

Changes to our Weekday Mass Schedule

I've been approached by some parishioners who are interested in adding one more Mass to our weekday Mass schedule. The request is for a Mass to be celebrated on a Tuesday.

There are two things to say: a) I have no objection to adding another Mass as long as a significant number of people are interested in doing so, and b) My personal preference—if parishioners were interested in another Mass—would be to have the evening Mass on a Tuesday evening, and a morning Mass on the Wednesday.

A decision such as this is not something to rush into quickly (apart from the fact that I have commitments that I have already agreed to and which I need to honour). It may be a few months before we can introduce any changes, but I am content to do so if this is what parishioners wish.

I would encourage parishioners to talk about among yourself and then let me know what the thinking of the two parishes are.

Fr Andrew

Alleluia!!

Some Movement in the Churches

Today's solemnity of Pentecost Sunday marks the end of the Easter Season, and the Paschal Candle will move back to its usual position near the baptism font at the conclusion of our Masses this weekend.

Having been alight for every major liturgical celebration since the Easter Vigil, it will now only be so for funerals and baptisms.

Gardening & Cleanup

A big thank you to the Year 5 & 6 students and teachers from St Joseph's School who spent the day last Friday attending to some gardening and general clean up on the grounds around the Dungog church, the presbytery, and the front of the school's administration block.

I think you will agree that the grounds look really good following their hard work on Friday—if you get a chance to say that to one of the students or teachers, I'm sure they would appreciate having their hard work acknowledged.

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.

Introductory Clinical Pastoral Education

This course is an introduction to the theory and practice of pastoral/spiritual care. It is a qualification required by NSW Health for those wishing to become hospital visitors. It covers such topics as listening skills, empathy, grief and loss, self-awareness and hospital procedures.

The course will be conducted over six Mondays from 9am to 4pm, beginning on 17 July and concluding on 21 August at Mackillop Parish, Charlestown. A certificate is awarded on completion. Registration is due by 1 July. For more information contact Fr Roger Zohrab 0408 151 481 or roger.zohrab@health.nsw.gov.au.

Catholic Diocese of Maitland-Newcastle Marriage Tribunal

Can we help you? The Church is aware of the stresses with marriage breakdown and divorce, and understands that many people have questions about the processes which might allow a divorced person to remarry in the Catholic Church. If you have any questions or would like to have a confidential chat about your situation, please contact Jane at the Tribunal on 4979 1370.

St Joseph's Men Newcastle Meeting

The St Joseph's Men Newcastle group will hold its next meeting on Wednesday 7 June from 6.30pm at the Sydney Junction Hotel, Hamilton. Entry is free. This is an opportunity for men across our Diocese to come together. For more information or to connect with the group, visit [St Joseph's Men Newcastle](#) on Facebook.

LIVING BY GOSPEL

Come, Holy Spirit

'Come, Holy Spirit', or its Latin, Vene Sancte Spiritus, has become the basis of countless prayers and hymns over many hundreds of years. To this day, it remains a powerful invocation that can be used in prayer or meditation. Three simple words convey a wealth of meaning. The invitation for the Spirit to 'Come' indicates recognition of the need for the Spirit's intervention and openness to accept the guidance that the Spirit brings. It is a powerful, simple prayer that can be used at the outset of any significant undertaking or whenever you find yourself in need of inspiration.

The Liturgy of the Word—Part 4

In Part 3, we covered the Responsorial Psalm and the Second Reading, and we paused just before what comes next.

And what comes next is the **Gospel Acclamation**, sometimes erroneously referred to as the Alleluia verse (which is the form it takes outside the Lenten Season).

The Gospel Acclamation has a very specific purpose: "An acclamation of this kind constitutes a rite or act in itself, by which the gathering of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and profess their faith by means of the chant" (GIRM, n.62).

Thus, the Gospel Acclamation looks forward to what is about to come and is not a response to what has already been heard. This is slightly different to the purpose of the Responsorial Psalm, and accordingly, the two should not be equated. Each has its own different purpose within the Liturgy of the Word, and each has its own different mode of being proclaimed.

And so, a couple of observations.

There is no need to announce "The Gospel Acclamation"—the acclamation simply emerges from the silence that followed the Second Reading (or the Responsorial Psalm when there is no Second Reading).

There is no need for the reader to say something along the lines of "Please stand for the Gospel Acclamation" (we don't stand for the acclamation; we stand for the Gospel) nor "Please stand for the Gospel" (the acclamation itself is our invitation to stand).

