



# The Catholic Parish of Pittwater

Sacred Heart & Maria Regina. Neighbourhoods of Grace, entrusted to the care of the Salvatorians.

*May the hope of this sacred season settle in your soul.*

*May it be a foundation of courage for you when times of distress occupy your inner land.*

*May the wonder and awe that fills the eyes of children be awakened within you.*

*May it lead you to renewed awareness and appreciation of whatever you too easily take for granted.*

*May the bonds of love for one another be strengthened as you gather with your family and friends around the table of festivity and nourishment.*

*May the coming year be one of good health for you.  
May you have energy and vitality.*

*May you care for your body, mind and spirit.*

*May you daily open the gift of your life and be grateful for the hidden treasures it contains.*

*May you go often to the Bethlehem of your heart and visit the One who offers you peace.*

*May you bring this peace and joy into our world.*

*Joseph Rudd*

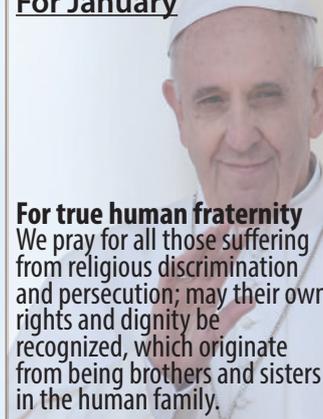
## Thoughts of Bl Francis Jordan



In order that you may be good, reliable announcers of Christ you ought very especially to prepare yourselves now by diligent study during the time of your training, so that you may acquire a thorough knowledge of Catholic teaching and may be able to proclaim it.



## Pope Francis' Prayer Intentions For January



**For true human fraternity**  
We pray for all those suffering from religious discrimination and persecution; may their own rights and dignity be recognized, which originate from being brothers and sisters in the human family.

## Dear Parishioners

May the blessings of Christ be always with you in all the ups and downs of your life.  
May your life be blessed and joyful this year.

**Happy New Year!**

**Fr Richard SDS and Fr Pawel SDS**

## MASS TIMES

### SACRED HEART CHURCH

1 Keenan Street, Mona Vale

Weekday Masses

Tuesday 9.30am

Wednesday 9.30am

Thursday 7pm

(Followed by Adoration and

Benediction at 9pm)

Friday 9.30am

*First Friday of the Month,*

*Exposition of the*

*Blessed Sacrament,*

*Adoration,*

*Reconciliation*

*and Benediction*

*from 9.30am,*

*followed by Mass*

*with Anointing of the Sick*

*at 10.30am*

**Weekend Masses**

**Saturday Vigil 5.00pm**

**Sunday 8.00am - 10.00am •  
6.00pm (SOUL)**

**Reconciliation**

**4.00pm to 4.30pm Saturday**

**Baptism**

**4th Sunday - 11.30am**

### MARIA REGINA CHURCH

7 Central Road, Avalon

Weekday Masses

Monday 8am

Wednesday 8am

Thursday 10am

*9am Exposition of the  
Blessed Sacrament,  
Adoration and Benediction  
at 9.45am*

*Friday 8am*

**Mass with Anointing of the Sick -  
First Friday of the Month at 8am**

**Weekend Masses**

**Saturday Vigil 6.00pm**

**Sunday 9.00am**

**Reconciliation**

**Before Vigil Mass on Saturday**

**Baptism**

**3rd Sunday - 11.00am**



**Face Masks  
are mandatory  
in Churches.**

## We Pray for the Souls of

Colleen Atkinson  
Barbara Cincotta  
Keith & Marie Cincotta  
Ron Fisher  
Pam & Ray Halls  
May & Roy Tully  
Vera & Edward Ragen  
Sinon & Margaret Gleeson

### Recently Deceased

Robyn Tuite  
Pauline Brent  
Leonilda Marcolongo

If you would like the names of your relatives or friends and offerings included, please drop the envelope in to the Parish Office by Midday on Wednesdays. Thank You.

