



# The Voice

4th May 2014

Third Sunday of Easter, Year A

Psalter Week 3

## EASTERTIME

### OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Recently deceased:**  
Anne Mortimore, Wyn Crook,  
Constance Riley, Marion  
Georgena Johnston.
- **Remembrances:**  
Paz, Renato and Constancio  
Soriano Toni Townsend, Sook  
Bee, Kai Tee, David Cang Snr.,  
Jessie Geronimo, Alf Johnston.
- **And the sick:**  
Grace Williams, Vince Ashley,  
Lola Proctor, Alan Harland, Fr.  
Geoffrey Bugden, Beryl Allen,  
Therese Payne, Hanaa El  
Khatib, Mary Leger, Wanda  
Grima, Anne Singleton.

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## The Road to Emmaus

Taking up our theme from last week: what happened on the road to Emmaus?

It is a resurrection story; it took place on the day of resurrection itself. Something happened. What?

Whatever it is, happens on a journey. Luke/Acts (as we can call Luke's two volumes) are about journeys: Jesus' journey to Jerusalem, to his death, resurrection and ascension; the journeys of the apostles (especially those of Paul) to "the ends of the earth."

The journey today is not in that triumphant mode. Two disciples are going home to Emmaus, convinced that the "Jesus movement" has failed. Downhearted as they are, they fail to recognise the One who joins them on the road. (Who would?)

That is the first thing that happens: where did he come from? Then he breaks open the scriptures to them and their hearts "burn within" them; in a familiar series of gestures, he 'takes, blesses, breaks and gives' the bread. 'Their eyes are opened' - like Adam and Eve, but not, as with them, to failure and loss, but to encouragement and joy; they return to Jerusalem to tell the disciples.

What happened? *The Church happened.* When we think of the Church primarily in institutional terms, we link its foundation

with Matt 16:17-19, but we should note that Jesus there is talking about the future; the Church could not come into existence except through his death and resurrection: *unless the grain of wheat falls into the ground and dies, it remains alone, but if it dies, it brings forth much fruit* (Jn 12:24f).

And now it is happening. 'They knew him in the breaking of the bread.' The Church happens in the celebration of the Eucharist, in the spreading of the Good News and in so many other ways all because the Holy Spirit has been poured into our hearts because Christ rose from the dead.

Eastertide reminds us that it goes on happening. We all have to play our part. That is what parishes are for: a parish is the point at which the local community encounters the Church.

It involves the whole community. As parishes get bigger (in many ways) and priests become fewer, more parishioners need to step up and assume leadership and motivational roles. We need people who can discern "the signs of the times" and stimulate the rest of us to see what can and should be done as circumstances change. This is part of the job description of members of the Parish Pastoral Council. As parishes change, the PPC becomes more important than ever. Once again, I recommend it to you.

FR JOHN HILL, P.P.

### Psalalm Response

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### Gospel Acclamation

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

50 DAYS FOR OUR DELIGHT: FOR CHRIST IS RISEN AS ALL THINGS  
TELL. GOOD CHRISTIAN, SEE YE RISE AS WELL.

## Around the Parish

**First Holy Communion:** Please remember in your prayers our children who are receiving the Sacrament during May and June.

**Children's Liturgy Roster 11/5/14:** Therese Carroll (L). Brenda Sweet (L). Rebecca Lalor (H).

**Volunteer Church Cleaning Roster 9/5/14:** Christine French. Elena Egan. Michael French. Gary Martin.

**Morning Tea/Coffee Roster 11/5/14 Mothers' Day** will be 'El Shaddai' Prayer Group.

**Cancer Support Group** for those suffering from cancer and those wishing to pray for them. Next meeting Tuesday, 6th May, 2.30pm in the Leo Mahon

room. Enquiries: Phoebe Glacken 4341 6324.

**From the Parish Nurse:** Staying physically active is the single most important thing we can do to stay well and independent. Slipping, tripping and stumbling are the cause for the majority of falls in the person over 65. Most falls occur in and around the home.

A booklet 'Staying active and on your feet' is available in the gathering space. The booklet contains some simple suggestions to help you remain active and reduce the risk of having a fall.

**Sympathy:** St. John the Baptist Family extend its prayerful sympathy to family, relatives

and friends of Constance Riley buried from our Church last week.

**Grace and Faith Study Group** meeting Thursday, 8th May 11am in the Leo Mahon room.

**Bus Trip** to Wyong Creek to chocolate factory and little creek cheese factory then to lunch at the Club. Wednesday, May 21st. Cost \$15 for bus trip. Contact Susie Casey 4344 1742 or 0403 417 639.

