



The Voice

29th January 2012

Fourth Sunday in Ordinary Time, Year B

Psalter Week 4



Surviving the new translation

OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Recently deceased:**
Father Allan Curry, Brother Charles Howard, Pat Langford, Mary Ward, June Mobbs.
- **Anniversaries:**
Thomas Hill, Patrick Garrard, Carlton Tavares.
- **Remembrances:**
Aida Leong, Paulina Tavares.
- **And for the sick:**
Rita Flower, Alisha Harwood, Mary Gourlay, David Wood, Catherine McMahon, Sue Morrill, Wanda Grima, Anne Liddle, Hilda Hedevang, Anne Hume.

First of all, I want to congratulate everyone on the way in which we have negotiated the new translation of the Mass.

The prophets of doom were forecasting rioting in the pews on its introduction, but it didn't happen (not here, anyway).

No translation in perfect. This one, like its predecessor, has its faults.

The important thing, however, is that we should pray "as with one voice" (as it is said in some of the prefaces of the Mass).

The pew sheets are still available at the doors of the church, and I do counsel their continued use, until we are sure of ourselves.

They will be especially useful during Lent and Easter, when it is suggested that we use the so called "Apostles' Creed" instead of the Nicene Creed (appropriate then, as the baptismal creed of the early Roman Church).

The change, of course, involved new music as well as new words. Your patience and cooperation in learning the new settings of the Mass have been wonderful.

Some have argued that learning the new settings actually helped learning the new words. Perhaps they are right. It certainly fits in with the role of music in the liturgy, as declared by Vatican Council II in its

Constitution on the Liturgy (§112):

The musical tradition of the universal Church is a treasure of immeasurable value, greater even than that of any other art. The main reason for this pre-eminence is that, as sacred melody united to words, it forms a necessary or integral part of the solemn liturgy. ... Therefore sacred music increases its holiness to the degree that it is intimately linked with liturgical action, winningly expresses prayerfulness, promotes solidarity, and enriches sacred rites with heightened solemnity.

That's how our musical tradition works: the words and the music go together. There are also hymns, of course, and these we have in common, on the one hand, with other Christian forms of worship and, on the other, with our own non-liturgical devotions. What is peculiar to the Mass is our ritual music: we do not only sing (hymns) at Mass - **we sing the Mass.**

So thank you for your patience. There is a lot at stake: our past and our future. The way forward is not the rejection of tradition but its adaptation to the present. So let's persevere with our endeavours.

The treasury of sacred music is to be preserved and fostered with very great care (§114).

FR JOHN HILL, P.P.

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Psalm Response

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Gospel Acclamation

Alleluia, alleluia! A people in darkness have seen a great light:
A radiant dawn shines on those lost in death. *Alleluia!*

Around the Parish



Please note: We have received complaints from residents whose properties back onto the lane way alongside the Church. Our parishioners for the Sunday Masses are parking their cars, hence blocking their driveways. This is causing a great deal of stress for our neighbours and only makes us look very inconsiderate.

Looking for a Car space? There is room for 6-8 cars at the back of Mary Mac's. Entrance from the lane.

Adult Faith Education: Thank you to all those who indicated their interest in the proposed Church History Program to be led by Fr. Hill later this year. As a result of your interest planning for the program is proceeding but there are some changes to the original proposal. The program has been extended and will now be held in two five session parts. Some participants may only wish to be involved in the first five weeks, others in

both parts. The first part of the program will be held in weekly sessions on Thursday afternoons, starting at 2.00pm in the Leo Mahon room, commencing Thursday, 19th April. Final registration for the program will not be required until closer to its start.

A Story of Faith – An Invitation to hear Kath Evans speak:

Kath's cure from inoperable cancer many years ago was attributed to the intercession of Mary MacKillop. This was one of the miracles recognised by the Vatican when Mary MacKillop was canonized in 2010.

Kath will be speaking in our Parish community on Wednesday 15th February, 10.30am in the Walter Baker Hall. Come and listen to her inspiring talk. Kath travels the country sharing her story of faith and we are very blessed to have her visiting us in Woy Woy. More information Mayo Tripolone 4360 2884.

Anointing of the Sick will be

administered during 4pm Mass Friday, 3rd February.

Cancer Support Group for those suffering from Cancer or anyone wishing to pray for them meeting next Wednesday, 1st February, 2pm-2.30pm in the Leo Mahon room. All welcome! Enquiries: Phoebe Glacken 4341 6324. Mobile 041 605 6324

Justice of the Peace Service is being offered on the first weekend of every month, unless stated otherwise, before Mass in the Leo Mahon room, commencing Saturday 4th February, 4.30pm-4.45pm and Sunday 5th February, 5.30pm-5.45pm.

Old Palms: Please return your blessed palms from last year, placing them in the basket provided in the gathering area, so that they may be burnt in preparation for Ash Wednesday 22nd February.

