and injustice.

**Good Friday Collection** has raised \$2,770. Thank You. The proceeds will support the missionary work of the Church in the Holy Land by providing assistance to schools, medical centres, parishes and help poor Christians and it will help to preserve sacred shrines associated with the life of Jesus.

## Social Justice

**Decisive Steps towards justice and healing:** The Catholic Church's Truth Justice and Healing Council (TJHC) has welcomed the Federal Government's plan to establish a national redress scheme for the survivors of institutional child sexual abuse. CEO of the TJHC, Francis Sullivan, said the Commonwealth and Prime Minister Malcolm Turnbull should be applauded for taking a principled decision on this very important and difficult issue. "For more than three years the Catholic Church, survivors and others have been calling for an independent, Commonwealth-run redress scheme that has the potential to respond to the claims of survivors consistently," Mr. Sullivan

said. The move is consistent with the recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse and submissions by the Catholic Church.

"Importantly, it is now up to all institutions in which abuse occurred, as well as state and territory governments, to get on board and become part of the scheme," he said.

The scheme will determine redress payments of up to \$150,000, which will be met by the institution responsible for the abuse.

Mr. Sullivan said it means that institutions such as the Catholic Church will now "no longer be in the business of investigating and determining claims against themselves".

Meanwhile, The Australian Catholic Bishops have announced the establishment of a new independent company that will develop, audit and report on Church organisations' compliance with professional standard. Catholic Professional Standards Limited will develop a new standard for the protection of children and vulnerable adults across the Church entities, audit and report on compliance of each Church authority against the new standards, and provide education and training.

*More information about getting assistance is available at the Royal Commission website,*

*[www.childabuseroyalcommission.gov.au](http://www.childabuseroyalcommission.gov.au)*

*Find out more about Catholic Professional Standards Limited at*

*[www.catholicprofessionalstandards.org.au](http://www.catholicprofessionalstandards.org.au)*

## From the Diocese and beyond

**St. Joseph's Spirituality and Education Centre, Kincumber South:** 8 Humphreys Rd. Kincumber South. Would you like to visit our museum and walk the grounds? The following options are available for Groups (min. 10-15): Morning tea and museum/walk \$20. or Lunch with tea and coffee and museum/walk \$35.00. Please contact the centre for prices and details. Our museum is supported by voluntary staff and group bookings by appointment only. Ph: 4368 2805. [bookings@stjosephsretreat.org.au](mailto:bookings@stjosephsretreat.org.au) [www.stjosephskincumber.org.au](http://www.stjosephskincumber.org.au)

**St. Peter's Catholic College Enrolment closing for Year 7 Applications:** Applications close this Friday, 5th May for your child to start Year 7 in 2018. We look forward to meeting your family and welcoming you to St. Peter's Catholic College, 84 Gavenlock Rd. Tuggerah. Phone: 4351 2344. [www.stpetersdbb.catholic.edu.au](http://www.stpetersdbb.catholic.edu.au)

**St. Joseph's High School, East Gosford. Class of '67-50 Year Celebration:** We are searching for Class of '67 (including secretarial course) students who attended St. Joseph's High School. You are invited to a get together at

Breakers Country Club, 64 Dover Rd. Wamberal. Saturday, 3rd June, 11.30am. We extend a warm welcome to the students of Classes '66 and '68 to join us on this occasion. Seeking photos/memorabilia. Contact: Denise (nee Crawford). [denisem385@gmail.com](mailto:denisem385@gmail.com)

**An Invitation to Alpha**—Want to know more about Christianity? Then come along each Wednesday Evening from May 3 to July 12, 7:00-9:00pm at St Patrick's Hall, East Gosford. Come, Eat, Watch & Chat. For more information call 4325 1042 or email [patsgos@acs.net.au](mailto:patsgos@acs.net.au)

# Understanding the Use of Incense

David E. Fedor

Among the many signs and symbols that are part of our liturgical celebrations is the use of incense. This substance, which releases its fragrance when burned, has long been associated with religious rites: it was used to purify places and things, to mark a place or object as holy, and to indicate the presence of a deity.

