

The Voice

7th November 2010 Thirty-Second Sunday in Ordinary Time, Year C Psalter Week 4



PLEASE REMEMBER IN YOUR PRAYERS

- **Recently deceased:**
Estuardo Schwank, Doreen Preston, Thomas Ellwood.
- **Anniversaries:**
Father Clem Gailey, Roger Burgess, Kath Spear, Pat Hennessy.
- **Sick:**
Fr. John Wakeling, Fr. Ted Shepherd, Fr. Donald Gunn, Gary Beverley, Margaret Hope, Patricia Flynn, Alan Harland, Merv Bray, Anne der Kinderen, Rita Shiel, John Taylor, James Taylor, Tracie Passlow, Lynda Willis.

The New Jerusalem

Next Sunday we celebrate the third anniversary of the dedication of our parish church.

When I was in England a few months back, I wanted to visit, not only the best churches of the period before the Reformation, but also churches that had been built more recently.

Trivial Pursuit question: in what century were the most churches built in Britain? Answer: the nineteenth.

Of course, there were some wonderful parish churches built in the fifteenth and early sixteenth centuries, funded by the wealth pouring into England from the wool trade—such as those at Cirencester, Long Melford or Norwich (St Peter Mancroft).

To the modern eye, some of these can look austere—but only because reformist vandals smashed the stained glass and whitewashed the painted walls.

During the Gothic Revival in the nineteenth century, architects tried to reproduce the original atmosphere of the old churches. Augustus Welby Pugin (whose disciple, Wardell, designed St Mary's Cathedral, Sydney, and St Patrick's Cathedral, Melbourne) set out to do this as far as finances would allow: his St Giles' church at Cheadle in Staffordshire is recognised as his masterpiece—every detail aims to convey the impression that this is the house of God; this is the gate of heaven.

Pugin (who also designed the Houses of Parliament at Westminster) was a Catholic, and his designs had the same inspiration as the earlier

mediaeval and Baroque church architects: to promote piety, reverence and awe. I also found Protestant Gothic Revival churches (e.g., at Studley Royal and Newby in Yorkshire) with the same idea. The church at Studley Royal, in fact, has a sanctuary mosaic floor that sums it all up: images of the new Jerusalem, come down from heaven to earth and anticipated in buildings we erect for the worship of God.

One has to admit, of course, that, especially in the heady days of the English wool trade, there would be a fair bit of competition in the building of parish churches. I don't think, however, that they were built with a view to attracting tourists. Even a non-believing tourist cannot fail to be impressed by the faith that was the principal motive of their construction. They are not, even now, mere museums to a dead faith; there may be fewer regular worshippers but they, no less than their fathers in faith who made them as beautiful as they could afford, want them to express and to stimulate faith. And often their beauty finds an echo, even in the heart of one who does not believe.

God is Beauty. Not only in the beauty of holiness (the saints) but also in the holiness of beauty (Christian art), God reveals himself to his people. When we reverently gather in our church, it is to find God and to be found by him, as we seek the new Jerusalem.

FR JOHN HILL, P.P.

Psalm Response

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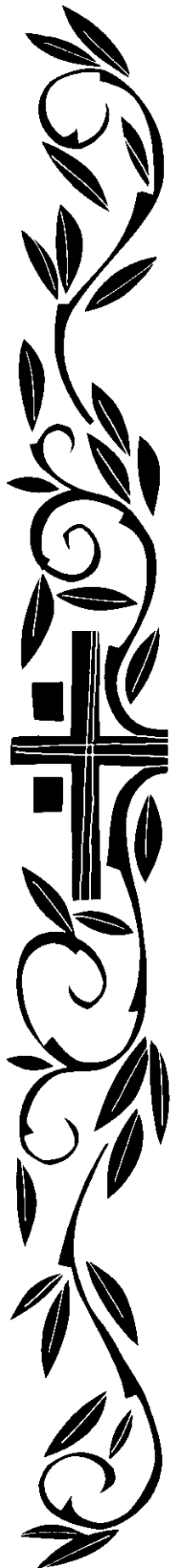
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Gospel Acclamation

Alleluia, alleluia! Jesus Christ is the firstborn of the dead; glory and kingship be his for ever and ever. *Alleluia!*

Around the Parish



Anniversary of Dedication: Celebration after 9.15am Mass in the Church grounds. All parishioners are invited and most welcome.

Sincere thanks to all who helped make our evening Mass of Light on All Souls Day such a prayerful & loving remembrance of our deceased family & friends.

Catholic Works Fund Appeal will be held on the weekend of 20/21 November. Envelopes are in the church for your convenience.

Parish Family Ministry—Christmas Hampers: Many parish family members in our community need some special Christmas Cheer. They may be aged, widowed, single parents or disabled. They may have no close family or may live alone. A Hamper Gift from the community would be greatly appreciated and will give our parish family a wonderful opportunity to bring joy to others at Christmas.

There will be lists of the various types of hampers needed on display next weekend 13/14 November for you to choose from. You will need to take note of each hamper's code. A list of suggestions on what to include in the hamper are on leaflets in the gathering area. (No cigarettes, alcohol or perishables).

