

The Voice

8th May 2016

Ascension of the Lord, Year C

Psalter Week 3



OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Recently deceased:**
Mary Leger, Iris Quanchie.
- **Anniversaries:**
Bob Scholte, Mary Moulds, Betty McManus, Gladys Daniel, James McDevitt, Richard Kemp, Josephine and Jack Towell, Stanley Joseph Gleeson, Alison Freeman.
- **Remembrances:**
Arthur, Muriel and John Brown, Brown Family, Dorothy Everitt.
- **And the sick:**
Craig Sharman, Loretta Holt, Frances Sara, Neil Cameron, Bill Hunt, Fr. Bill Meacham, Lindsay Hardy, Natalie Rankin, Rene Glase, Peter John Grima, June Ferry, Maryanne Diorio, Jack Moulds, Tracey Passlow, Bruce Spence, Dian Balce, Vince Zappavigna, Frank Schmidt, Keith Maiden, Brian Moloney, Kate Tinson, Mary Ann Gormly, Beryl Allen, Lorna Russom, Carren Quinn, Mabel Torres, Coral Williams, Irene Beck.

Inside this issue:

Notices and News	2
Planting Seeds for a Renewed Liturgy	3
Directory	4
Reflection	4

A teacher told me recently that when she asked her grade fours to draw a picture of the Ascension, not unsurprisingly most of them did a fairly conventional portrait of Jesus rising up on a cloud.

One of her students, David, who is a particularly gifted artist, had Jesus blasting off into the sky. Down the side of Jesus' pure white garment was the word NASA and David provided all the sound effects for how he imagined the scene of the first Ascension. He concluded, without a hint of irony, that, 'the Ascension must have been a real blast!'

None of us can blame David for marrying our modern culture with an ancient story. In fact if some of us are honest, David's 'space shuttle Jesus' is not far from what we think as well.

The Ascension stories, however, are not primarily interested in how or when Jesus got back to heaven. John and Paul never mention it at all. Mark and Matthew have it happening on the same day as the Resurrection and Luke has it occurring 40 days after Easter on the same day as Pentecost. The one thing, on which all the New Testament writers agree, is where in heaven Jesus went and where he is presently – at God's right hand.

Even to this day, being on someone's right is a place of honour. In the Old Testament being on the right hand of David, Samuel or Elijah was to be the anointed and favoured one, the true son or daughter. In telling us, then, that Jesus is now at God's right hand, the Gospels use a formal phrase to announce that God affirms everything Jesus said and did on earth and that he is the way for us to follow.

That can be all well and good, but Jesus goes one step further and that's why this feast is so important. Jesus taught us that where he

is, so shall we be, that he was going to prepare a place for us and that, in and through him, we will have life and have it to the full.

The feast of the Ascension is the day, each year, where we remember and we celebrate that, just as Jesus was welcomed to God's right hand, so, too, shall we be welcomed to the right hand of Jesus.

This is his promise, this is our faith and this is the hope we are called to proclaim to the world. And let's be clear about the invitation. There is nothing we have ever done, are doing, or will do, that will get our name removed from the invitation list to the feast of Christ's kingdom. The challenge is accepting that we have a standing invitation and living lives worthy of the love that places our name on the list.

The feast of the Ascension announces that Jesus will faithfully accompany us no matter how far we lose our way and that by our fidelity to Christ we accept or reject the standing offer.

And because the Ascension is an Easter feast it develops even further that there is nowhere, bar evil, where God does not dwell.

Because of the Resurrection and Ascension we can find God everywhere we want to: in our homes, our work, our suffering, our old age, our emotional, sexual or financial turmoil – and even in our death.

Even though the writers of the New Testament are not too clear on the details of how the Ascension happened, what we initially see in this wonderful feast is not what we get.

Thanks be to God, it's so much more.

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Psalm Response

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God mounts his throne to shouts of joy; a blare of trumpets for the Lord.

Gospel Acclamation

Alleluia, alleluia! Go and teach all people my gospel. I am with you always, until the end of the world. *Alleluia!*

Around the Parish

Sympathy: St. John the Baptist Parish family would like to extend its prayerful sympathy to family, relatives and friends of Joan Smith who was buried from our Church last week.

Baptisms: We welcome into our Faith community and pray for Annabelle Booth, Archie Booth, Ethan Sullivan and Paige Sullivan who were baptised last Sunday.