The earliest documentation of the use of incense can be traced back to Egypt during the Fifth Dynasty, 2494–2345 BC. Both the Jewish and Christian Scriptures contain numerous examples of the use of incense. Perhaps the most familiar reference is the signature psalm for evening prayer, Psalm 141: “Let my prayer rise like incense before You, O Lord, the raising of my hands like an evening oblation” (v 2). Incense is used as a reminder of the presence of God, which was often accompanied by smoke and fire; an example of this is dramatically reported in Isaiah 6:3–4. So important was incense in the time of Moses that the Book of Exodus records detailed instructions for constructing the altar of incense and the manner of preparation (30:1–10). References to the use of incense can also be found in the New Testament (for example, Lk 1:8–11; Heb 9:1–4; Rv 5:6–8).

The use of incense in our eucharistic and other liturgical celebrations goes back to the very early church. We are not sure when this practice began, but some liturgical books of the fifth century mention the use of incense, and we can assume that the custom was in practice before it was written down. The early church adapted a number of Jewish customs and practices into the Christian liturgy, and the use of incense with its rich symbolism became part of Christian rituals.

As the Catholic liturgy developed over the centuries, it became an experience rich in signs and symbols meant to bring us to a deeper awareness of the mystery of God’s love, which is at the core of who we are. However, though using incense was common in most liturgical celebrations of the Catholic church, it has fallen into disuse during the past 50 years. Some viewed it as a part of the “old Mass” and therefore irrelevant. Before the reform of the liturgy in the 1960s, the Mass was strictly governed by directives (rubrics) for each and every action. It is safe to say that many people may not have known why we used incense, but it was prescribed, so we used it. In recent

years, as we have begun to gain a deeper understanding of the liturgy and its nonverbal components, the use of incense is returning. Far from being an outmoded sign that no longer speaks to us, it stands alongside many other aspects of liturgy that enhance our participation in the mystery that we celebrate.

Incense may be used a number of times during our eucharistic celebration. Its sweet fragrance and smoke are intended to (1) call to mind the prayer of the assembly rising to God and (2) show honor and reverence to an object or person. With this in mind, let us look at the times when it can be used during the Eucharist.

As the liturgy begins, the fragrance and smoke of incense leading the procession is a symbol of our prayer rising to God. Next, the altar and the cross are honored because of their significance in our liturgy. The Liturgy of the Word culminates with the proclamation of the Gospel, in which Christ himself speaks to us; those assembled all stand and pay homage as the deacon or priest processes with the Book of the Gospels, accompanied by candles, acclamations, and incense.

As the Liturgy of the Eucharist begins, our gifts of bread and wine are brought to the altar. These gifts, the altar, and the cross are venerated with incense. Then, for the first time during the Mass, persons are honored with incense. The celebrant, other clergy, and the entire assembly are all incensed as a reminder of our baptismal dignity. The body of Christ has gathered together to give thanks.

With all preparations complete, we are now ready to enter into the great eucharistic prayer. All stand, and as the fragrant smoke rises, we begin: “Lift up your hearts. We lift them up to the Lord. Let us give thanks to the Lord our God. It is right and just.” Using incense during this time of preparation draws everything and everyone together. The dignity of what we are doing and who we are is enhanced by this ancient symbol. For this reason, using incense at this point in the liturgy is a priority, even if it is not used elsewhere.

Incense may also be used during the eucharistic prayer at the showing of the



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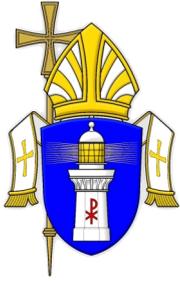
The disciples on the road to Emmaus walked and talked with Jesus all day long, but it was not until they offered Him hospitality and He blessed and broke the bread that they recognised Him. Simple acts of loving kindness still reveal the presence of God in our midst.

