

devotional acts into our Sunday Masses (the reasoning behind that I am more than happy to explain to anyone who might like to know).

I hope all our mothers, in whatever form your mothering takes, have a wonderful day on Sunday.

Have a blessed week...

Fr Andrew

from the perspective

the disciples

The words of Jesus in this gospel passage were addressed to the disciples at the Last Supper. They had almost no inclination of what was about to befall them, nor the heart-wrenching loss that they would feel. Yet Jesus tried to prepare them and reassure them that they would not be abandoned by him. In the days after his death, the disciples struggled to remember these words and they were caught up by despair. Even once they had witnessed the Risen Lord, he told them that he would again be leaving them. They must have been so confused and afraid.

Morning Tea at Dungog

The next morning tea in Dungog will take place next Sunday (21 May) after the 9.30am Mass. Please bring a plate to share, and join us for good food, good company, and good conversation.

Dungog's 'Women—Kind—Festival'

The Dungog & District Chamber of Commerce is introducing the 'Women—Kind—Festival' from 19 to 21 May to shine the light on women and at the same time support local business and not-for-profit organisations in the region.

The Festival commences with the Stella Bistro Fundraising High Tea at 11am on Friday 19 May. Tickets for this event are now available by going to <https://www.trybooking.com/CGSUC>.

On Saturday 20 May, there will be a Market Day in Dowling Street, with live music and street stalls lining the CBD.

Further information is available on the Chamber's website—www.ddcc.org.au

Availability of Sacrament of Penance

The Sacrament of Penance is celebrated regularly. More details can be found on the Parish website under the 'Mass Times' tab at the top.

MISSION: Transform Lives—theirs...and yours

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Please enquire further about potential assignments for you or someone you know.

Phone 02 9560 5333 or 0422 472 567. Visit Palms' website at www.palms.org.au.



Liturgical (& Other) Conversations

In attempting to determine when during a week might be timely for the much-vaunted conversation series to take place, I have identified several possibilities:

- A. Wednesday evenings after the 5.30pm Mass (except the Wednesdays I'm in Newcastle for Ethics Committee meetings)
- B. Thursday afternoon/evening (except the Thursdays I attend Liturgy Council meetings in Newcastle)
- C. Saturday mornings (except the Saturday when confessions are available)

As the meetings won't be every week, we can work around my other commitments. I would appreciate hearing about preferred options from those who indicated an interest—then we can proceed.

Service NSW Returning to Clarence Town

The Service NSW Mobile Service Centre is coming again to Clarence Town on **Wednesday 17 May** between 10am and 3pm.

The Mobile Service Centre offers a range of services right on your doorstep—rather than having to travel out of town.

The Mobile Service Centre will be located outside the School of Arts, 48 Grey Street.

Please remember that the Mobile Service Centre is a cashless facility—payments can be made via credit/debit cards or cheques.

The Liturgy of the Word—Part 2

In part 1, I began a short series on the nature of the Liturgy of the Word. In addition to a broad overview of the structure of the Liturgy of the Word, my focus was also on the often missing silence that is meant to be an integral part of this first major part of the Liturgy of the Word.

This week, I'd like to start moving through the Liturgy of the Word, part by part, offering some reflections on the ritual components that together constitute the whole of the Liturgy of the Word.

Firstly, however, it is important to note that the Liturgy of the Word—and the elements within it—are ritual actions. Because they are ritual actions, care is needed to ensure that we honour the way in which they are put together and not add anything that is not required. It is of the very nature of ritual—the language of liturgy—that there is a consistent application of what the liturgy requires rather than turning any part of the liturgy into a 'personal vanity project'.

Fr Paul Turner, a liturgical scholar of renown, has a pithy statement—mostly directed towards his fellow priests, but also applicable to other liturgical ministers—that we do what is written in the missal, and we don't do what is not there. It's a good saying to remember!

So let's look at the Liturgy of the Word in more detail:

The beginning: As we saw last week, there is a suggestion in the Missal that a short period of silence precedes the beginning of the Liturgy of the Word. In other words, there doesn't need to be a rush after the Collect to move straight to the First Reading.

As I mentioned in the last part, this could be easily achieved by the First Reader simply waiting until everyone is seated before moving from their seat to the Ambo for the reading. A simple yet very effective mode of achieving the intention of the Missal.

And yet, it is often not done. All too often, we can see at any liturgy people moving from their seats before the Presider has finished the Collect prayer—something that is a definite 'no no'. When we are praying, we pray; we do not move on to the next part of the Mass before the previous part is complete.

When the first reader simply waits, the intended short silence is achieved, and the rest of the assembly has prepared themselves to sit and listen to God's word being spoken.

This brings us to the **First Reading**, and the ritual nature of its structure and, thus, its manner of being proclaimed.

Much of what is about to be said can be applied equally to both the Second Reading and the Gospel.

The first reading begins with a ritual introduction, something along the lines of "A reading from ...". This ritual introduction is important because it reminds those who hear it that what is about to be spoken is the word of God, not a mere human invention.