Strategic Insights — during Bishop Peter's visit he referred to a demographic study. The 13 page document relating to our parish will be on our website for your viewing by next weekend...

Living Faith Booklets now available in the Piety Stall. \$2 each.

Volunteer Church Cleaning Roster 13/5/16: Christine French, Elena Egan, Anisha Burns, Michael French.

World Youth Day, Krakow 2016: Please support our three local youths get to WYD in Poland. They will walk in the footsteps of Pope John Paul II with youth from across the world and celebrate WYD in Krakow with Pope Francis. Fund raising BBQ next weekend-14/15 May. Sausage sizzle after 5pm Mass. Bacon & eggs rolls after 9.15am Mass.

Sacraments of First Holy Communion and Confirmation: Please pray for our children receiving their first Holy Communion over the next few weeks and our children preparing to receive the Sacrament of Confirmation on 5th June.

Children's Liturgy Roster 15/5/16: Theresa Carroll, Carol Yates, Kylie Spicer.

And the Winners are...

The Mother's Day Raffle has been drawn. Congratulations to:
1st Prize: Chris Pitt
2nd Prize: Ernie Mullins
3rd Prize: Vince Ryan
4th Prize: Don Anderson
5th Prize: Ron Stephens
6th Prize: V. Palmer
\$1,800 was raised for the upkeep of the Parish Bus which is so vital in transporting many of our elderly and infirm parishioners to and from Mass each weekend. Thank you all who supported the raffle.

Josephite Associates will be meeting Thursday, 12th May from 3.30pm at St. Joseph's Spirituality Centre, 8 Humphreys Rd. Kincumber Sth. All welcome to join us for an hour of prayer, friendship and service. Enquiries contact Sr. Ellen or Kath Evans on 4368 2805.

Of Grace and Faith Study Group Thursday May 12, 11am, Leo Mahon Room.

The Just Word

1992: Australia introduces mandatory detention of asylum seekers:

We Australians have rightly felt appalled at the dangers that refugees experience on their journeys, but we seem to have come to believe that the harshness and rejection will be enough to

deter people from their flight to safety. *ACSJC Chairman, Bishop Vincent Long.*

It is not wealthy nations like Australia who bear the cost of care, but those least able to afford it. Developing countries host 86 per cent of the world's refugees and this proportion has increased

by 16 per cent over the past two decades. The available food, shelter, security and medical care are inadequate, and people have no chance of getting on with their lives and raising a family with dignity. Many people have spent years in such appalling conditions. *Social Justice Statement 2015-1616.*

From the Diocese and beyond

You're Invited!! Friday 13 May from 6pm. Our Lady Star of the Sea Parish, Terrigal. BBQ/Music/Youth Mass/Praise Session/Community. All ages welcome! Our incredible **Praisefest** will be hosted by Terrigal Parish and you are invited! Join us as we share dinner before our praise session and amazing Youth Mass. (It will not be like any other we promise!) **Praisefest** will dive into the theme of Pentecost. There will be great food + incredible music + Mass + Confession + Prayer teams + friends. We look forward to seeing you all there! Be sure to spread the word! All ages invited! RSVP youth@dbb.org.au

Pentecost Vigil at Mt. St. Benedict Centre 449D Pennant Hills Rd., Entrance off Hull Rd. The Spirit is the ever-new song in the heart of the Church! Come and pray that the Holy Spirit will visit our minds and fill our hearts so that we may reveal the wonder of Christ in our world. Saturday 14 May, 4.00pm-4.45pm. Preacher: Fr. Paul Durkin. Bookings by Wednesday 11th May. Phone 94846208. Email: mstbenedict@bigpond.com.

