



ORDINARY TIME

Catholic Parish of Woy Woy Peninsula

THE VOICE

9th February 2014

Fifth Sunday in Ordinary Time, Year A

Psalter Week 1

OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Recently deceased:**
Gloria Sullivan.
- **Anniversaries:**
Fr. John Wakeling, Mary and Tom Healey, Bishop Douglas Warren, Patrick Dolan.
- **Remembrances:**
Patricia Cameron.
- **And the sick:**
Helen and David Hopkins, Mary Scarfe, Anne Unger, Anne de Graaff, Michael Cox, Caterina La Creca, Susie Simmons, Kate O'Connor, Mary Wood, John and Patricia Welsh, John Osborne.

Confession - since 1973

More Catholics go to Mass than (also) to Confession, and so Catholics notice changes to the Mass more than those to Confession. In fact, many Catholics who go to Confession do not acknowledge that the pattern of the Sacrament has changed. They still confess in the way they were taught as children, even though, in accordance with the wishes expressed at Vatican II, some changes were made in 1973 to make participation in the Sacrament more meaningful and fruitful.

One change of which many would know is that there are now three acknowledged forms of Reconciliation. The "First Rite" is that for individual penitents; the "Second Rite" is for several penitents with individual confession and absolution; the "Third Rite" is for several penitents with general confession and absolution.

The use of the Third Rite is restricted to circumstances where individual confession and absolution is impossible. The Second Rite is particularly useful at times when (such as Advent and Lent) when many Catholics wish to receive the Sacrament in preparation for an important feast.

The changes to the First Rite are often overlooked. Maybe this is because more Catholics went to Confession in 1973 than now, and perhaps everyone agreed that the changes would unduly lengthen proceedings. Old habits die hard but, just the same, that excuse no longer applies. Now

is the time to put those changes into effect.

Penitents will have noticed one of the changes in the layout of the Reconciliation Room in our church. The penitent has the choice of anonymous or face-to-face confession. In the first case s/he kneels behind a curtain; in the second, s/he sits and faces the priest. (The curtain, by the way, has to be of the right consistency; the priest needs to know that someone is there without knowing who they are.)

A second change is the manner of beginning. Many people are used to saying, 'Bless me, Father, for I have sinned,' and then going on to give the time since their last confession and the sins which they wish to confess. Under the new arrangement the process is a little slower.

It is still fine to say, 'Bless me, ...', provided the penitent pauses to let the priest do just that. In the first place, the priest and penitent make the sign of the cross together. Then the priest welcomes and blesses the penitent with words based on Scripture, such as, 'May the Lord Jesus welcome you. He came to call sinners, not the just. Have confidence in him' (see Luke 5:32). The penitent answers, 'Amen.'

Then there is time for a short reading from Scripture. This follows the pattern set down for the reform of all the sacraments -

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Psalms Response

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A light ri-ses in the dark-ness for the up-right.

Gospel Acclamation

Alleluia, alleluia! I am the light of the world, says the Lord; the man who follows me will have the light of life. *Alleluia!*

Around the Parish

Lenten Discussion Groups: During Lent, groups will meet to pray and reflect on the significance of the season. Usually the groups follow prepared programs of prayers, readings and reflections. The following people will host groups and parishioners who are interested in participating should ring for further information by Wednesday, 19th February.

- Kath and Mike McCulloch. Ph: 4344 4978. Mob. 0411 015 774. The group will meet on Tuesdays at 7pm.
- Maureen Gleeson. Ph. 4342 3763. The group will meet on Fridays at 10am.
- Bernard Edwards. Ph. 4341 6343. The group will meet on Tuesdays at 10am in the Leo Mahon Room.

Lectio Divina Prayer Group during the Lenten period will be held every Thursday 10.30 am in the Blessed Sacrament Chapel. We will read the gospel of the following Sunday and spend approximately 20 minutes in quiet prayer.

Wrapped in Love: We are about to introduce a prayer shawl ministry into our parish. This involves the knitting, croqueting, weaving of shawls which are then given to parishioners who

are unwell, going through a difficult time or in need of comfort. The shawl provides a tangible reminder of God's love for us and reminds us that we are surrounded by the love of our fellow parishioners.

The craft group have willingly offered to help make the shawls. If you would like to be involved either in knitting or the donation of wool, please contact Pat Savage on 4344 2064 or if you want more information about the ministry please contact Ellen Bevan, Parish Nurse at the Parish office.

St. Vincent de Paul Society. O. What Makes SVDP great? A. Devoted volunteers performing 'good works'.

In mid-March, 2014, St. Vincent de Paul is to open a new outlet in the West Gosford (Coles) Shopping centre.

This is an opportunity you've been waiting for; a chance to give of your time and talents to those less fortunate in our community.

If you are interested and would like to find out more please drop in to the SVDP Woy Woy store (opposite Fisherman's Wharf) and ask for Janelle or call her on 4344 3261 to arrange an interview.

Children's Liturgy Roster 16/2/14: Alecia Amaral (L). Christine French (L). Jenny Riddiford (H).