The GIRM has a clear preference for the Gospel Acclamation to be sung ("by everyone") with the verses being sung by a choir or cantor. The option of having everyone say the verse while singing the "Alleluia", while not envisaged by the GIRM, is generally seen as a pastorally acceptable alternative when a choir or cantor is not present or not able to sing the verse.

What is clearly not envisaged by the GIRM is the often-seen practice of the entire Gospel Acclamation being said. When no part of the Gospel Acclamation can be sung, it may be omitted, especially on weekday Masses. In other words, there is a clear preference for it to be sung.

We sing rather than say the Gospel Acclamation for the same reason that we sing rather than say "Happy Birthday". It is of the nature of what we do that saying it makes less sense than singing it.

So, what does this mean for the Reader? It means

that after the conclusion of the Second Reading (or the Responsorial Psalm when there is no Second Reading), the Reader can leave the Ambo and return to their seat. The Gospel Acclamation will either emerge from the silence when we sing it, or it will be omitted if we cannot sing it.

The Gospel Acclamation also covers a number of actions, all depending on the particular solemnity of the occasion. In the most basic form, the Presider will move to the Altar, where he bows and says a most wonderful prayer:

Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel.

If a Deacon is present, he will ask the Presider (be that a Priest or a Bishop) for a blessing, while if there is no Deacon present, a Priest will for ask a similar blessing if a Bishop is presiding.

If incense is being used, the thurible is brought to the Presider, who adds incense to the burning coals and blesses it.

If a Book of the Gospels is being used, it will be collected from the Altar (where it was placed during the Entrance Procession) and processed to the Ambo.

The Priest or Deacon who will proclaim the Gospel reading will eventually end up at the Ambo, ready to proclaim the appointed passage from the Gospel.

But that can wait until Part 5!

To be continued...

Historical **Context**

Pentecost

The word Pentecost comes from the Greek for fiftieth day. Pentecost Sunday ends the season of Easter and comes as a Sabbath day after seven weeks of seven days. In Jewish tradition the 50th day after the Passover was celebrated as a blessing of the harvest and rather than the unleavened bread of Passover it was celebrated by leavening the bread. It was for this reason that the disciples were gathered together when they experienced the Holy Spirit empowering them. In Christian tradition, Pentecost is celebrated as the arrival of the Spirit, promised by Jesus, that animated the disciples to spread the gospel of Jesus and gather believers to form what would eventually become the Church.

The Parish Diary (for the week ahead)
8th Week in Ordinary Time

Monday 29 May
Memorial of the Blessed Virgin Mary, Mother of the Church

Tuesday 30 May

Wednesday 31 May
Feast of the Visitation of the Blessed Virgin Mary
5.30pm Mass @ Dungog

Thursday 1 June
Memorial of St Justin
9.30am Mass @ East Gresford

Friday 2 June
9.30am Mass @ Dungog (joined by Years 3 & 4 from St Joseph's)
11a, Anointing Mass @ Lara Aged Care

Saturday 3 June
Memorial of St Charles Lwanga & companions
10am Confessions @ Dungog
5.30pm Mass @ East Gresford

Sunday 4 June
Solemnity of the Most Holy Trinity
8am Mass @ Clarence Town
9.30am Mass @ Dungog

Today's Liturgy:

1st Reading Acts 2:1-11

Psalm Ps 103:
Lord, send out your Spirit and renew the face of the earth.

2nd Reading 1 Corinthians 12:3-7, 12-13

Acclamation
Alleluia, alleluia!
Come, Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love.
Alleluia!

Gospel John 20:19-23

Memorial Acclamation
We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Pope Francis' Prayer Intention for June: "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."

Morning Tea at Clarence Town

The next morning tea in Clarence Town will take place next Sunday (4 June) after the 8am Mass. Please bring a plate to share, and join us for good food, good company, and good conversation.

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.



Safeguarding in our Parishes means ...

The Diocese of Maitland-Newcastle has an abiding commitment to promote the safety, welfare and wellbeing of children and vulnerable adults. Safeguarding is everyone's responsibility.

If you have any concerns for a child or vulnerable adult please contact the Office of Safeguarding: by phoning 4979 1390 or emailing childprotection@mn.catholic.org.au.

Visit the Office of Safeguarding website for further information www.officeofsafeguarding.org.au