

# THE VOICE

26th December 2010

Feast of the Holy Family, Year A

Psalter Week 1



## CHRISTMASTIME

### PLEASE REMEMBER IN YOUR PRAYERS

- **Recently deceased:**  
Deacon David Huntley, Jack Regan, Eryln Ramos, Mrs. Drazic., Kevin Cowsls.
- **Anniversaries:**  
Bob Warwick, Jerry Murphy, Ellen Murphy, Kathleen Evans, Mary Madden, Karena Bonar.
- **Remembrances:**  
Arthur and Ellen McGinley, members of the Carr family, Jerry Murphy, Ellen Murphy, Kathleen Evans, Mary Madden, Mary & George Hilliard, Hilliard Brothers, Kevin Mills, Mills family, Bernie Hanna, Kevin Garnett, Jane & Stan Kelly, Arthur, Muriel & John Brown, Jean & Basil Sainty, Gwen Tracey, Neville Brown Ryan Sainty, Bruno de Souza.
- **Sick:**  
Fr. John Wakeling, Fr. Ted Shepherd, Alan Harland, Anne der Kinderen, Tracie Passlow, Laurence Scully, Ted Luxford, Dorn Schumacher, Eric Jones.

## Christmastide

Last Sunday I wrote about the banners inside and outside the church and related them to "liturgical environment."

Now that Christmas has come, I would like to spell out a little further what I then said, especially in the context of the season that we are now celebrating.

During Advent, the banners were of a blue-purple shade. Purple lies in the spectrum between red and blue, and the purple of Advent tends towards blue, whereas the purple of Lent is more of a reddish hue.

It has been argued, in fact, that, while Lent is about penance, Advent is about waiting (and hope), so that the colour most associated with it is like that of the sky just before dawn. This brings to mind the admonition of Paul (Romans 13:12) that we heard on the First Sunday of Advent this year: 'the night is almost over, it will be daylight soon.'

So there we were in Advent, while the shops were in Christmas—and now we are celebrating Christmas, whereas, for the rest of the world, it is over.

Christmas has had various ending points over the centuries, but it never ended on Christmas Day itself. If it lasted for forty days, it ended on the Feast of the Presentation of the Lord (Candlemas) on 2nd February; if only for twelve days, it was over on the Feast of the Epiphany (6th January). *The Twelve Days of Christmas* is still sung at this time of the year—it began as a coded catechism that English Catholics taught to their children during the penal era, so that

they could learn the principal truths of the Faith.

In modern times, and especially since the revision of the Calendar after Vatican II, Christmastide has settled down to the period between Christmas Day and the Feast of the Baptism of the Lord (the Sunday after Epiphany—which is now generally celebrated on a Sunday rather than on 6th January). So the white banners are up for that period.

It consists of two parts: the Octave of Christmas, and Christmastide proper.

There are now only two octaves in the church year. (There used to be many of them, often overlapping.) The Octave of Easter is an octave in the strict sense, with no other feasts allowed to occur in it. The Octave of Christmas is more flexible: there are the three traditional feasts of St Stephen, St John Evangelist and the Holy Innocents, and the more recent Feast of the Holy Family, on the Sunday within the octave (which we celebrate today).

You will notice that the white Christmas banners are slightly more restrained than are those of Eastertide; Easter, after all, is the greater feast. While we have them with us, we are reminded that the joy of Christmas is not to be digested on the day itself, and even less in the months before it; Christmas, as we learn each Advent, reminds us that the Christian life is for the long haul, and we need a few days to take in its message properly.

FR JOHN HILL, P.P.

### Psalm Response

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### Gospel Acclamation

*Alleluia, alleluia!* May the peace of Christ rule in your hearts, and the fullness of his message live within you. *Alleluia!*

# Around the Parish

**New Year Vigil** Friday 31st December, 7.30pm followed by the Exposition of the Blessed Sacrament and Benediction to finish at 9.30pm.

**New Appointments:** Fr. Barry has been appointed to the Lakes Parish (Narrabeen/Collaroy Plateau) to begin duties on 1st March, 2011. Fr. Stephen Hume will become our new Assistant Priest at Woy Woy, beginning 1st February, 2011. Fr. Barry will continue to move between Woy Woy and Kincumber throughout January.

A very warm welcome to all our visitors. For your convenience there are offering envelopes available on the table in the gathering area.

**Public Holidays Monday 27th and Tuesday 28th January.** Morning Mass will be celebrated at 9.00am. Parish office will be closed and re-open Wednesday 29th January.

**Newsletters Notices:** Deadline Wednesday 29th 10am.

**Parish Office Staff:** We welcome Mrs Elizabeth Drozdowski who will be relieving Receptionist and extend our best wishes to Ms Raelene McLenaghan.