Catholic Social Teaching has always been concerned with the rights of workers and fair wages. At present, penalty rates for the lowest paid workers in Australia are being challenged and may become an issue in the upcoming election. We invite you to join a Community Conversation at Holy Spirit Church, 55 Kincumber St. Kincumber on Tuesday, May 17th, 7.30pm-9pm. This will be an evening of learning, listening and sharing, in which we are inviting people to tell stories of how penalty rates impact them and their families. We will be joined by a cross section of people from a variety of industries and walks of life, and we are inviting local MP Lucy Wicks and candidate for Robertson Anne Charlton to come and listen with us and respond. This is not a debate, not a rally, not Q & A, but a night of story telling and listening in a deeply Catholic, person-centred way. It is an opportunity for Catholics who are concerned for social justice to take action and join with other people of goodwill. Do you have a family member or friend who relies on penalty rates to survive? Bring them along. If you or they would like to share their story, or to find out more, please contact Fr. Jim on 4369 1211 or Jim.mckee@dbb.org.au

Taize Night: Vigil of Pentecost. Holy Spirit Church, 55 Kincumber St. Kincumber. Saturday, 14th May. 6.30pm. We will be having a Taize style prayer night. All are welcome to come and experience this beautiful style of ecumenical prayer with music, meditation and a candlelit church. Feel free to invite any of your friends or relatives. If you would like to help the choir lead the singing, or just would like to learn some of the music beforehand, you are invited to come and practice in Holy Spirit Church at 6pm Wednesday 11th May.

PROCLAIM 2016 Registrations now OPEN 1-3 September 2016
The Concourse, Chatswood
This exciting conference on the New Evangelisation is expected to draw more than 500 participants from across Australia. Learn fresh ways in which parishes can become evangelising communities of the twenty-first century. Visit the website today to find out more www.proclaimconference.com.au, Register at our Early Bird rate, and to subscribe to the PROCLAIM 2016 eNews. For any further information please contact Conference Co-ordinator: **Natalie Moutia:**
T : 02 9847 0504
E: proclaim2016@dbb.org.au



Planting Deeds for a Renewed Liturgy

David E. Fedor

Last month we explored the early days of liturgical renewal during the years immediately following the Second Vatican Council. This month we will reflect on the seeds of renewal that preceded the Council. It is important to note that the fruits of the Council were not only the result of new ideas that were born during the years that it was in session; work in scripture, liturgy, and other disciplines of the church had been going on for decades. A great deal of what the Council accomplished was the result of its study, approval, and ratification of past work.

When considering the *Constitution on the Sacred Liturgy*, we find seeds of liturgical renewal that go back as far as the mid-19th century. For example, what has been termed the “liturgical movement” is considered by many to have begun in 1833, when the Benedictine Order was re-established at the Abbey of Solesmes in France. Solesmes became a centre for the study of the liturgical traditions of the church. One of its major contributions was the study of Gregorian chant and its restoration to its proper place in the liturgy.

In 1903, Pope Pius X issued a landmark instruction on sacred music, *Tra le sollecitudini*, which was intended to restore dignity to the liturgy, most especially through a reassessment of the music that was in current fashion. For a good part of the 19th century, operatic and salon music had become the norm in church music. In many places, the liturgy had become a backdrop for the performance of elaborate musical settings of the Mass. The congregation had become an audience. The pope’s *motu proprio* set forth guidelines for church music, called for the restoration of chant to its proper place, and strongly encouraged the participation of the faithful. The people were to sing the common parts of the Mass (for example, the eucharistic acclamation), while the choir was to sing the proper parts (introit, offertory antiphon). In the introduction to his encyclical, the pope stated that the faithful can more fully acquire the true Christian spirit through active participation in the holy mysteries, the solemn and public prayer of the church. (We can hear the beginnings of Vatican II theology in this document.) In later writings, Pius X emphasized the centrality of the Eucharist and encouraged frequent reception of holy communion. He also declared that children who had reached the “age of reason” should receive communion.

The liturgical movement continued to develop during the 20th century. Between the First and Second World Wars, slow but steady progress was made. Many efforts were made to get the faithful involved in the Mass. Chant schools were springing up, and students were beginning to learn chant in parish schools. Further participation was encouraged by teaching the faithful the Latin responses made by the altar

servers. A significant moment occurred in August 1924 at Maria Laach, a monastic centre in Germany. Here the first official dialogue Mass was celebrated. According to reports, at this liturgy the participants gathered around the altar, made the responses, and sang the chants. At that time, the liturgical movement began to take hold in the United States.* The introduction of the Daily Missal, containing the Mass in both Latin and vernacular translations, came into being. The texts of the Mass were now in the hands of the faithful. Singing in parishes was also starting to happen.