### Prayers for the Sick

Beryl Peo-Duncan  
Michael Carrodus  
Pat Regan  
Garry Gleeson  
Nazarena Custodio  
Annette Davis  
Andrew Hood  
Jeff Langley  
Warwick Chipman  
Erin Ocampo  
Mark Lindfield  
Vicky Kalingasan  
Bill Eyre  
Brian Gregan  
Marian Poe  
Marcia Bailey  
Bec Burroughs  
Susan Hickey  
Sophia Burfitt  
Margaret De Landre  
Maeve Robinson  
Jenny Carroll  
Matt Ukishima  
Pietrina Maiorana  
Marta Bizubova  
Susan Makabenta  
Dominic Ursino

The names on this list will be removed after four weeks unless otherwise requested or advised. Thank you



The Parish Office will be closed for Christmas from 12pm on Friday 24 December 2021 the office will reopen on Monday 10 January 2022

From Monday 10 January to Tuesday 25 January 2022, the office will be open: Monday to Friday from 9am to 12noon.

We would like to thank everyone for their kind words and prayers for our beloved mum and nanna Robyn Tuite.

A Mass will take place for Robyn on Thursday 6th January 2022 at 11am at Maria Regina Catholic Church.

The Mass will also be live streamed at [www.FuneralVideo.com.au/RobynTuite](http://www.FuneralVideo.com.au/RobynTuite)

We plan to gather for a Celebration of Life for family and friends at a later date.

We welcome  
to Pittwater Parish  
Archie Edward Ott  
on 2 January 2022  
at  
Sacred Heart Church,  
Mona Vale  
for the  
Sacrament of  
Baptism

### Share the News

*Our Churches-  
Sacred Heart and  
Maria Regina are open.*

*Come for Mass.*

*Come and pray.*

*Come and light a candle.*

*Come sit and find peace.*



The Service NSW QR codes are now available at the entrance of both of our churches, for you to use to check in. If you do not have a smartphone or you're not carrying it with you, please download your personal QR code with Service NSW, and scan your code at the entrance of the church. Thank you for working with us to keep our parish community safe.



You can find us on  
**Instagram**  
(pittwater\_parity)

## Sacramental Coordinator - Pittwater

**Permanent, part-time role  
Up to 18 hours per week  
(must have availability for  
after-hours and weekends)**



The Pittwater Parish is seeking to recruit a part-time Sacramental Coordinator, up to 18 hours per week. This role plays an important part in the Parish team, coordinating support services to enhance the Sacramental program ministry within the Parish.

The ideal candidate will have relevant experience and/or qualifications in Sacramental Programs, experience working with volunteers in a Catholic environment, comfort working autonomously and an understanding of the need for accountability and ownership in a role, excellent administration and time management skills and proficiency with Microsoft Office Suite. You'll also have a good understanding of, and commitment to, Catholic values and teachings. The role will require flexibility with the working schedule, however you will need to have availability for after-hours and weekends. You will be working closely with Parish schools and those schools within the Pittwater community to strengthen the relationship between school and Parish.

If this role interests you, please email a brief cover letter and CV to: [recruitment@bbcatholic.org.au](mailto:recruitment@bbcatholic.org.au). For further information please email [recruitment@bbcatholic.org.au](mailto:recruitment@bbcatholic.org.au). Applications close Tuesday 4 January 2022.

The Diocese of Broken Bay is committed to and promotes a culture of safety and care for all people, especially for children and others in the community who are vulnerable. Our Diocese has no tolerance to Child Abuse and is committed to ensuring our staff and volunteers understand the joint responsibility to safeguard all those within our community.

The successful applicant must have the right to work in Australia and will be required to undertake a National Police History Check and Working With Children Check.

**A warm welcome  
to all our parishioners  
and visitors who are  
celebrating the Eucharist  
with us at Pittwater Parish  
- Sacred Heart Church and  
Maria Regina Church.**

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Use this App to support our Clergy through the first collection and our Parish through the second collection. Donations can be made weekly, fortnightly, monthly or one-off.

## GIVING

Thank you for your continued contributions and support. Your financial contributions and your generous donations throughout the year are greatly appreciated.