A Cuppa and a Chat: A group of seniors meet in the Leo Mahon room on the third Monday of each month due 17th February, 1.30pm-3pm. If you would like to join us, please phone Bernard on 4341 6343. Transport provided.

Bus Trip Tour of Fairground Follies at St. Peter's. Wednesday 26th February. 8am pick-up. Tour costs \$24 includes morning tea. Lunch (your cost) at Erskineville Club. Bus fare \$10. Phone Susie Casey 4344 1742 or 0403 417 639.

Volunteer Church Cleaning Roster 14/2/14: Christine French. Brian Jordan, Veronica Jordan, Michael French.

Josephite Associates meeting next Wednesday, 12th February, 10am in the Leo Mahon room. Anyone who would like to join our prayer group is very welcome. Ph: Betty on 4341 8849.

Our Lady of Lourdes: Prayers. Tuesday, 11th February, 1.20 pm -2.20 pm, Lady Chapel.

Of Grace and Faith Study Group will meet Thursday, 13th February, 11 am in the Leo Mahon room.

The Just Word

Oscar Romero: In 1977 Oscar Romero was appointed Archbishop of San Salvador, capital of El Salvador. An academic, he was not expected to challenge the ruling class, which owned 80 per cent of the land and terrorised workers and landless peasants. Working with and for the poor changed him, enabling him to see the unjust struc-

tures operating in his country. Romero refused to complete the unfinished cathedral as long as the poor of the city were poorly housed and were hungry. He was assassinated on March 24, 1980, as he celebrated Mass. The previous day, he had made his prophetic call to the Salvadorean army to stop repression, calling on the soldiers not to

obey unjust orders to kill their own brothers and sisters.

Aspire not to have more but to be more.

If they kill me, I will rise again in the Salvadorean people.

Bloodshed only denies love, awakens new hate, and makes reconciliation and peace impossible.

From the Diocese and beyond

Muslim & Christian In the Midst of the Arab Spring: Talk by Dr. Noel Weeks, Chairman, Middle East Reformed Fellowship (Australia). Sunday, 16th February, 2.30pm-4pm. Ettalong Baptist Church.

Press reports on what is happening in the Middle East give little useful background, probably through lack of understanding of the history and issues involved. This talk will put the events and their significance for Muslims and Christians in a historical context.

Position Vacant — Internal Auditor Diocese of Broken Bay: The Diocesan Head of Internal Audit is seeking to recruit a full-time Internal Auditor to assist conducting internal audits across all

agencies. Details of the role can be found on the Diocesan website

<http://www.dbb.org.au>

The position is based in Pennant Hills and applications close 24 February, 2014.

Introduction to the Grail : A program for women who may be interested in this movement. On three Saturdays in March 2014, 1st, 15th and 29th, 10.30am—3pm. Shared reflection on a vision to live by, spiritual search and living faith, the world today and our responses, action towards a world of justice and peace and creative development. Grail Centre, 22 McHatton St. Nth. Sydney. Ph: 9955 3053. grailsydney@ozemail.com.au

Torah Study for Christians: Opportunity for Christians to reflect on the Scripture under the guidance of Orthodox rabbi and teacher, Rabbi Gad Krebs. Working closely with the biblical text, we will explore the methods and insights of the sages of Jewish tradition, their love for Torah. In this way, we will deepen our appreciation of a Torah tradition that is at the core of Jewish life, which formed Jesus as a Jew and which is the root of our biblical tradition. 2014 Program. Last Wednesday of each month commencing 26 February, 6pm-8pm (all seated by 5.55pm) Caroline Chisholm Centre, Bldg. 2, 423 Pennant Hills Rd.. RSVP 9847 0448 or 4332 9825.

registrations@dbb.org.au

See notice board for more detail.



Our Evolving Ritual

David E. Fedor

As we celebrated the 50th anniversary of the Second Vatican Council this year, this column explored various aspects of the reformed liturgy and our efforts — both successful and failed — to understand and implement the *Constitution on the Sacred Liturgy*. These brief presentations were by no means exhaustive but merely attempted to review our progress from the 1960s into the 21st century. In this last column of the year commemorating the impact of *Sacrosanctum Concilium*, I offer some final reflections on the liturgy we celebrate and its role in the life of our church: “the summit toward which the activity of the Church is directed” and “at the same time ... the font from which all her power flows” (10).

A ritual can be defined as the public action of a group of people with a common heritage. It can be a formal event governed by tradition, repetition, and the involvement of those gathered for the rite. A ritual action recalls a past event with symbols, signs, gestures, and words; it is performed in the present moment and looks forward to the future. The many rites in our daily lives each involve the past, present, and future. A few examples include a birthday, the death of a loved one, initiation into an organisation. Each of these involves more than mere words. For example, saying, “Today is your birthday,” states a fact. Add a party, a cake, a song, and birthday cards, and we celebrate the day of birth by remembering the past, enjoying the present, and offering good wishes for the future. That is a ritual.