In 1943, Pius XII issued an encyclical entitled *Mystici Corporis Christi*, in which he declared the church to be a living entity (body), with Christ as its head. The church, with all its members from peasant to pope, is the mystical body of Christ. Everyone is significant. In 1947, he issued the landmark encyclical *Mediator Dei*, which was concerned with liturgical matters. That document, issued 15 years before the Council, contains many of the elements that became part of the *Constitution on the Sacred Liturgy*. Pius asserted that the Eucharist was the action of Christ with all the members of the mystical body returning thanks to the Father with him, rather than the priest offering sacrifice on behalf of the laity. This was a significant departure from the theology of the day. Additionally, he both supported and cautioned the growing liturgical movement. *Mediator Dei* advised the bishops to create offices to encourage active participation and dignified services. The encyclical also encouraged the faithful to participate in holy communion.

Several years later, to promote frequent communion, the eucharistic fast (no food or drink past midnight) was reduced to three hours before Mass for solid food and one hour for liquids. Water could be taken at any time. In 1958, shortly before his death, Pius XII approved a major revision of the Holy Week liturgies to further increase the involvement of the faithful in these most sacred mysteries of the church.

That same year, John XXIII became pope. The seeds that had been growing for more than a century would soon bear fruit when he convoked the Second Vatican Council.

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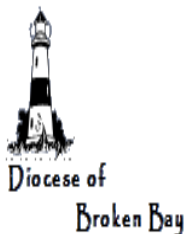
David Fedor holds a master’s degree in music and liturgical studies from the University of Notre Dame. In 1986 he was appointed director of music and organist for the Cathedral Basilica of the Sacred Heart in Newark, N.J., and since 1998 has been the parish musician for St. Cassian Church in Upper Montclair, N.J. From *Ministry & Liturgy*, copyright © Resource Publications, Inc. All rights reserved. Reprinted with permission under licence number 115216



Jesus ascended into heaven, blessing His disciples and promising that they would soon receive the power of the Holy Spirit. We who have received that promised gift of the Spirit are now empowered to be His witnesses to the ends of the earth — to use our time and talents to spread the good news of salvation.



Catholic Parish of Woy Woy Peninsula



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

St John the Baptist Church,

(Corner) Blackwall & Victoria Rds, Woy Woy

Parish Office *Ethel Cox Parish Centre*
PO Box 264 *Walter Baker Hall*
54 Victoria Road *100 Blackwall Rd*
WOY WOY NSW 2256 *Woy Woy*

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

“He must increase, I must decrease”

Parish Priest: Fr. Jack Robson.

Assistant Priests: Fr. Timothy Raj. MSFS.
Fr. Philip Thottam. MSFS.

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

Office Hours:
9.30am—4pm, Monday to Friday.

Deadline for The Voice:
3.30pm Wednesday.

The Feast of the Ascension is really a kind of liminal moment in the Easter season. It is a time between times; a moment when we have left one place, but have not yet arrived at a second. While the narratives that describe the Ascension fit well into the unfolding story of redemption, the feast celebrates the exaltation of Jesus. The readings allow us to focus on this theological point while we commemorate a turning point in the life of the church. We do this by considering the enthronement of Christ in the heavens and the

new body of Christ on earth.

Many of the Easter accounts have directed our attention to the appearances of Jesus which were intended to strengthen the Christians' belief in his bodily resurrection.

Today we stand awestruck, watching Jesus ascend into the clouds of heaven, there to be enthroned at the right hand of God. Today is a day to be overwhelmed by the reality of the divinity of the one whom we have known in his humanity.

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 7am.

SACRAMENT OF BAPTISM

1st & 3rd Sundays, 11am; 5th Sunday, during 9.15am 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 9.30am.

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. ph: 4341 0884 fax: 4344 5049.

ST JOHN THE BAPTIST YOUTH GROUP

For information and events contact Parish office 4341 1073.

CATHOLICCARE Marriage & Family Relationships.
Phone: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 approx 10.20pm. Cash prizes. Ticket sales from 6pm. Proceeds benefit Parish. Enquiries: Rob 0427 990 818.

REFLECTION

Christ who ascended into heaven in his body carries on what he began on earth through his new body, the community of believers. He teaches through its apostles and evangelists. He ministers through its prophets and pastors. We have not been left alone; we have his power, the same power with which he performed marvels when he walked the earth. We have not been left alone; we have each other. Together we make up the new body of Christ.