**LIVESTREAMS  
READINGS  
NEWS**



<https://brokenbay.goodgiving.com.au>



## Vinnies

Thank you to all our generous parishioners in our recent Christmas Appeal. A special thank you to the children, parents and staff of Sacred Heart Primary School who raised \$1432 for Vinnies. Thank you for always looking out for us.

# Why Do We Call Mary the Mother of God? St Paul's Centre

**Feast Day on January 1.**



The image of Mary as Queen Mother is directly related to the first official Marian dogma defined by the Church: Mary's status as Mother of God. The Greek word for the title is Theotokos, which literally means "God-bearer."

That title is one of the oldest and most commonly used titles for Mary, with Christians using it in the very first centuries of the Church. The title also appears in one of the oldest known Christian prayers, the Sub Tuum Praesidium ("Beneath Your Protection"), an early form of the Memorare that dates to the third century.

The first Christians called Mary the "Mother of God" without hesitation. There was scriptural precedent, and it seemed logical. If Jesus was God, and Mary was his mother, then that made her the Mother of God. That sort of logic depends on a principle called the "Communication of Idioms." According to that principle, whatever one says about either of Christ's natures can be truly said of Christ himself. That's because His two natures, the divine nature and the human nature, were united in Him. He is one divine person.

In the fifth century, however, some people raised the same objections to the title that many non-Catholics raise today: They argued that the title "Mother of God" implied that Mary was the "originator of God." Those objectors said

that they could accept the title "Mother of Christ," but not "Mother of God." At the heart of those objections, however, was an objection to the unity of Christ's two natures. Mary, they claimed, gave birth only to Christ's human nature, not his divine nature. The Church, led by Pope Celestine I and St. Cyril of Alexandria, disagreed. As St. Cyril pointed out, a mother gives birth to a person, not a nature. Accordingly, Mary gave birth to Jesus Christ, who was and is a divine person. Although Mary did not "originate" or "generate" God, she did bear Him in her womb and give birth to Him. She was God's mother.

The controversy over Mary's title as "Mother of God" was addressed in 431 A.D. at the Council of Ephesus. There, more was at stake than simply defending Mary's title. The Christian teaching about Christ's two natures was the real issue. The Church wanted to settle one question: Was Jesus one person or two? Rejecting the teaching of the heretic Nestorius, the Church declared that Jesus is one divine person, with two natures—his mother's human nature and his Father's divine nature.

Mary did not give Jesus his divine nature or his divine personhood—those He possessed from all eternity as the only begotten Son of the Father. But she also didn't just give Him His flesh: She gave birth to the whole person. She gave birth to Jesus Christ, both God and man. That is what we confess every time we say the Apostles' Creed.

Calling Mary "Mother of God" states a truth that must be stated in order to protect an essential truth about Christ. In a similar way, that's what all Mary's queenly predecessors did for their sons. One of the three essential tasks of the Queen Mother was to be a sign of her son's legitimacy. She was the link between his father, the former rightful king, and her son, the present rightful king. Likewise, Mary as the virginal "Mother of God" is the link between her Son's humanity and divinity. She is the sign that He is both God and man.



To read the messages from Bishop Anthony and from the people Vox Populi please go to [www.pittwaterparish.org](http://www.pittwaterparish.org). News and events tile and Messages from Bishop Anthony on the drop down menu.

Continue to practise good hygiene. **Please use the hand sanitisers provided in both of our Churches.**

**It is our responsibility to protect others and ourselves and stop the spread of COVID-19 in Australia.**

**If you have used this bulletin, please take it home with you.**

**Everyone must also stay 1.5 metres away from other people whenever possible.**

### Liturgy for the Week

#### JANUARY 2022

- 03/01 **Monday Weekday Christmas Time**  
1 Jn 3:22 - 4:6; Ps 2:7-8, 10-11; Mt 4:12-17, 23-25;
- 04/01 **Tuesday Weekday Christmas Time**  
1 Jn 4:7-10; Ps 71:1-4, 7-8; Mk 6:34-44;
- 05/01 **Wednesday Weekday Christmas Time**  
1 Jn 4:11-18; Ps 71:1-2, 10-13; Mk 6:45-52
- 06/01 **Thursday Weekday Christmas Time**  
1 Jn 4:19 - 5:4; Ps 71:1-2, 14-15, 17; Lk 4:14-22
- 07/01 **Friday Weekday Christmas Time**  
1 Jn 5:5-13; Ps 147:12-15, 19-20; Lk 5:12-16
- 08/01 **Saturday Weekday Christmas Time**  
1 Jn 5:14-21; Ps 149:1-6; Jn 3:22-30;