The liturgy we celebrate is a ritual. For believers, our rituals celebrate God among us. The eucharistic liturgy always celebrates the totality of the paschal mystery: we always gather to celebrate the whole person, life, passion, death, resurrection, and glorification of Jesus. We celebrate what his historic passage through this world means to us: our incorporation into the body of Christ. The purpose of every liturgy is to remember and deepen our faith in the action of Christ Jesus and to broaden our vision of discipleship. Through signs and symbols, we strengthen our belief in God’s promise to be with us always. We are pointed to a future when our union with God through Christ will be fulfilled. As we give thanks to the Father, we are reminded of the part we are called to play in bringing about the fullness of the kingdom: we are sent forth in peace “glorifying the Lord by your life.”

When we gather to celebrate, we must remember that we enter into an ongoing dialogue between God and his people. Liturgy is

a living thing; it will continue to renew itself. We know from history that the rites of the church have evolved and developed over the centuries in response to the needs of the times. We must respect our past and embrace our future. If we ignore our history and traditions of worship, we risk becoming independent and rootless. If we cling to history and tradition as if it were itself an idol to be worshiped, we begin to deny the vibrant forward motion of the incarnate body of Christ as it is called to live anew in every generation.

The way we celebrate these mysteries may have evolved over the centuries, but the reason we gather has always been the same. Over and over we return to the liturgy to be restored in our humanity, to be renewed in our faith, to be nourished through word and sacrament. We are then sent forth to try again. God took the initiative to enter our lives through his Son who lived among us. In the liturgy, we gather to respond to this invitation by giving thanks and glorifying God.

During the last 50 years, in order to make the liturgy more relevant and intelligible, we often gave greater priority to the verbal aspects of the liturgy, putting them out of balance with the nonverbal. We hoped that more explanations would deepen our assemblies’ participation in the liturgy. This was wrong. We are now growing in our realisation that full participation involves the whole person, not just the mind. At liturgy we enter into mystery, and rituals communicate non-verbally that which simply cannot be put into words. The liturgy of the church calls us to approach this dialogue with God through signs and symbols such as the sound of reflective silence, the feel of sprinkled blessed water, the aroma of chrism, the gesture of the sign of the cross, the sight of a dignified Book of the Gospels held high amid clouds of incense and songs of Alleluia! Words are but a part of the liturgical fabric.

As we move forward in the 21st century and beyond, changes in the liturgy will continue. The message, however, will never change: “God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life” (Jn 3:16).

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.



The Gospel today reminds us that our lives and our deeds must serve as examples to others, pointing the way to the Father. Not for our own benefit do we labour, but so that others may see our good works and give glory to our Father in heaven.



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, corner of Blackwall and Victoria Roads, Woy Woy

Parish Office
P.O. Box 264
54 Victoria Road
WOY WOY N.S.W. 2256

Ethel Cox Parish Centre
100 Blackwall Road.

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

"He must increase, I must decrease"

Dr John Hill, *Parish Priest*

Fr Stephen Wayoyi, A.J. *Assistant Priest*

Office Staff: Helen Cameron, Pamela Burton & Margaret Cooper

Parish Nurse: Ellen Bevan

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 Dul-kara 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.

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.

CASH HOUSIE every Saturday night at Peninsula Community Centre, Cnr Ocean Beach Rd & McMasters Rd, Woy Woy. Games start at 7.30 p.m. and finish 10.20 p.m., cash prizes. Ticket sales from 6.00 p.m. Proceeds benefit Parish. Enquiries Rob: 0427 990818.

Confession since 1973

(continued)

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that the sacrament is administered in response to God's word. We have long been used to this sequence in the Mass; now it applies in all the sacraments. So, before we confess our sins, we listen to God's word calling us to repentance.

Unfortunately, the section on the reading of the word of God is marked "optional" in the Ritual. This is meant to apply, I imagine, to circumstances where the number of people seeking absolution would make such a reading burdensome. It has been taken (the word "optional" seems to suggest this to many people) that it is quite all right to leave it out all the time. This is a pity, since the reading is as much integral to this sacrament as to the others.

In response to God's word, the penitent now confesses his sins. (He will have prepared himself for this by a careful examination of conscience before entering the confessional.) The priest proposes a suitable

penance, which the penitent accepts. To express his repentance, he then usually says an Act of Contrition. The Absolution then follows.

Here we find another important change since the Council. What the priest now says can be divided into three parts: (a) a proclamation of God's mercy; (b) a prayer for the penitent; and (c) the absolution. The penitent answers, 'Amen.'

The rite concludes with the praise of God and a dismissal. There are a number of possible formulas, e.g., 'The Lord has freed you from sin. May he bring you safely to his kingdom in heaven. Glory to him for ever.' When the priest says, 'Go in peace,' the penitent responds, 'Thanks be to God.' If there is another conclusion, he answers, 'Amen.'

FR JOHN HILL, P.P.

We're on the Web!
www.woywoycatholic.org.au



Diocese of
Broken Bay