



The Voice

14th September 2008

Triumph of the Cross, Year A

Psalter Week 4

ORDINARY TIME

PLEASE REMEMBER IN YOUR PRAYERS

- **Recently deceased**
Reigh Bernard Lahiss, Irene Northrop, Molly Ticehurst.
- **Anniversaries:**
Nell Nouwens, Tot Raper, Norman Everitt, Patricia Woulfe, John Kavanagh, John Bradley, Elaine Heath, Father John Conway.
- **Remembrances:**
Mary & George Hilliard, Hilliard Brothers, Kevin Mills, Mills family, Bernie Hanna, Arthur, Muriel & John Brown, Jean & Basil Sainty, Gwen Tracey, Eileen Brown.
- **Sick:**
Fr. John Wakeling, Deacon Jim Caulfield, Mgr. John Grannall, Ross Vanderveen, Joy Keneally, Maureen James, Anne Der Kinderen, Wanda Grima, Lea Fuller, Boza Bukovac, Ron Dixon, Alice Stevenson, Lola Curtin, John Allen.

The Holy Rood

Today, at last, we see the stained glass of the new church in its full glory. The 48 clerestory windows fill the church with a warm glow. Their donors have every reason to be pleased and proud.

The artist has striven, in her design for the windows, not to take away from the crucifix that hangs over the altar in its own stained glass frame, where it has been hanging since the church was dedicated.

You will remember that it originally was suspended on the east wall of the old church (now the Walter Baker Hall). It is one of the many “connections” that we have managed to make between the past and the present (and future).

It is not only a link with the history of the parish; it is also a forceful reminder of a glorious tradition.

Before the Reformation, the nave of an English church was divided from the chancel by a screen on which was set a crucifix, usually flanked by statues of the Virgin Mary and St John. It was called by the Anglo-Saxon name, Rood (or Holy Rood), and the screen on which it stood was called the rood screen. (The Queen’s official residence in Edinburgh, Holyrood Palace, is all that remains of an abbey once dedicated to the Holy Cross.)

At the Reformation, all these roods were removed as “idols.” When Catholic churches began to be built again in Eng-

land, they sometimes adopted the Italian custom of suspending crucifixes over the main altar (as in Westminster Cathedral). This was the custom we followed in this church.

When the architect faced the problem of how best to incorporate the old crucifix in the new church, he inserted it in another ancient religious symbol, the mandala, which represents completeness. This had the further effect of making the crucifix stand out against the organ.

Maybe what upset the Reformers—and led to the destruction of the holy roods—was the fact that their place in the church was a forceful reminder that the Mass is the same sacrifice as that of the cross. The cross where we have it should certainly remind us of that.

Isn’t it strange that we make so much of the cross? It has been remarked that few Christians realise just how strange it is: that we can wear crosses around our necks, for example, when we would never dream of wearing any other symbol of torture and execution (would you wear a small electric chair on your clothes?)

But when you recall what happened on the cross, today’s feast makes sense. We call the cross “glorious:” ours certainly makes that clear.

FR JOHN HILL, P.P.

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Psalm Response

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Gospel Acclamation

Alleluia, alleluia! We adore you, O Christ, and we praise you, because by your cross you have redeemed the world. *Alleluia!*

Around the Parish



As you can see, some of the stained glass windows are not (as promised) in position. They arrived the week before last but, when the crates were opened by the installers, 22 out of the 48 panels were found to have been damaged in transit. We await assessment by the artist, the carriers and insurers. Repair will take some time, as glass will need to be imported.

Aboriginal Homework Centre, Brisbane Waters Secondary College, Umina: Our Parish has been asked to provide afternoon tea to students on Monday 10th November. Parishioners who would like to volunteer are invited to contact the Parish office for more details.

Mary Mac's Place: We feel really blessed to have received a major sponsorship of \$20,000 from the Thomas Muldoon Foundation. We owe Fr. Michael McCarthy

our most heartfelt thanks for this exceedingly generous donation.

Numbers of Companions in need of a nourishing, hot meal and assistance continue to climb. On Monday, 1st September our dedicated volunteers welcomed 84 Companions to break bread with us.

Fr. McCarthy's invaluable gift will enable Mary Mac's Place to plan for future continued growth with renewed confidence.

Social Justice Apostolate: Next meeting 21 Sept. 08. 2pm-4pm, Ethel Cox Centre (opp. Church). *All parishioners are welcome.* Topic: "Fulfilling our mission as a church". Enq: Bernard 4341 6343.