# Want to know the history behind the Feast of the Epiphany?



While the hustle and bustle of Christmas ends for many people on December 26, throughout Christian history Christmas lasts for twelve days – all the way until January 6.

This feast marking the end of Christmas is called **“Epiphany.”**

In the Latin Rite of the Catholic Church, Epiphany celebrates the revelation that Jesus was the Son of God. It focuses primarily on this revelation to the Three Wise Men, but also in his baptism in the Jordan and at the wedding at Cana.

In the Eastern rites of the Catholic Church, Theophany – as Epiphany is known in the East – commemorates the manifestation of Jesus’ divinity at his baptism in the River Jordan.

While the traditional date for the feast is January 6, in the Australia the celebration of Epiphany is moved to the Sunday between the 2 and 8 January, overlapping with the rest of the Western Church’s celebration of the Baptism of Christ.

However, the meaning of the feast goes deeper than just the bringing of presents or the end of Christmas, says Fr. Hezekias Carnazzo, a Melkite Catholic priest and founding executive director of the Institute of Catholic Culture.

“You can’t understand the Nativity without Theophany; or you can’t understand Nativity without Epiphany.” The revelation of Christ as the Son of God – both as an infant and at his baptism – illuminate the mysteries of the Christmas season, he said.

“Our human nature is blinded because of sin and we’re unable to see as God sees,” he told CNA. “God reveals to us the revelation of what’s going on.”

## Origins of Epiphany

While the Western celebration of Epiphany (which comes from Greek, meaning “revelation from above”), and the Eastern celebration of Theophany (meaning “revelation of God”), have developed their own traditions and liturgical significances, these feasts share more than the same day.

“The Feast of Epiphany, or the Feast of Theophany, is a very, very early feast,” said Fr. Carnazzo. “It predates the celebration of Christmas on the 25th.”

In the early Church, Christians, particularly those in the East, celebrated the advent of Christ on January 6 by commemorating Nativity, Visitation of the Magi, Baptism of Christ and the Wedding of Cana all in one feast of the Epiphany. By the fourth century, both Christmas and Epiphany had been set as separate feasts in some dioceses. At the Council of Tours in 567, the Church set both Christmas day and Epiphany as feast days on the December 25 and January 6, respectively, and named the twelve days between the feasts as the Christmas season.

Over time, the Western Church separated the remaining feasts into their own celebrations, leaving the celebration of the Epiphany to commemorate primarily the Visitation of the Magi to see the newborn Christ on January 6. Meanwhile, the Eastern Churches’ celebration of Theophany celebrates Christ’s baptism and is one of the holiest feast days of the liturgical calendar.

## Roman Traditions

The celebration of the visitation of the Magi – whom the Bible describes as learned wise men from the East – has developed its own distinct traditions throughout the Roman Church.

As part of the liturgy of the Epiphany, it is traditional to proclaim the date of Easter and other moveable feast days to the faithful – formally reminding the Church of the importance of Easter and the resurrection to both the liturgical year and to the faith.

Other cultural traditions have also arisen around the feast. Dr. Matthew Bunson, EWTN Senior Contributor, told CNA about the “rich cultural traditions” in Spain, France, Ireland and elsewhere that form an integral part of the Christmas season for those cultures.

In Italy, La Befana brings sweets and presents to children not on Christmas, but on Epiphany. Children in many parts of Latin America, the Philippines, Portugal, and Spain also receive their presents on “Three Kings Day.”

