



ORDINARY TIME

Catholic Parish of Woy Woy Peninsula

THE VOICE

26th January 2014

Third Sunday in Ordinary Time, Year A (Australia Day)

Psalter Week 3

OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Recently deceased:**
Katherine McDonald, Francesca Doyle.
- **Anniversaries:**
Richard Culmer, Silvina Balce, Agnes Arahill, Genevieve and Cyril Knight.
- **Remembrances:**
William Arahill, Mary Justic, Frank Justic, Mary and George Hilliard, Hilliard Brothers, Kevin Mills, Mills family, Bernie Hanna, Leslie Denning, Valerie Price, All souls in Purgatory.
- **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.

More on the Last Rites

After last week's outline of the pastoral care of the sick and dying, I want today to tie up a couple of loose threads.

The first thing we all honestly have to address is *fear of the Anointing of the Sick*.

In part this derives from the confusion at which we looked last week. People are afraid of Anointing because they think it is "the last rites". They are afraid of dying and they think that Anointing is an admission that "this is it".

As we saw last week, Anointing is not the last thing the Church does for us; the Last Rites are Viaticum and the Commendation of the Dying. Anointing, rather, strengthens the sick or old person for that final struggle, in which s/he participates in Christ's dying in the hope of sharing in his resurrection.

It is natural to be afraid of dying. In fact, it is not all that pleasant to be seriously ill. A Christian, however, strengthened by Christ's grace and example, should be able to face up to both. A sick person should not put off being anointed, nor should relatives think it a kindness not to mention the subject. Often a priest, called at the last minute to anoint someone who is already unconscious, is moved to reflect on how much comfort and strength that person would have experienced if s/he had received the sacrament while able to take part. It was no kindness to wait until then.

We should take it as our loving duty to ensure the sacrament's celebration in due time.

On the other hand, it serves no good purpose to refer to this sacrament in any but the right way. Some, to lessen the impact on the sick person, call it "a special blessing" or "the blessing of the sick". *It is neither. It is a sacrament.* Yes, there are blessings of the sick; they are part of the "visits" to the sick and to sick children that are part of the pastoral care of the sick. But this is more. It is as much a sacrament as is Baptism and the Eucharist. It is an action of the Church, the Sacrament of Christ, who is himself the Sacrament of God. It is much more than a mere blessing.

Viaticum, I said last Sunday, is one's Last Communion. In practice, it may not be, and one can continue to receive Communion in the ordinary way as long as one can. Every Catholic, however, should be given the opportunity to experience its solemnity and comfort. Just as at one's First Communion, one once again says "I do" to one's baptismal promises and after Confession (if this is possible) one receives the Apostolic Pardon. We are then ready for that last stage of the journey of faith that is the Christian life. We are prayed out of this world in the Last Commendation, with our family and friends around our bed. We have received our Food for the journey.

FR JOHN HILL, P.P.

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Psalm Response

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Gospel Acclamation

Alleluia, alleluia! Jesus preached the Good News of the kingdom and healed all who were sick. *Alleluia!*

Around the Parish

Australia Day Public Holiday Monday 27th January: Morning Mass will be at 9 am followed by Exposition of the Blessed Sacrament and Benediction.

Lenten Discussion Groups: Each year during Lent, groups meet to pray and reflect on the significance of the season. A prepared program of prayers, readings and reflections is followed over the five week period and it is an opportunity for parishioners to deepen their understanding and spiritual involvement in the lead up to Easter Sunday. Parishioners who would like to host and organise a Lenten group are asked to contact Don Anderson Ph: 4342 3356 by Friday, 31st January. Details of host groups will then be advised in The Voice on 9th February.

St. Vincent de Paul Society: The Society assists many people on the Peninsula. If you would like to learn more about this work or to join as a volunteer, please contact Peter Smith on 0425 358 376. Such work offers the opportunity to develop your

own Spirituality and bring the love of God to others.

Lectio Prayer Group will meet next Thursday, 10.30am in the Blessed Sacrament Chapel. All welcome!

Bus Trip Tour of Fairground Follies at St. Peter's. Wednesday 26th February. 8am pick-up. Tour costs \$24 includes morning tea. Lunch at Erskineville Club. Bus fare \$10. Phone Susie Casey 4342 3893.

'El Shaddai Prayer Group' meetings for the month of February are 1st, 8th and 15th. Enquiries: Linda Thurlow. Ph: 4342 9092.

Our Rosary Group has returned from the Christmas break and welcome anyone interested in joining our group. We meet every Tuesday from 9am-12md making rosary beads and scapulars for the Missions.

Baptisms: We welcome into our Faith community and pray for Eric MacDonald, Cali Russell and Celeste Yates who were baptised last Sunday.