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*(Continued on page 4)*

# Catholic Parish of Woy Woy Peninsula



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

## St John the Baptist Church,

Cnr Blackwall and Victoria Roads, Woy Woy

**Parish Office** Ethel Cox Parish Centre  
**P.O. Box 264** 100 Blackwall Road.  
**54 Victoria Road**  
**WOY WOY N.S.W. 2256**  
**Phone:** (02) 4341 1073  
**Fax:** (02) 4341 0214  
**Email:** parish@woywoycatholic.org.au  
**Website:** www.woywoycatholic.org.au

**"He must increase, I must decrease"**

**Administrator:** Fr. Timothy Raj. M.S.F.S.

**Assistant Priest:** Fr. Philip Thottam. M.S.F.S.

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

**Office Hours:**

9.30 a.m.—4.00 p.m., Monday to Friday

**Deadline for The Voice:**

3.30 p.m. Wednesday

## Understanding the use of incense

(Continued from page 3)

eucharistic bread and chalice after the consecration.

Other times when incense is appropriate include at the final commendation of a funeral to honor the body of a deceased person and during the Easter Vigil and season to honor the paschal candle. It is also used during the Liturgy of the Hours, especially evening prayer (vespers).

As we celebrate the great 50 days of Easter, we might consider how to better employ this ancient and powerful symbol to enhance our liturgical celebrations. **ML**

David Fedor holds a master's degree in music and liturgical studies from the University of Notre Dame. In 1986 he was appointed director of music and organist for the Cathedral Basilica of the Sacred Heart in Newark, N.J., and since 1998 has been the parish musician for 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.

### 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 3.30pm; Saturday 11.30am & 4.30pm; Sunday 7.00am.

### SACRAMENT OF BAPTISM

1st & 3rd Sundays, 11am; (5th Sunday during 9.15am Mass by arrangement only).  
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 9.30am.

### 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, 7pm. Enquiries: 4341 3367.

### ST JOHN THE BAPTIST CATHOLIC PRIMARY SCHOOL,

21a Dulkara Rd South Woy Woy 2256. p 024341 0884 www.sjbwoywoy.org.au

**ST JOHN THE BAPTIST YOUTH GROUP** For information and events contact the parish office 4341 1073.

### CATECHISTS

Teach approved curriculum in 4 Primary State Schools on the Peninsula. Volunteers always needed—to teach and help. Training provided at no cost.

Details: Susie 0411 566 622. "Bring the little children unto me."

### CATHOLIC CARE Counselling and Family Relationships 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.

**ST VINCENT de PAUL SOCIETY** on the Peninsula assist and give a hand up to people in need. We have two Conferences with volunteers sharing the visiting or office work. We always welcome new Volunteers to our Conference.

Please ring Ken 0400 335 351 or Joan 0422 272 339.

### CASH HOUSIE every Saturday night at Peninsula Community Centre,

Cnr Ocean Beach Rd & McMasters Rd, Woy Woy.

Games start at 7.30pm and finish 10.20pm, cash prizes.

Ticket sales from 6pm. Proceeds benefit Parish. Enquiries Rob: 0427 990 818.

## The Live, Pray, Love Project

### 'Save the Date'

### Cultural Day Event

Sunday 4 June 2017

Walter Baker Hall (Church hall),  
cnr of Victoria and Blackwall Rds, Woy Woy

This is a day where we come together to celebrate and share with one another our cultural diversity through music, singing, dance, food and story telling or something else not mentioned here.

Here at SJB we have a wealth of so many different cultures, as the song says...."We are one, but we are many, And from all the lands on earth we come, We share a dream and sing with one voice, I am, you are, we are Australian" Lyrics from "I Am Australian"

So get some friends together and  
put something together for the day.

Gladys Leger 0421 312 362