Meanwhile, in Ireland, Catholics celebrate “Women’s Christmas” – where women rest from housework and cleaning and celebrate together with a special meal. Epiphany in Poland is marked by taking chalk – along with gold, incense and amber – to be blessed at Mass. Back at home, families will inscribe the first part of the year, followed by the letters, “C+M+B+” and then the last numbers of the year on top of every door in the house.

The letters, Bunson explained, stand for the names traditionally given to the wise men – Casper, Melchior and Balthazar – as well as for the Latin phrase “Christus mansionem benedicat,” or, “Christ, bless this house.”

In nearly every part of the world, Catholics celebrate Epiphany with a Kings Cake: a sweet cake that sometimes contains an object like a figurine or a lone nut. In some locations lucky recipient of this prize either gets special treatment for the day, or they must then hold a party at the close of the traditional Epiphany season on February 2.

These celebrations, Bunson said, point to the family-centered nature of the feast day and of its original celebration with the Holy Family. The traditions also point to what is known – and what is still mysterious – about the Magi, who were the first gentiles to encounter Christ. While the Bible remains silent about the wise men’s actual names, as well as how many of them there were, we do know that they were clever, wealthy, and most importantly, brave.

“They were willing to take the risk in order to go searching for the truth, in what they discerned was a monumental event,” he said, adding that the Magi can still be a powerful example.

Lastly, Bunson pointed to the gifts the wise men brought – frankincense, myrrh and gold – as gifts that point not only to Christ’s divinity and his revelation to the Magi as the King of Kings, but also to his

crucifixion. In giving herbs traditionally used for burial, these gifts, he said, bring a theological “shadow, a sense of anticipation of what is to come.”

## Revelation of God

Fr. Hezekias Carnazzo explained to CNA the significance of the feast of the Theophany – and of Christ’s Baptism more broadly – within the Eastern Catholic churches.

“In our Christian understanding in the East, we are looking at creation through the eyes of God, not so much through the eyes of Man,” Fr. Carnazzo said.

In the feast of the Baptism of the Lord, he continued, there is special divine significance.

With this feast day, the pastor explained, “God has come to reclaim us for himself.” Because of original sin, he continued, humanity has inherited “a human nature which has been dislocated from its source of life.”

Sin also effected parts of creation such as water have also been separated from their purpose and connection to God’s plan for life, Fr. Carrazzo said, because its original purpose is not just to sustain our bodies, but our souls as well.

“With the fall, however, it has been dislocated from its source of life, it is under the dominion of death- it doesn’t have eternal life anymore. So God comes to take it to himself.”

“What Jesus did was to take our human nature and do with it what we could not do – which is, to walk it out of death, and that’s exactly what He did with His baptism.” As it is so linked to the destruction of death and reclaiming of life, the Feast of Theophany is also very closely linked to the Crucifixion – an attribute that is reflected in Eastern iconography of both events as well.

The feast of the Theophany celebrates not only Christ’s conquering of sin through baptism, but also God’s revelation of Christ as his Son and the beginning of Christ’s ministry. “The baptism of the Lord, just like the Nativity, is not just a historical event: it’s a revelation,” Fr. Carrazzo said.

To mark the day, Eastern Catholics begin celebrations with Divine Liturgy at the Church, which includes a blessing of the waters in the baptistry. After the water is blessed, the faithful drink the water, and bring bottles of water to bring back to their homes for use and not only physical but spiritual healing, he explained. Many parishes hold feasts after Liturgy is over. In many Middle Eastern cultures, people also fry and eat awamat – dough that is fried until it floats, and then is covered in honey.

During the Theophany season, priests also try to visit each home in the parish to bless the house with Holy Water that was blessed at Theophany. Fr. Carrazzo invited all Roman Catholics to come and become familiar, “to be part of a family” and join in celebrating Eastern Catholic traditions.