Coffee & Chat – what a great start to 2014:

Australia Day came early this year to our seniors who celebrated our National Day in the LMR with all things Aussie including bunting, good food, fine company and a bit of 'Aussie, Aussie, Aussie – Oi, Oi, Oi-ing!' This is a valuable ministry which continues to grow and give much pleasure to our seniors; and the free transportation on the parish bus enables those normally housebound to come along each month.

Unfortunately, the day was made a bit harder for all as some of the 7 walkers donated to the church for this purpose have gone missing. At present there are only 3 walkers in the church and last weekend there were only 2. Have you borrowed a walker and forgotten to return it? If so, please return as soon as possible so all may have the opportunity to participate more fully in parish life.

Senior and Junior Altar Servers new rosters now available in Servers Sacristy.

Social Justice

Writing to Parliamentarians: The following points, suggested in a leaflet distributed at Conference by Sr. Susan Connelly, r.s.j, are offered so as to make writing to Parliamentarians more effective.

- Do not waste your time using form letters sent to you by others. Instead, write a brief letter, handwritten or typed, and post it (see addresses herein).
- Alternatively, a typed letter

could be E-mailed, but is less likely to be effective.

- Start with a heading: the one topic, you want to raise.
- Be clear about your purpose, e.g. "I am concerned about..."
- Focus on one or two points, no more.
- Where possible, include personal details on how the issue affects you.
- Ask a question, or two.

- Give credit where this is due (thanks is as important as criticism).
- Request a response.
- Add your name and address.
- Where appropriate, make a copy for the recipient's 'opposite number', e.g. If you write to a Government Minister, send a copy to the Opposition Spokes-person. Keep a copy for yourself.

From the Diocese and beyond

Co-ordinator—Aboriginal & Torres Strait Islander Catholic Ministry: The Catholic Diocese of Broken Bay is seeking a co-ordinator—Aboriginal & Torres Strait Islander Catholic Ministry (ATSICM) who will be part of the Parish Support Unit.

The initial appointment will be a two-year fixed term contract. Closing date for applications: Friday 14 February 2014.

Further details, please contact: Mr. Denis McNamara, Phone 9847 0232. Email:

denis.mcnamara@dbb.org.au

For information package and application details, contact Ms. Charlene Sim. Ph: 9847 0504. Email: charlene.sim@dbb.org.au

For full details see the Church notice board.

Join an 'Encounter' to East Timor or Kiribati with Palms Australia, a Catholic organization which has been preparing, placing and supporting skilled Australian volunteers in placements in Asia, Africa and the Pacific for 50+ years. A Palms encounter is perfect for anyone interested in learning another culture, as well as those interested in social justice and reducing poverty.

During this cross-cultural experience, you will gain insight into the life of work of Palms' volunteers, and learn about the pressing development issues facing our neighbours. Dates are 14-16 April and 26 July-7 August 2014. For further information visit:

<http://www.palms.org.au/encounters> Email:

encounter@palms.org.au or call Palms on 02 9518 9551.

Limited places remain as num-

bers are restricted to 8 per encounter.

City Silence—A weekly event for young adults:

Catholic Youth Services is excited to invite all young adults aged 18-35 to a new event every Tuesday evening (6.30-7.30pm) from February onwards at St. Mary's Cathedral, Sydney. City Silence is a weekly Holy Hour which will be led by a different priest or bishop each week and animated by different musicians; it will include times of silence, reflection, scripture and song; confessions will also be available. Immediately following City Silence, all are invited for dinner at a local restaurant. Hope to see you there! More information - www.facebook.com/catholicyouthservices.



Preparation of Gifts and Offertory

Darren M. Henson

As a kid, I used to get a giddy rush of excitement, coupled with that nervous fear of God, when our family had the responsibility of processing the gifts of bread and wine to the altar. This is one part of the Mass in which members of the assembly can assume a particular role without any training. A family can be sitting quietly in their own pew, saying their own prayers before Mass, and get a tap on the shoulder by an usher, greeter, or even the vested presider, with that look in the eyes that says, "We really need some help. Would you please do this?"

The *General Instruction of the Roman Missal* refers to this ritual action as the preparation of the gifts (73). The gifts are bread and wine because the Eucharist ritualises the Lord's Supper. Yet the word "offering" lingers in our liturgical parlance from times past.

Ritually and theologically, the two terms "preparation of gifts" and "offering" are separate entities. While the Eucharist is a meal that needs prepared gifts, the Eucharist is also a sacrifice; thus, something must be offered. In the time of the Old Testament, the people sacrificed animals in the temple. After the Lord's sacrifice in his Passion and resurrection, the faithful offer bread and wine, which become

his Body and Blood,
the sacrifice acceptable to you
which brings salvation
to the whole world.