**Housie News Update:** Housie will operate over the summer school holiday period, with the exception of Christmas Day which is a Saturday this year. Instead of Christmas Day, we

will operate Sunday night 26th December same as a normal Saturday night format. Housie is our own Parish fundraiser that offers a fun night out held at St. Mary's Hall, Ocean View Rd. Ettalong.

**Institution of Marriage:** The Australian Catholic Bishops Conference has asked that parishes put together a petition regarding the issue of same sex marriage. This is an important issue facing the Church today. Christ calls us to love one another as he loved us, and in no way does the Church support ill treatment of those with same sex attraction. However, expanding the definition of marriage constitutes a rejection of what is unique and beautiful about the gift of a woman and the gift of a man. It is vital we encourage MPs to affirm the unique meaning and value of marriage as a union between a man and a woman.

**Baptisms:** We welcome into our faith community and pray for Logan Gomez, Adelaide Gepner and Callum Davey, who were baptised last week.

**On the Bus:** Drivers of the bus for weekend of 1/2 January 2011 are: Vigil 5pm: Bob Williams. 7.45am & 9.15am: Larry Sheil.

**Thank You** to all children's Liturgy helpers and leaders. Your committed service this year is much appreciated. God bless you. Children's Liturgy resumes

13 February 2011. Rosters are in the Leo Mahon room.

**Rosters** for church cleaners are available in the Altar Servers sacristy.

**Christmas Offering Envelopes** are available in the Church for those who do not have planned giving envelopes.

**Synod 2012:** Please take your copy of the first issue of "The Nod", the official newsletter for the Diocese's Synod 2012. Synod is an opportunity for the people of Broken Bay to come together to lay the foundations for the future direction of the Diocese.

**WYD Spain 2011 Raffle Results:** 1st Prize C. Thorson. 2nd Prize McLenaghan. 3rd Prize N. Davin. 5th Prize Carol. Many thanks to all who contributed. Total raised was \$1,535.

**Gift Bibles** beautifully presented—an ideal gift. Available at the Piety Stall.

**Mary Macs Christmas Luncheon:** Christmas was celebrated in true festive style at Mary Macs with 231 men, women and children and a wonderful band of volunteers enjoying a beautiful Christmas feast together. Heartfelt thanks to all who donated and helped toward this special luncheon.

**Church Donor Certificates:** These are available for collection in the Gathering Area. Many thanks to Patrick Donnellan for producing these certificates.

## Social Justice

On the night Jesus was born, the message the Angels sang was: *Glory to God in the highest, and on earth, peace among people of goodwill.*

During his life, Jesus advo-

cated peace: *Blessed are the peacemakers for they shall be called the children of God.*

Peace was the greeting and gift of the risen Christ.

As we celebrate the birth of the Source of true and lasting peace, we can respond to his invitation to be peacemakers by promising to cultivate a culture of peace.

## From the Diocese and beyond

**Australian Catholic University Course Information Session** will be held at Strathfield Campus, 25a Barker Road, Strathfield and North Sydney Campus, 40 Edward

Street, North Sydney. Wednesday 5th January. 9am-4pm. ACU offers courses in the fields of Arts and Sciences, Business, Education, Health Sciences, So-

cial Sciences, Theology and Philosophy. For detailed program information or to register for the session please visit [www.acu.edu.au](http://www.acu.edu.au).



# Be born in us

Leisa Anslinger

Colleagues from a parish in the central Midwest e-mailed me recently. "Please keep us and our parish in your prayers," they said. "We are in turmoil. How do you stand firm in the midst of so much confusion?" Their message struck a deep chord in my heart as the memory of my own experience quickly resurfaced. Such turmoil does not only happen in the life of the parish, either; each of us faces moments when the challenges of life cause us to cry out to God and to each other for help, strength, and consolation. Their e-mail echoed the sentiment of a song text that has fed many moments of prayer for me in recent years, David Haas's "Be Born in Us Today":

Through the winter and the cold,  
our faith can weaken and grow old,  
so we ache to find a song of a God,  
one to whom we can belong.  
Instead of power shown as might,  
a tiny baby is your light;  
we find a child who sings the way.  
Come now, be born in us today.

This, it seems to me, is the aim of catechesis during these blessed weeks of Advent and Christmas. How do we open our hearts and minds to invite Christ to be born in us, today, again and again? In what ways might we as pastoral leaders form others to appreciate the advent of God-with-us, Emmanuel, and to live accordingly, even in the midst of personal or ministerial turmoil?

## Forming the community

The *National Directory for Catechesis* puts it this way:

"It pleased God, in his goodness and wisdom, to reveal himself and to make known the mystery of his will" [*Dei Verbum*, §2]. The divine will is that we should come to the Father through Christ, the Word made flesh, and, in the Holy Spirit, become sharers in the divine nature (*theosis*). ... God's self-revelation aims to bring about our participation in the life of the Blessed Trinity, something so wondrous that it is impossible for us even to imagine. (16A)

It is impossible for us to imagine the invitation to participate in God's life, and yet that is precisely what we are called to do and to invite others to do. But if this mysterious journey of the life of the Trinity is to be real and really lived, the process of forming people must be ongoing and rooted in the everyday stuff of life at home, in the workplace, on the athletic fields, in our neighbourhoods, cities, and world, and yes, even in our parishes. The incarnation convinces us that God cares about

the daily details of our lives. No matter how confusing or painful those details are, we must give witness to the hope we have in Christ, who came to be one with us through it all.