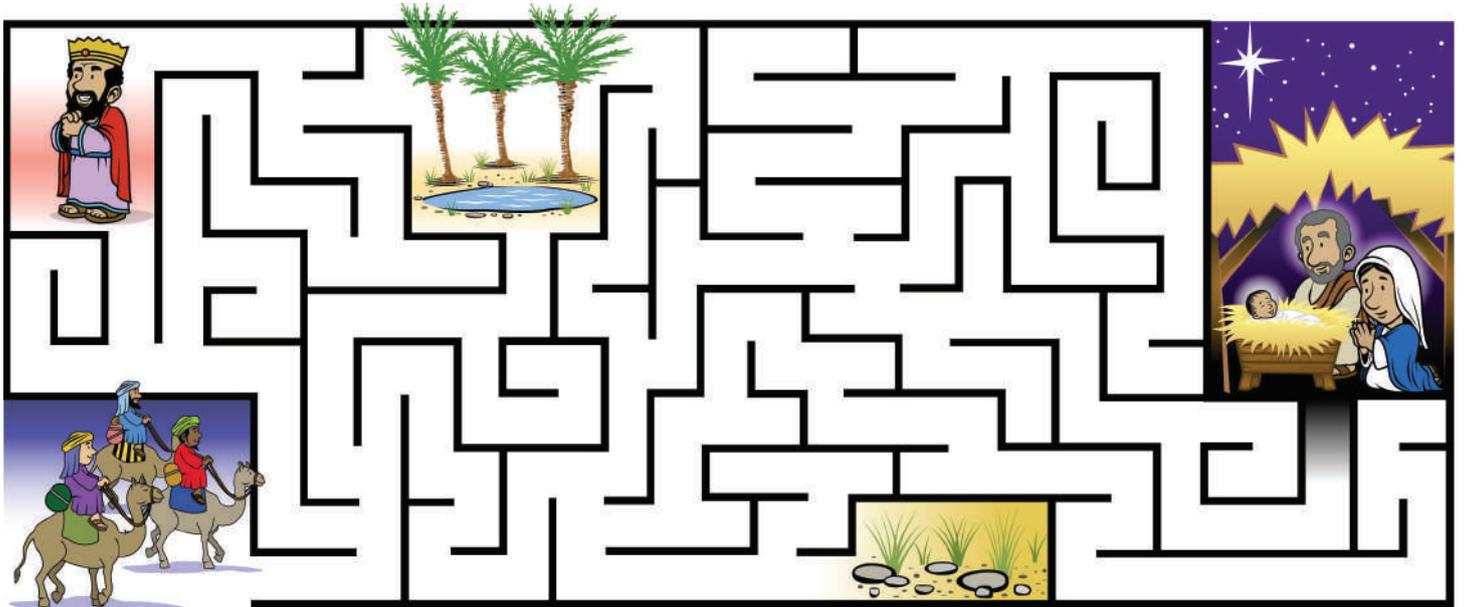


# Wise men came from the East

The Epiphany of the Lord



Help the three wise men find their way to Bethlehem - watch out for King Herod!



The three wise men had to search for Jesus. Where are some of the places we can find Jesus in our world today?

Draw yourself offering a gift to Jesus



# The *Living* Word

**Entrance Antiphon** Cf. Mal 3:1; 1 Chr 29:12  
Behold, the Lord, the Mighty One, has come;  
and kingship is in his grasp, and power and dominion.

**First Reading** Is 60:1-6  
**A reading from the prophet Isaiah**  
*The glory of the Lord shines upon you.*

Arise, shine out, Jerusalem, for your light has come,  
the glory of the Lord is rising on you,  
though night still covers the earth and darkness the peoples.  
Above you the Lord now rises and above you his glory appears.  
The nations come to your light and kings to your dawning brightness.  
Lift up your eyes and look round: all are assembling and coming towards you,  
your sons from far away and your daughters being tenderly carried.  
At this sight you will grow radiant, your heart throbbing and full;  
since the riches of the sea will flow to you;  
the wealth of the nations come to you; camels in throngs will cover you,  
and dromedaries of Midian and Ephah; everyone in Sheba will come,  
bringing gold and incense and singing the praise of the Lord.