Hampers will be collected at all Masses on the weekend 11/12 December.

More information: Susie Casey 4342 3893 or 0403 417 639. Mary Dolan 4343 1401 or 0407 431 401. N.B. This is a separate collection from St. Vincent de Paul's Christmas collection.

Catholic Mission—Build Community Together in Christ: Thank you for your faith-

ful support for missionaries in 160 countries, like Timor-Leste. Your generous donations to Catholic Missions amounting to \$3, 295.75 will help build community with brothers and sisters worldwide, and share the hope of Christ in practical and pastoral ways with people who face extreme poverty and hardship. Please consider becoming a **Friend in Faith Partner** with a regular monthly gift to support missionaries and remote parish communities. Call 1800 257 296 for more information.

Sacred Moments in Everyday Life: The second session of the Adult Formation Program on the Sacraments will be held next Thursday, November 11th. Parishioners are invited to attend even if you missed last week's initial session. The next session will cover the sacrament of Confirmation. The session will be held in the Leo Mahon room. 10am—12.00pm. Those wishing to bring their own lunch and stay for fellowship afterwards are welcome to do so. A cuppa will be available. A donation of a gold coin to help cover costs is invited. Those interested in attending are invited to book in by this Monday by either ringing the Parish office or completing the enrolment sheet in the gathering area.

Children's Liturgy Roster for 14/11/10. Marianne Bowyer (OL). Johanna Bowyer (OH) Jessica Armitage (YL) Fiona Fabian (YH).

Morning Tea/Coffee Roster for 14/11/10 after 9.15am Mass will be the Youth Group.

On the Bus: Drivers of the bus for weekend of 13/14 November: Vigil Mass 5pm: Carmen Hopson.

7.45am & 9.15am: Vince Wiegold.

Clothing Appeal: The St. Vincent de Paul Society offers its thanks to Parishioners for their generous response to the recent Appeal. Your generosity is testament to the love of God in action.

Coffee/Cake & Chat: A social afternoon for the housebound and elderly in our parish community held every 3rd Monday of the month. Next meeting Monday 15th November, 1.30pm-3pm in the Riley room. Parish bus available. Please advise Parish office.

Catechists Needed! Please pray and give thoughtful consideration to joining our group of parishioners who go into the State schools each week to share our faith with the Catholic children of the parish. Further information Dorothy Fulton 4341 7610.

Josephite Associates meeting next Wednesday 10th November, 10am at Betty's place. New members welcome! Phone 4341 8849.

Melbourne Cup Trifecta: The Rosary Group thank you for your support. The lucky winner is Margaret Wahlin.

Sympathy: St. John the Baptist Parish family would like to extend its prayerful sympathy to family, relatives and friends of Thomas Ellwood who was buried during the week.

Homebound: Ongoing visitation to those unable to leave their homes. Volunteers are urgently needed, a couple of hours a fortnight. Contact Parish office 4341 1073.

From the Diocese and beyond

Prayer and Reflection Day—St. Joseph's Spirituality & Education Centre, Kincumber South. Wednesday 10th November, 10am -2.30pm. Mary MacKillop Walking forward in her Tradition. Donations \$18. Please advise if you are coming. Ph: 4368 2805.

Annual Service of Catholic-Anglican Reconciliation: This year this Service which brings together our Diocese and the Anglican Diocese of Newcastle will again be jointly led by Bishop David Walker and Bishop Peter

Stuart (Assistant Bishop in the Anglican Diocese of Newcastle). Bishop David Walker will be the preacher. The celebration will be held in Christ Church Anglican Church, 3 Mann St. Gosford, Thursday 11th November at 7.45pm. Please be there.

Laity Sunday 14 November is an initiative of the Forum for Laity, established by Bishop David Walker to examine, review and make recommendations to him on issues relating to the role of the laity within the Catholic Church in Broken Bay. The aims of the Forum are: 1. To celebrate the role

that the laity has in the life of the church. 2. Educate the laity regarding their rights and responsibilities. 3. Provide information regarding opportunities for education and participation that is available to the laity of the Diocese. See details on notice board for contacts and more information.

Fashion Parade showcasing both ladies and menswear at Fudges Boutique, this Saturday 13th November, 1.30pm. Admission \$10. Light refreshments. Proceeds to the Anglican Parish of Woy Woy. RSVP Fudges Boutique 4341 1191 appreciated.

Communion—Under Both Kinds

Darren M. Henson

Whether or not the faithful may partake of the precious Blood during the communion rite has received much attention of late. Among the contemporary issues surrounding the reception of Eucharist, this question is perhaps second only to that of who should or should not receive. As with nearly all things in liturgy's evolution, the question of the chalice has elicited lively comment and opinion, along with a variety of practices.

The New Testament employs imagery of bread and wine in the story of Jesus at the Passover meal, in which he offers bread and wine and tells his disciples to "take and eat; take and drink" (Mt 26:26–27; Mk 14:22–24; Lk 22:19–20; 1 Cor 11:23–25).