Prayer for Conversions Thursday 2nd February, 2pm-3pm, Blessed Sacrament Chapel.

The Just Word

Victims of the Holocaust: Denying historical facts, especially on such an important subject as the Holocaust, is just not acceptable. Nor is it acceptable to call for the elimination of any State or people. I would like to see this fundamental principle respected both in rhetoric and in practice by all the members of the international community. *UN Secretary-General Ban Ki-moon, 14 Dec 2006.*

The United Nations designated 27 January – the anniversary of the liberation of the Auschwitz death camp – as an annual International Day of Commemora-

tion to honour the victims of the Holocaust. Rejecting any denial of the Holocaust as a historical event, either in full or in part, the General Assembly adopted the resolution by consensus condemning 'without reserve' all manifestations of religious intolerance, incitement, harassment or violence against persons or communities based on ethnic origin or religious belief, whenever they occur. They urged member states to develop educational programs to instill the memory of the tragedy in future generations to prevent genocide from occurring again.

It requested the United Nations Secretary-General to establish an outreach program and to institute measures to mobilise civil society for Holocaust remembrance and education, in order to prevent future acts of genocide.

The Holocaust was a turning point in history, which prompted the world to say 'never again'. The significance of the resolution establishing the day of commemoration is that it calls for a remembrance of past crimes with an eye towards preventing them in the future. *A.C.S.J.C.*

From the Diocese and beyond

Our Lady of Dolours Parish of Chatswood is seeking applications for a Parish Catechist Coordinator. The position is part-time fixed term appointment for one year in the first instance, with strong prospects for renewal. Applicants are required to complete the *NSW Working with Children Check – Applicant Declaration and Consent*. For application pack please contact Parish Office 9419 9000 or

office@chatswoodparish.org.au.

After reading the documentation for this position please direct enquiries to Fr. Paul Finucane, Parish Priest. Email: paul@chatswoodparish.org.au or phone 9410 9022. Closing date: Applications in writing to be received in Parish office Friday 10th February.

Red Mass: The annual Red Mass will be celebrated by His Emi-

nence Cardinal Pell at St. Mary's Cathedral, Monday 30th January, 9am. The Red Mass marks the commencement of the judicial term and invokes the guidance of the Holy Spirit on those who seek or administer justice. All are invited to attend, especially those who work in the courts or legal profession. Enq: Michael McAuley, St. Thomas More Society, 0409 115 981.

The healer of Galilee

Bruce Janiga

A sign outside the archaeological site of ancient Capernaum reads: Capernaum, Town of Jesus — Open 9 to 5 daily. It reminds the pilgrim that while Scripture says Jesus was born in Bethlehem and grew up in Nazareth, he made his "home base" in this village on the shore of the Sea of Galilee. This village, associated with the disciples Peter, Andrew, James, and John, was a bustling fishing town with a population of less than 1,000 in Jesus' day.

Situated on the northwest shore of the Sea of Galilee (which is actually a lake), Capernaum or "village of Nahum" is located on an ancient imperial highway that continued to Damascus. The many merchants carrying their wares along this road, along with the fish caught in the lake, were sources of taxes for the Roman Empire. It is here that the evangelists tell us that Jesus "went to live" (Mt 4:13).

The modern pilgrim is shown the remains of a fourth-century synagogue built over an earlier one that would have been familiar to Jesus and his followers. Also found at this site is a modern museum built over the ancient remains of what is thought to have been Simon Peter's house: a first-century building surrounded by a basilica-like structure with early graffiti indicating its association with Peter.

In Mark's first chapter, the evangelist gives us a picture of a typical day in the life of Jesus. It is the Sabbath, so Jesus visits the synagogue, where he impresses the people with his teaching "as one having authority" (v 22). Following the teaching, he encounters a possessed man, whom he heals, leading to an even more positive response from the crowd so that "his fame spread everywhere throughout the whole region of Galilee" (v 28).

After his visit to the synagogue, Jesus goes to the house of Simon Peter. Simon's mother-in-law is suffering from a fever and "they immediately told him about her" (v 30). Jesus' response is to heal her. Mark illustrates his understanding of Jesus' power by eliminating any details of the miracle; all Jesus does is take her by the hand and she is healed. Jesus' power is a key theme in the Marcan text; it illustrates that Jesus acts in union with God. His power is manifest in both his words and deeds and will ultimately be shared with the disciples when he sends them out to preach, heal the sick, and expel demons (6:7-13). Some take offence at this healing because after she is healed, Simon's mother-in-law "waited on them" (1:31). What Mark is stressing here is that she was fully restored to health and so was able to acknowledge the presence of Jesus in her home by providing

him with a meal. Often when we have defeated a virus or fever, we still feel weak or washed out for a day or more, but Simon's mother-in-law was completely restored to her former self as soon as Jesus healed her. English readers don't notice that the term that is translated as "she waited on them" employs the same verb that elsewhere is used to speak of Christian service; it is the root word of the term "deacon." Like Martha of Bethany (Lk 10:38-42), Peter's mother-in-law acknowledges and honours Jesus by providing him with a meal.