**The word of the Lord**

**Responsorial Psalm**  
Ps 71:1-2, 7-8, 10-13, R. see v.11

**(R.) Lord, every nation on earth will adore you.**

O God, give your judgement to the king, to a king's son your justice,  
that he may judge your people in justice and your poor in right judgement. **(R)**

In his days justice shall flourish and peace till the moon fails.  
He shall rule from sea to sea, from the Great River to earth's bounds. **(R)**

The kings of Tarshish and the sea coasts shall pay him tribute.  
The kings of Sheba and Seba shall bring him gifts.  
Before him all kings shall fall prostrate, all nations shall serve him. **(R)**

For he shall save the poor when they cry and the needy who are helpless.  
He will have pity on the weak and save the lives of the poor. **(R)**

**Second Reading** Eph 3:2-3, 5-6  
**A reading from the letter of St Paul to the Ephesians**  
*The revelation means that pagans now share*

*the same inheritance, that they are parts of the same body.*

You have probably heard how I have been entrusted by God with the grace he meant for you, and that it was by a revelation that I was given the knowledge of the mystery. This mystery that has now been revealed through the Spirit to his holy apostles and prophets was unknown to any men in past generations; it means that pagans now share the same inheritance, that they are parts of the same body, and that the same promise has been made to them, in Christ Jesus, through the gospel.

**The word of the Lord**

**Gospel Acclamation** Mt 2:2

Alleluia, alleluia!  
We have seen his star in the East; and have come to adore the Lord.  
Alleluia!

**Gospel** Mt 2:1-12  
**A reading from the holy Gospel according to Matthew**  
*We have come from the East to worship the king.*

After Jesus had been born at Bethlehem in Judaea during the reign of King Herod, some wise men came to Jerusalem from the east. 'Where is the infant king of the Jews?' they asked. 'We saw his star as it rose and have come to do him homage.' When King Herod heard this he was perturbed, and so was the whole of Jerusalem. He called together all the chief priests and the scribes of the people, and enquired of them where the Christ was to be born. 'At Bethlehem in Judaea,' they told him, 'for this is what the prophet wrote:  
And you, Bethlehem, in the land of Judah,  
you are by no means least among the leaders of Judah,  
for out of you will come a leader who will shepherd my people Israel.'  
Then Herod summoned the wise men to see him privately. He asked them the exact date on which the star had appeared, and sent them on to Bethlehem. 'Go and find out all about the child,' he said 'and when you have found him, let me know, so that I too may go and do him homage.' Having listened to what the king had to say, they set out. And there in front of them was the star they had seen rising: it went forward and halted over the place where the child was. The sight of the star filled them with delight, and going into the house they saw the child with his mother Mary, and falling to their knees they did him homage. Then, opening their treasures, they offered him gifts of gold and frankincense and myrrh. But they were warned in a dream not to go back to Herod, and returned to their own country

by a different way.