On the Bus: Drivers for Sunday Masses next weekend 20/21 September will be Sat. Vigil 5pm: Ivan Dempsey: Sun:

7.45am & 9.15am: Jenny Dempsey. Please address enquiries to Parish Office 4341 1073.

R.C.I.A. Raffle Winners: 1st Prize—Quilt: Phoebe Glacken. 2nd Prize—Cushion: Susie Casey. 3rd Prize—Bag: Pat Toohey. Many thanks to all for your generous support.

Congratulations to our Catechists who received awards recently for their dedication and effort.

Children's Liturgy Rosters available *on table* in the Altar Servers room for your collection.

Thank you to our volunteers who delivered uncollected Planned Giving Envelopes during the week.

Cursillo: Elizabeth & Greg Craig (Ph: 4342 1696) would like to group with other Cursillistas.

Social Justice

Living the Gospel in today's Society: Many Christians believe that such issues as world hunger, homelessness, the arms race and war are political, not religious issues. Yet the words of Scripture and Catholic Social Teaching challenge us to live justly in today's society by confronting such issues and working to change the structures that perpetuate injustice.

My duty is to put Christ in politics. Politics without Christ is the greatest scourge of our nation. Cardinal Sin, Manila, the Philippines, 2003.

Scripture

May we always remember what our God asks of us: that we will do justice, that we will love with constancy and tenderness and that we will walk humbly with our God. (Micah 6:8)

The Spirit of the Lord is upon me, and he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour. (Luke 4: 18-19.)

Catholic Social Teaching: Let each person examine one's conscience that conveys a new message for our times. Is each prepared to support out of one's own pocket, the works and undertakings organized in favour of the most destitute? Is each ready to pay higher taxes so that the government can do more for development? Is each ready to pay a high price for imported goods so that the producer may be paid a just wage?

Pope VI: Populorum Progressio, On the Development of Peoples. 47

From the Diocese and beyond

Communicating Faith in a Post-Christian Age: Evening lecture—Learning the new language of dialogue. Presented by Prof. Keith Pecklers, S.J., Tuesday 23rd September, 7pm-8.30pm. The Epping Club, 45-47 Rawson St. Epping (short walk from station) Donation: \$5. To register contact The Broken Bay Institute 9847 0030.

Practical Introduction to Canon Law—To become acquainted with the whole corpus of Church

law, understand it in terms of its theological, philosophical and historical background. Information and registration see flyer on notice board.

Kincumber Parish Spring Fair to raise much needed funds for their new church will be this Sunday, 14th Sept. 9am-2pm. Holy Cross Catholic School, 37 Kincumber St. Kincumber. Market stalls, children's rides and activities, chocolate wheel and much more.

Sacramental Gifts: Mary MacKillop Book/Gift Shop. Kincumber have gifts and cards for all Sacramental occasions and a large range of piety items. Shop located 2 doors from Post Office

Hymnfest—An afternoon of favourite hymns, featuring Andrew 'Fishtail' Fisher and V8 Jesus Ute. Sunday 21st September, 2pm Greenpoint Baptist Church, Avoca Drive, Kincumber. Afternoon tea following program. Admission free.

Formed by the cross

Leisa Anslinger

Behind the altar in my parish church stands a large crucifix. I cannot tell you just how tall it stands, but simply know that it towers above us, a symbol of Christ's love that cannot be ignored. Only once a year is the corpus from this crucifix removed and the cross taken out of the floor. This is the cross we venerate on Good Friday. The sanctuary was designed in a manner that leaves the space around the base of the cross open so that people may pray at the foot of the cross if their hearts lead them there. This cross, Christ's cross, must be embraced in order to fully experience its transformative power in our lives.

Forming the community

"What part of 'take up your cross' do you not understand?" That was the question I found myself asking a women's retreat team not long ago. The guide for discussion that we were using included a question that asked, "How are you called to take up your cross at this time, and how are you given strength to do so?" The women were stymied. Only one of 15 seemed to have any real understanding of the question, let alone the ability to reflect and formulate a response. The guide for discussion they were using was one I had written, and since it was to be used by groups throughout our parish for many months, I needed to know, "What part of 'take up your cross' do you not understand?" Group after group seemed to experience the same sort of confusion, blank incomprehension, or, perhaps, denial. Taking up our cross is not something that arises in everyday conversation, I suppose. The circumstances surrounding most of our lives assure us that we need never experience anything close to a cross, so it is easy for us to attempt to flee the cross rather than to find the strength to embrace it.