Mark then tells us, "When it was evening, after sunset, they brought to him all who were ill or possessed by demons" (1:32). The double indication of time, "when it was evening, after sunset," is typical of Mark's unsophisticated writing style. The other evangelists edit this when they follow his chronology, usually dropping one of the two indicators of time. The people wait for sunset because it is Sabbath and they are not supposed to carry the sick, or anything else, on the Sabbath. Nor is healing allowed; later in Jesus' ministry this rule will be ignored, causing trouble for Jesus (3:1-6).

Using hyperbole, Mark tells us that "the whole town was gathered at the door" (1:33). This is an indication of how popular Jesus is already, after apparently just one day in Capernaum. The "many" whom he cured and the "many demons" he expelled is not meant to limit his ability. For Mark it stresses the great number of those who benefit from Jesus' saving touch. The "various diseases" he cures illustrate the broad scope of his healing power.

Early the next day, the disciples find Jesus in prayer. Reunited with his disciples, he journeys on to other villages to bring them the good news and perform acts of power, "throughout the whole of Galilee" (v 39).

As followers of Jesus, we may not have the power to physically heal the sick or expel demons, but we can certainly be ministers of God's healing touch through our presence, words, and actions. May each day be a new opportunity to follow his example by developing a deeper prayer life that will keep us rooted in God and allow God's healing touch to be brought to others through our various ministries.

ML

Bruce Janiga, a priest of the Archdiocese of Newark, N.J., teaches Scripture studies at Seton Hall Prep in West Orange, N.J. He is the Sunday assistant at St. Cassian Church in Upper Montclair. From *Ministry & Liturgy*, copyright © Resource Publications, Inc. All rights reserved. Reprinted with permission under licence number 115216. N.J.



Moses told the people, "The Lord will raise up for you a prophet like me from among your own kinsmen." God still provides among His people the gifts and talents necessary to continue the work of His Church. What gifts are yours to share?

See Deuteronomy 18:15



Catholic Parish of Woy Woy Peninsula

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

St John the Baptist Church, corner of Blackwall and Victoria Roads, Woy Woy

Parish Office Ethel Cox Parish Centre
P.O. Box 264 Walter Baker Hall
54 Victoria Road 100 Blackwall 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 Hume, *Assistant Priest*

Office Staff: Helen Cameron, Pamela Burton & Raelene McLenaghan

Parish 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 7.45am, 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 7.15 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 Dulkara 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.

CENTACARE Marriage & Family Counselling, Pregnancy help – 20 Watt St, Gosford. Phone: 4324 6403.

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 St Mary's Hall, Ocean View Rd, Ettalong (opposite Palm Beach Ferry Wharf). Games start at 7.30 p.m. and finish approx 10.15 p.m., cash prizes. Ticket sales from 6.00 p.m. Proceeds benefit Parish. Enquiries 43690626.

Greeting

Paul Turner

When the priest greets the people at the beginning of Mass, he has three options. The simplest is, "The Lord be with you," which has a biblical origin in the Book of Ruth (2:4). There, Boaz greets the reapers in the field. Ruth, a young widow who has come there as an immigrant trying to support her mother-in-law on what she can glean after the reapers are done, hears these words of comfort. She may have nothing, but she has the Lord.

The priest may use instead a more expanded greeting taken from the end of Paul's Second Letter to the Corinthians: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." This is the only place in his epistles where St. Paul greets the community in the name of the entire Trinity. It makes an expansive, solemn greeting to begin the Eucharist today.

The other greeting the priest may use is this: "Grace to you and peace from God our

Father and the Lord Jesus Christ." This occurs many times in the letters of St. Paul (for example, Rom 1:7; 1 Cor 1:3), twice in the letters of St. Peter (1:2 in both letters), and twice in books attributed to St. John (2 Jn 1:3; Rv 1:4). Its repetition in these books indicates that it probably served as a liturgical formula in the time of the apostles. The word order feels a little unusual; "Grace and peace to you" would be more natural. Perhaps this greeting served as a kind of password among the first Christians. This formula has been an option ever since the Second Vatican Council, but the revised English translation restored its biblical word order, letting us hear it now in our own language for the first time in history.

This bulletin insert originally appeared in *Ministry & Liturgy*, a pastoral planning resource used by the worship leaders in your parish as an aid for better liturgy. Copyright © 2011, Resource Publications, Inc. 160 E. Virginia St. #290, San Jose, CA 95112, (408) 286-8505. This article may not be reproduced in any form without permission from the publisher. For permission e-mail info@rpinet.com. Paul Turner, pastor of St. Munchin Parish in Cameron, MO, holds a doctorate in sacramental theology from Sant' Anselmo University in Rome. Comment online at ML Current Issue Discussion.

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Diocese of
Broken Bay