(*Roman Missal*, Eucharistic Prayer IV, 122)

The faithful metaphorically join their sacrifices, those actions of selfless giving that have been made during the week, with the gifts prepared and placed on the altar. They thereby unite their actions with the complete sacrifice of Christ enacted in the eucharistic event. The study text of the English translation of the new Order of Mass states,

It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor. (RM, 22)

Some places, and depending on the celebration, will present a hodgepodge of items: pictures created by schoolchildren, flowers, a favoured drink or memento from a deceased loved one, or sports equipment. Neither these nor water are encouraged. Anything beyond bread and wine should be items that will benefit the poor of our communities. The new translation of the Order of Mass retains the vision that other presented gifts, if presented along with the necessary items of bread and wine, should be items that tend to the needs of the poor. A rubric for the Holy Thursday

liturgy (a paradigm for all eucharistic celebrations), provides a similar provision. This connection between worship and a committed outreach to the poor should not be overlooked. What happens in liturgy serves as a template for how we can go out into the world, "glorifying the Lord by your life" (RM, 144). The poor are always present to us, and we are nourished by word and sacrament to advance God's kingdom of justice and peace.

You may hear this part of the Mass called the "offertory." A cantor may announce the "offertory hymn." Yet the preparation of the gifts remains distinct from the offertory.

From a logical perspective, the gifts must be prepared before they are offered to God. From a theological perspective, the actual offertory takes place within the eucharistic prayer:

We make humble prayer and petition
through Jesus Christ, your son, our Lord:
that you accept
and bless these gifts, these offerings,
these holy and unblemished sacrifices,
which we offer you firstly
for your holy catholic Church.
(RM, Eucharistic Prayer I, 84)

Prior to the Second Vatican Council, "offertory" had several different meanings. Before the liturgical renewal, the offertory was known as the actions between the Creed and preface. At a practical level, it was also when a collection was taken from the faithful; thus one's tithing became known colloquially as one's offering. Yet these differ from "offertory" in the liturgical-theological sense.

Following the Council, the GIRM distinguished the rites within the liturgy, one of which it named the "preparation of gifts." The word "offertory" hung around mainly because the GIRM refers to an "Offertory chant" that accompanies this part of the Mass (37, 74, and elsewhere).

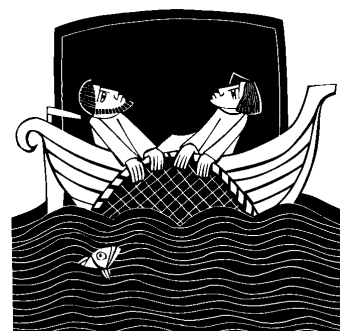
As parishes unroll ongoing liturgical catechesis for the renewed Mass translations, music ministers might want to make note that if the cantor announces a song at this point in the liturgy, he or she might say something like, "As our gifts are prepared, let us sing" Using the language of "gift" can help us to more deeply appreciate that the gifts are not only bread and wine but our monetary contributions. We often see the collection as our offering, but it is our gift from God that we have received and offer back to God in praise and thanksgiving.

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Darren M. Henson is a freelance writer and speaker. With a licentiate in sacred theology from the University of St. Mary of the Lake, he specializes in sacramental and liturgical theology. He makes his home in Kansas City, Kan. From *Ministry & Liturgy*, copyright © Resource Publications, Inc. All rights reserved. Reprinted with permission under licence number 115216.



The watchword today is "immediately." Peter and Andrew, James and John all respond *immediately* to the call of Christ. May I be as open to God's call and as ready to use my talents in His service as those first disciples were!



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 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

"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.

Silence in the Liturgy

From a Pastoral Letter of Archbishop Mark Coleridge

Our worship generally has become very chatty, to the point where one of the challenges now is to allow silence to play its part in the liturgy. This might begin with our places of worship. Where once our churches were places of silence for the sake of prayer in the presence of the Blessed Sacrament, the custom has arisen in more recent years for people to talk freely in the churches, certainly before and after Mass. The same is true of the sacristy: where once silence was the rule (again for the sake of prayer and recollection) often now the sacristy has become a noisy and distracting place. Once was too that the priest was expected to pray the prescribed prayers as he vested for Mass, and this was one factor which contributed to an air of silence in the sacristy. I wonder would it be possible to encourage an air of silence or at least quiet in sacristies before Mass, and to make our churches places where there is a silence which supports prayer. Of course there are times when one has to talk in a sacristy or a church, but it is a question of

the prevailing atmosphere. In that sense, I am speaking more about prayer than about silence for its own sake.

Then there is the question of the place of silence within the Mass itself. The Roman Rite presupposes seven silences:

- 1) before the Act of Penitence
- 2) before the Collect (after the celebrant's call to prayer)
- 3) after the First Reading and before the Psalm,
- 4) after the Second Reading and before the Gospel Acclamation
- 5) after the Homily
- 6) during the Intercessions (after the intention is announced and before "Lord, hear us")
- 7) after Holy Communion

Some of these either disappear or are reduced to a bare minimum with the result that the liturgy can have a noisy and unreflective feel to it.

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



Diocese of
Broken Bay