Formed through life within the community

I don't know if my pastor remembered hearing of these discussions or if he has had similar ones himself, but a few months later, in a strikingly profound homily, Father Jan spoke of Christ's victory over death, his triumph of the cross. He talked about how each of us probably envisions the difficulties we might experience in life. We mentally prepare ourselves for challenge; we think we are ready to

face whatever life might have in store. And then, often, we face something we would never have imagined, a challenge we feel is beyond our capacity to meet. Christ, Father Jan explained, probably imagined he would meet with disbelief and mocking; yet on the night before his passion, Jesus faced a cross that seemed almost too great to bear and still found the strength to pray, "Not my will but yours be done" (Lk 22:42). Each of us faces the cross, and by definition, the cross will be great, but God's love, Christ's victory over the cross, is greater.

The morning Father Jan offered that homily sticks in my memory as being one of the most powerful experiences of prayer I have encountered. It was 7:30 on Sunday morning, and the depth of prayer was palpable. Yet I wondered, "So is it only the 7:30 a.m. folks — those who are truly committed to their faith, enough to rise early to begin the day with the Eucharist — who will respond to Christ's message as voiced by our pastor?" The next week told the tale. I heard from folks who were at 5 p.m. Mass the evening before and from ones who were at the 6 p.m. on Sunday night. All spoke of the ways in which they had been moved to really reflect on the part that faith plays in their lives.

Forming pastoral practice

Suddenly it seemed that being a Christian meant more than loving, serving, becoming more selfless. Suddenly, people were talking about their crosses, the ones they have already carried and the ones yet to be embraced or even imagined. Suddenly, it became apparent that people need and want to be given the ability to articulate what the cross means for them. What part of "take up your cross" do we not understand? That is still a question to be answered, over and over again. Perhaps we need to ask the question more often and invite conversation around the question. Perhaps that is part of real pastoral practice. **ML**

Leisa Anslinger is pastoral associate for faith formation at Immaculate Heart of Mary Parish in Cincinnati. Author of *Here Comes Everybody! Whole Community Catechesis in the Parish*, she is a national speaker on topics including whole community catechesis and pastoral leadership. From *Ministry & Liturgy*, copyright © Resource Publications, Inc. All rights reserved. Reprinted with permission under licence number 6744.



Even though the Lord led them out of Egypt and provided for their every need, the people in today's first reading were complaining and ungrateful. Does my stewardship of God's gifts show that I know from Whom they came and am grateful?

Devotions

Incorporation into Christ, which is brought about by **Baptism**, is constantly renewed and consolidated by sharing in the Eucharistic Sacrifice, especially by that full sharing which takes place in sacramental communion. We can say not only that *each of us*

receives Christ, but also that *Christ receives each of us*. He enters into friendship with us: "You are my friends". *Ecclesia de Eucharistia* (2003) #22

H.S.C. Exams: Please keep all those who are preparing for these exams in your prayers.



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 264 100 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 Barry Nobbs, *Assistant Priest*

Parish Staff: Libby McManus, Pamela Burton & Raelene McLenaghan

Parish Office Hours: 9.30 a.m. – 4.30 p.m., Monday to Friday

Deadline for The Voice: 4.30 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).

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 Robyn 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.

ST JOHN THE BAPTIST YOUTH MINISTRY – for information and events contact Robyn on 0432 619 182.

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

GIRM

Paul Turner

The *General Instruction of the Roman Missal* (GIRM) is the official document that describes the procedures for celebrating Mass.

After the Second Vatican Council the Mass underwent many revisions. Most people noticed two significant changes: the priest, who had his back to the people, now faced them; the language, which used to be Latin, became English or another vernacular language.

But there were many other changes. The "prayers at the foot of the altar" that began Mass were eliminated along with the Last Gospel at the end. Several eucharistic prayers were added as options to the traditional Roman canon. The Sunday lectionary of Scripture readings expanded from a one-year cycle of two readings to a three-year cycle of three. The general intercessions returned. Many adaptations were encouraged for children, cultures, dioceses and parishes.

All these changes needed explanations. They appeared in the 1970 GIRM. The "Roman Missal" is the book of prayers and rubrics of the Mass, commonly called the

sacramentary. "Instruction" referred to the explanatory document. "General" indicated the expansive overview of the document.

Since 1970 the GIRM has undergone further revisions. Some clarifications were made in 1972. The entire Roman Missal was updated in 1975, causing further emendations to its introduction. After the Code of Canon Law was revised, further liturgical changes occurred in 1983. In 2000 a more thorough revision of the instruction took place, which was lightly edited again in 2002. The English translation of that document became official in 2003, with the expectation that some further editing was bound to happen.

The General Instruction of the Roman Missal (or GIRM 2002) guides the hearts and minds of people, and the places, rites and texts for celebrating Mass.

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Diocese of
Broken Bay