Historical liturgical documents indicate that offering the chalice to the faithful remained the normative practice for centuries. All who gathered for Mass drank from the same chalice, known as the consecration chalice. A secondary distribution chalice could be used, and when necessary several chalices were used. This practice remains normative in current East Syrian liturgies.

Over time, concerns over spillage and any hint of irreverence toward the precious Blood arose. In the latter part of the first millennium, three practices developed to preserve the sacredness of the consecrated wine. The first, recorded in the seventh-century *Roman ordines*, described an acolyte or deacon preparing vessels of wine into which a small amount of the precious Blood was poured from the celebrant's chalice. Rather than consecrating all vessels, the many vessels received a small pour of the precious Blood that indistinguishably mingled with the wine, making it all part of the sacred species.

The second practice, also according to the *Roman ordines*, described partaking of the chalice only by means of a tube or reed called a *calamus* or *fistula*. The use of the tubes became popular in Rome and many surrounding areas.

In the third practice, in places outside of Rome, the faithful received the eucharistic species as consecrated bread dipped into the precious Blood. This form of receiving the

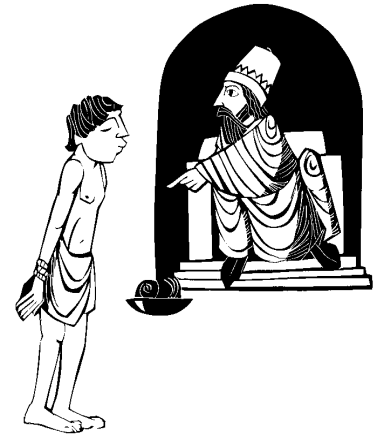
Body and Blood of the Lord was prohibited in two different synods: Braga (675) and Clermont (1096). Nonetheless, it enjoyed wide popularity in northern countries, especially as a method of offering Eucharist to the sick. This practice remains normative today for most of the rites of the East, especially in the Byzantine rite.

While these three practices withheld the chalice from the faithful, all attempted to satisfy the desire of the faithful to partake of the precious Blood in some form.

Medieval theology effected further change in the practices of communion distribution. The infatuation over the question of "how" and "what happens" to the sacramental elements of bread and wine led to the understanding that the whole of Christ is present under either species by itself. Because Christ is fully present in both the bread alone and the wine alone, the latter could be omitted, so by the 12th century, the chalice for the faithful had disappeared. The command to "eat and drink" was maintained by the action of the priest alone.

This remained common practice until the Council of Trent (1545), when the use of the chalice was granted in Germany under certain conditions. Centuries later, in 1912, Pope Pius X permitted Latin-rite Catholics to receive the Body and Blood in Eastern Catholic churches where communion had always been offered under both species. The liturgical reforms of the Second Vatican Council restored the precious Blood to all of the faithful. Paragraph 55 of the *Constitution on the Sacred Liturgy* (1963) states: "That more complete form of participation in the Mass by which the faithful, after the priest's communion, receive the Lord's body from the sacrifice, is strongly endorsed. ... In instances to be specified by the Apostolic See ... communion under both kinds may be granted both to clerics and religious and to the laity at the discretion of the bishops." In 1970, local bishops' conferences received permission to set local guidelines for offering communion under both kinds. In 1978, the United States Conference of Catholic Bishops extended the use of the chalice to the

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In today's second reading, St. Paul prays that the Thessalonians may be strengthened "in every good deed and word."

May we, too, be strengthened and empowered to use our time and talents for the good of others.

See 2 Thessalonians 2:17



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 Barry Nobbs, *Assistant Priest*

Office Staff: Libby McManus, Pamela Burton &
Raelene McLenaghan

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).

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.

ST JOHN THE BAPTIST YOUTH MINISTRY—for information and events contact Parish Office 4341 1073.

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

Communion—under both kinds

(continued)

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laity. The practice was formalised in their 1985 document *This Holy and Living Sacrifice: Directory for the Celebration and Reception of Communion under Both Kinds*. Article 19 says that communion with both species "is to be desired in all celebrations of the Mass." Clearly the bishops envisioned the faithful fully carrying out Christ's words at the Last Supper.

The 2002 *General Instruction of the Roman Missal* included comment on this restored practice and was augmented by specifics from the USCCB in *Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America*. The latter carefully reflects the GIRM and incorporates other relevant texts, giving a comprehensive perspective on the subject. Furthermore, *Norms* outlines the importance of formation for extraordi-

nary ministers of holy communion, including how they are to receive and share the eucharistic species and directives regarding the purification of the vessels following the communion rite.

The GIRM presents a full and clear vision: "Holy Communion has a fuller form as a sign when it is distributed under both kinds." For in this form the sign of the eucharistic banquet is more clearly evident" (281). **ML**

Rev. Darren M. Henson is pastor of Sacred Heart Parish in Emporia, Kan. He holds a licentiate in sacred theology from the University of St Mary of the Lake. From *Ministry & Liturgy*, copyright © Resource Publications, Inc. All rights reserved. Reprinted with permission

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Diocese of Broken
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