**Good Friday Holy Land Commissariat Appeal** raised \$4,736.85.

**Project Compassion Appeal** raised \$7,392.60. Thank you to all for your generosity to these appeals.

## Social Justice

### The Trans-Pacific Partnership Agreement (TPPA):

The TPPA is a proposed regional free trade agreement between the US, Australia, New Zealand and eight other Pacific countries. The TPPA talks are heavily influenced by business. They are held in secret but leaked documents reveal proposals including reduced rights for governments to ensure affordable medicines, more restrictive copyright rules with criminal penal, less local content in Australian media and no labelling of genetically modified

food. Also proposed are rights for corporations to sue Governments over health and environmental regulation.

### Pacific Agreement on Closer Economic Relations (PACER)

The Pacific Agreement on Closer Economic Relations—Plus (PACER—Plus) is a proposed regional free trade agreement between Australia, New Zealand and the 14 Pacific Island countries, many of them small vulnerable economies facing problems like rising sea levels resulting from climate

change. Pacific governments are already struggling to provide services like, health, education and utilities. Taxes on imported luxury goods are an important source of revenue and removing them would have a disastrous impact on both services and employments levels.

AFTINET calls on Australian government to focus its resources on development rather than trade negotiations.

For More information:

[www.aftinet.org.au](http://www.aftinet.org.au)

Australian Catholic Social Justice Council

## From the Diocese and beyond

**Shoah Service:** An interfaith Memorial Service will be held in the Crypt at St. Mary's Cathedral in commemoration of the millions who died in the Holocaust of World War II. Musical accompaniment to be provided by The Mater Chorale an 18 voice chamber choir affiliated with the Mater Hospital. Please join in this time of remembrance and prayer. 13th May, 6pm.

**Pilgrimage to the Holy Land** Join Fr. Dariusz Basiaga sds of Gosford Parish on a 13 day pilgrimage, from Bethlehem to Nazareth, from Jerusalem to the lands of Galilee to Mt. Olive and from the Wailing Wall to the Holy Sepulchre. Cost \$4,600 per person. (+ \$800 single supplement) with \$3,000 deposit soon. Enquiries: Francis Williams on 08 9459 3873. Mobile 0404 893 877or [perthfamily888@gmail.com](mailto:perthfamily888@gmail.com).

**Fashion Parade:** The Ettalong Ladies Fellowship invite all to Fashion Parade by Sarongs of Ettalong. Tuesday 27th May in the hall of Ettalong Uniting Church, Picnic Parade. Following the parade a Light luncheon will be served. Cost \$10. To assist with catering RSVP by 14th May to June Jepson 4342 2046.

**Annual Marian Pilgrimage** at Mt. Schoenstatt, Mulgoa 18th May. Coach bookings \$25 pp. Full details on notice board.

**Introduction to the Bible:** A 4 week programme. Our Lady Star of the Sea Parish. Terrigal. Tuesdays 6, 13, 20, 27 May. 12.00 pm—2.00pm. Parish Centre, 165 Serpentine Rd. Terrigal. Book though Parish Office 4367 4610. See notice board for more detail.

**Christian Meditation and Renewal.** St. Benedict's Monastery, 121 Arcadia Rd. Arcadia. 18th May. Arrival 10am for 10.30am. Presentations, Introduction to Christian Meditation, 2 periods of Meditation, Eucharistic Celebration and information exchange. Conclusion 3pm. Contact Br. Terry 0438 282 318. Enq: Ann Bergman 9498 2625 or [annie.bergman@hotmail.com](mailto:annie.bergman@hotmail.com)

**Walkathon Sunday 25th May.** All invited to participate in our Fundraising Walkathon and Family BBQ and Fun Day. We will be walking a 12 km rout starting at Mary MacKillop's, Nth Sydney across the Harbour Bridge and through Botanical Gardens. All proceeds go to Built on Rock Project for the Verbum Dei Missionaries. More information Ph: 9313 7099. [www.builtonrock.org.au](http://www.builtonrock.org.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 eucharis-

*(Continued on page 4)*




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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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## 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](mailto: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 & Margaret Cooper  
*Parish Nurse:* Ellen Bevan  
*Office Hours:* 9.30 a.m. – 4.00 p.m., Monday to Thursday  
9.30 am. – 3.00pm., 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 Dulakara 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.

## Understanding the use of incense

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tic 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 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.

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[www.woywoycatholic.org.au](http://www.woywoycatholic.org.au)



Diocese of  
Broken Bay