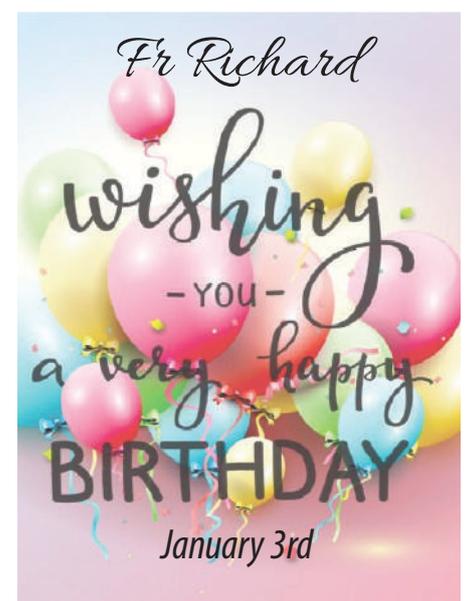
**The Gospel of the Lord**

**Communion Antiphon** Cf. Mt 2:2  
We have seen his star in the East, and have come with gifts to adore the Lord.

**REFLECTION**  
by Dianne Bergant CSS

*The Christmas season reaches an apex with the Epiphany. In some liturgical traditions, it is the central celebration of Christmas. It commemorates not only the birth of Christ and the visit of the Magi, but also his baptism in the Jordan and the manifestation of his glory at the wedding feast of Cana. In the Roman Catholic tradition, the focus is on the visit of the Magi and the implications of that visit for the glorious manifestation of God to all the peoples of the world.*  
*There is a wonderful summons to alertness and presence of mind and heart, a call for all the nations to witness the marvellous works of God that shine as light in the midst of the surrounding darkness. The light of God is known in the ways in which the most vulnerable in the city are cared for and acknowledged. In just action and righteousness, the city becomes the beacon of God, and all the nations are attracted by this light. The quality of the light leads the way through the darkness and sustains the world in goodness and peace.*  
*The manifestation of God among us changes the ways in which we perceive each other. Christ's birth provides us with the light by which we see a new criterion for relating. The Magi represent the multi-ethnic and cultural diversity in civic and parish situations, as well as the many religions of the world. All people, regardless of race or ethnic origin, can be co-heirs with Christ.*

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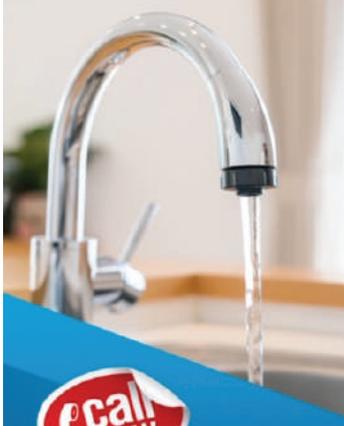
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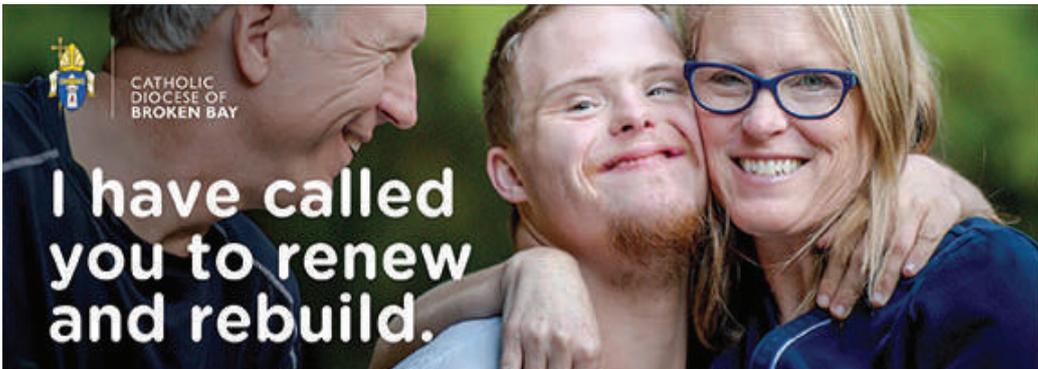
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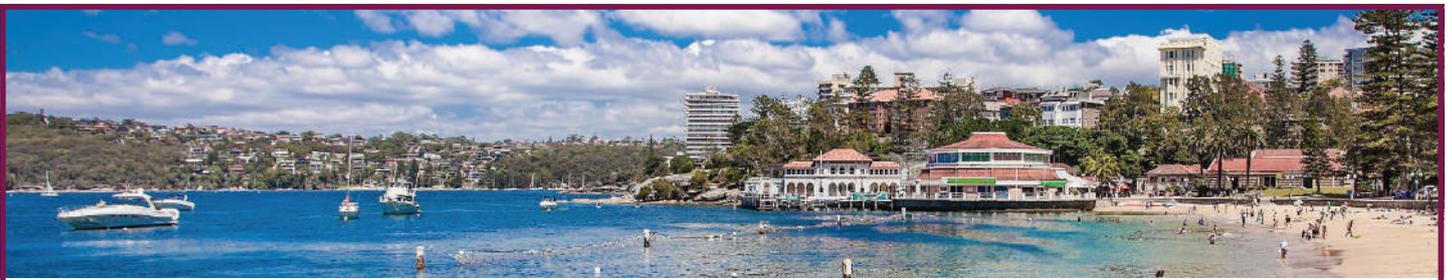


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