It is important, therefore, that we honour this ritual introduction and not add anything to it. We do not say, "The first reading is a reading from ..." or announce "First Reading" and then make the introduction. We simply and confidently say, "A reading from ..."; any other addition is unnecessary and superfluous.

Likewise, we do not proclaim the Heading of the reading, that part just under the introduction that is in italics. These are a guide only and are not part of what is to be proclaimed publicly during the celebration of Mass.

And lastly, at the end of the reading, we announce "The word of the Lord". This ending has been part of the Missal since the last translation in 2010, and we need to be aware of the change and implement it accordingly. When we (eventually) get a new lectionary—a project that has been ongoing since before 2010—the updated ending will appear in it. Until then, we need to ignore "This is the word of the Lord" and stick to "The word of the Lord".

The shift to the 'new' ending represents a better translation of the Latin text ("Verbum Domini"). Also, it aligns the proclamation with the phrases used during Communion, i.e., "The Body of Christ" and "The Blood of Christ". This was a deliberate move in the current translation and, again, in keeping with the maxim of Fr Paul Turner, we need to adapt to do what the Missal requires of us.

And after the rest of the assembly has answered, "Thanks be to God", the next thing to happen is, well, nothing. There is another short pause that comes immediately after the First Reading is proclaimed, as an opportunity for meditation and reflection on what has been spoken to us.

At this point, on those occasions when the Responsorial Psalm is being sung in its entirety, the first reader is free to move away from the Ambo and back towards their seat. If the reader is going to lead all or part of the Psalm in spoken form, then they simply step back from the microphone and wait—easier said than done in a world where silence is something to be filled rather than something to be embraced!

To be continued...

The Parish Diary (for the week ahead)

6th Week of Easter

Monday 15 May

Tuesday 16 May

Wednesday 17 May

No Mass Fr Andrew attending University Ethics Committee meeting in Newcastle

Thursday 18 May

9.30am Mass @ East Gresford

Friday 19 May

9.30am Mass @ Dungog

10am Confessions @ Dungog

Saturday 20 May

5.30pm Mass @ East Gresford

Sunday 21 May

Solemnity of the Ascension of the Lord

8am Mass @ Clarence Town

9.30am Mass @ Dungog

Today's Liturgy:

1st Reading Acts 8:5-8, 14-17

Psalm Ps 65:

Let all the earth cry out to God with joy.

2nd Reading 1 Peter 3:15-18

Acclamation John 14:23

Alleluia, alleluia!

All who love me will keep my words, and my Father will love them and we will come to them.

Alleluia!

Gospel John 14:15-21

Memorial Acclamation

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Pope Francis' Prayer Intention for May:

"We pray that Church movements and groups may rediscover their mission of evangelisation each day, placing their own charisms at the service of needs in the world."

Alleluia!!

In Your Charity, Please Pray for:

Those Who Have Died:

Those Whose Anniversary of Death Is In May: Ray Johnson, Danny Robertson, Eileen Moylan, Nita Ford, Mary Kealy, Ted McFadyen, Evelyn Martin, Clarke Deards, Don Trow, Margaret Smith, Alvin Robertson, Carmel Hudson, Steve Bartlett, Fr Peter Williams, Ian Tope, Dulcie Hepworth, Jenny Szymec, Catherine Atkins, Irene Byron, Bill & Hannah Byron, Helen Cooper, Rodney Ryan, Gordon Ryan, Joyce Little, Jan Graboski, Betty Vell, Cecilia Catherine Wilson.

*Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.
May they rest in peace.*

Those Who Are Sick: Maryann Smith, Tracy Copus, Daphne Bond, Maree McCulloch, Leonie Young, Lisa Reid, Bev Herbert, Denise Wenden, Warren Wade, Irene Robinson, Ray Tonkin (Qld), Luke Barry, Kathie Maynard, Kevin Ward, Brian Holstein, David Loudon, Michaela Brown, Phillip Hartup, Bella Duggan, Ella Rusak, Peter Byron, Bert Preece, Michael Primrose, Peter Rooke, Graham McCarthy.

GOSPEL FOCUS

Paraclete

The Greek word, *paraklētōs*, is translated into a number of different terms in English translations of the gospel. Its technical use was for a lawyer or attorney. However, its use in scripture is like the broader meaning of advocate that we use today: someone who stands up for another; someone who speaks up for another; someone who intercedes on behalf of another. An advocate is one who lends strength and support to someone who is disempowered. That is exactly what Jesus did for many people during his ministry and it is also what the Holy Spirit is sent to do.

Safeguarding in our Parishes means ...

The Parishes of Dungog & Gresford hold that children, young people and vulnerable adults are a gift from God with an intrinsic right to dignity of life, respect and security from physical and emotional harm. They are to be treasured, nurtured and safeguarded.

In line with the Safeguarding Policy of the Diocese of Maitland-Newcastle, our parishes have zero tolerance for all forms of abuse and are committed to safeguarding all who interact with the parishes through our activities, ministries and services, especially children and adults at risk.