## Formed through life within the community

Life gets messy and complicated. Sometimes our liturgical celebrations and catechesis seem disconnected from the messiness of life rather than inviting us to respond in faith to the complications that are thrown our direction. What we often hear from the people who are considering leaving our parishes is "Would anyone notice if I didn't return? Do I really matter here, or to God? Does all this pious prayer have anything to do with real life?" We may be tempted to prepare our liturgical celebrations and conduct parish life in a manner that creates a protective bubble, separating worship and parish life from the details of meal preparation, child care, and relationships with family and co-workers. To be sure, our theology and what we celebrate during these seasons must be conveyed, but we miss the point if we do not take into account the situations of those who gather to pray, to serve, and to be together in community. Real people in real confusion need to be touched by the tender and overwhelming life of the incarnate God.

The life that the child Jesus was born into was anything but calm and serene; the Holy Family faced much turmoil and confusion, but still they clung to faith and to hope in God's promises. Our celebrations and catechesis must help each of us do the same.

## Forming pastoral practice

Consider the ways you and your parishioners might take time to invite Christ to be born within you. Shape your prayer and catechesis accordingly. Approach people realistically and simply, and invite them to pray together. Give them ideas for their lives at home: Offer small meditations on cards to carry in their pockets or purses or place at their desks. Make reference to real life in homilies, petitions, bulletin articles, and websites. In doing so, may we together say to the incarnate God,

Although the cross is here to stay,  
come now, be born in us today.

ML

Leisa Anslinger resides in Indianapolis, Ind. and is the 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.




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Joseph's obedience to God was not a one-time thing. His attention to the angel's warning kept Jesus from being murdered by Herod and led to the fulfilment of the prophecy that the Messiah would be a Nazorean. Fidelity to God's will assures the best use of my talents, too!

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## 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*

*Office Staff:* Libby McManus, Elizabeth Drozdowski  
& Pamela Burton

*Parish Office Hours:* 9.30 a.m.—12 4.0 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; 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 9.30am.

### EXPOSITION OF THE BLESSED SACRAMENT

Every Saturday after 9am Mass until 10am; every Monday until 9am (Public Holi-  
days 10.15am).

**PARISH CHOIR:** Practice Wednesday nights in the church, 7 p.m. Enquiries:  
4341 3367.

**ST JOHN THE BAPTIST YOUTH GROUP.** For information and events  
contact Parish Office 4341 1073.

**ST JOHN THE BAPTIST CATHOLIC PRIMARY SCHOOL**, 21a Dul-  
kara Rd, South Woy Woy. 4341 0884.

**CASH HOUSIE** every Saturday night at St Mary's Hall, Ocean View Rd, Etta-  
long (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.

**MARY MAC'S PLACE** Volunteers provide nutritious, freshly cooked meals and  
information and referrals to appropriate community services. Open Monday to Fri-  
day, 11am-1pm, at the Ethel Cox Parish Centre. For more information, please con-  
tact Christine on 4341 0584.

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

## Third Edition of the Roman Missal

Paul Turner

The *Roman Missal* is the official book of texts for the Mass in the Roman Catholic Church. The first book to bear the title came out in 1474. After the Second Vatican Council, the Scripture readings were removed from the missal and bound in separate lectionaries. The rest was called the "sacramentary" in English, but its Latin title has always been *Missale Romanum*.

The heart of the *Roman Missal* is the Order of Mass, the words and rubrics (instructions) that pertain to every Mass from the song at the beginning to the dismissal at the end. Most of the book contains the priest's prayers that change from one Mass to the next: the collect (opening prayer), the prayer over the offerings, and the postcommunion prayer. A new set appears every Sunday, and often every day. The *Roman Missal* opens with a general instruction explaining how and why the Mass should go the way it does. It includes a number of appendices, including prayers the priest may say privately before and after Mass.

The first edition of the post-Vatican II *Missale*

*Romanum* came out in 1970. The second edition was released in 1975. Pope John Paul II promulgated the third edition of the missal in 2000, the jubilee year of our redemption, but the book was not published until 2002. In 2008, the Vatican issued an emended third edition — removing a few prayers, inserting a few more, and correcting some typographical errors.

The contents of the missal have been lightly expanded from one edition to the next. Each new edition contains clarifications to the rubrics and additional prayers. Each was promulgated on a Holy Thursday. The missal stands in the deep tradition of the Eucharist that we celebrate at the command of Jesus on the night before he died.

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 © 2006, 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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