



# WOY WOY PENINSULA PARISH St John the Baptist Catholic Church

"He must increase, I must decrease" (Jn 3:30)



## 26th February 2023 1st Sunday of Lent

Under the Pastoral Care of  
The Fransalians since 2016

### Lenten Programme

#### Way of the Cross &

#### Mass:

Each Wednesday at

3.30pm and each

Friday at 6.30pm

followed by Mass at

7.00pm and reflection

afterwards.



### MASS TIMES & OTHER WORSHIP

#### Weekend Masses

Saturday Vigil - 5.00pm

Sunday - 7.30am, 9.15am and 5.00pm

#### Weekday Masses

Monday - Friday: Morning prayer at 8.15am  
followed by the Mass at 8.30am

Saturdays & Public holidays - 9.00am

#### Healing Mass

First Friday of the month during Mass at  
4.00pm

#### Reconciliation/Confession

Friday -9.00am

First Friday of the month - 3.30pm

Saturday - 9.30am and 4.30pm

Sunday - 7.00am

#### Adoration of the Blessed Sacrament

Thursday evenings from 7pm - 8pm

#### Blessed Sacrament Chapel

Mon, Tues, Thurs—8.30am—3.00pm

Wed and Friday 8.30am - 4.00pm

#### Divine Will Cenacle

Thursdays 9.15am -10.30am

#### Christian Meditation

Monday evenings from 6pm - 7pm

*Marian Bowyer - 0432 882 776*

### PARISH CONTACTS

#### Administrator

*Fr. Timothy Raj M.S.F.S.*

#### Parish Secretary

*Triona Meagher*

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Whilst Jesus is fully divine, we must also remember that he is fully human, too. Today's Gospel begins with the words: 'Jesus was led by the spirit out into the wilderness to be tempted by the devil.' This was a difficult time for Jesus. He would have struggled. Indeed, Jesus did not submit to temptation, but he grappled, all the same, with all the temptations we face.

Let's think for a moment about the actions of the Holy Spirit, who literally drove Christ out into the desert to face the devil. We know from this that it was God's will. And for us, too, temptation plays a part in our own redemption. God uses it in our daily life to help us to become stronger, to make us more spiritually aware, to bring us closer to him. To know that Jesus went through the same tests as us is an encouragement. It helps us to keep going.

Jesus lived his life on the hem of the desert. This is a wilderness place, and it is no surprise that western monasticism itself developed from this solitary and barren landscape. We know that John the Baptist practiced his asceticism in the desert. We know that Jesus was driven into the desert by the Spirit to face his fears. Nearing the end of his life he prayed in the garden of Gethsemane, which is on the outskirts of the desert, and whilst he made his decision to turn back to the disciples and face his accusers, perhaps he did take a furtive look into the desert whilst at prayer, wondering if he might just walk off and escape, never to be seen again.

In our own spirituality, the desert represents a place of being tested. It is not a hospitable place, as it lacks shelter and food and water and civilization and technology and temperate climate. The first monks went there both as a physical and a symbolic gesture to relieve themselves of all that did not matter. It became for them a fusion of renunciation, facing one's fears, living for God alone and mortification.

In this season of Lent, we are to find our desert place. We know, yes, that we shall be tested, but live in hope that Jesus went through the same experience. In our desert, we have the ability to meet God in a real way, to make the barren landscape – as the Psalmist calls it – a place of springs. We do this by renouncing some of what we love. We do this so that we might better give to charity. But we also do it to be reminded that God is supreme in our lives. We might give more time to silent prayer. we might go and visit the Blessed Sacrament more often. Some of us are put -off by the silence in church, but silence is also the desert, and we can make that landscape a place of springs. We learn in the silence to hear the word of God, away from the hustle and bustle of civilisation.

And at the centre of this desert life, at the centre of our desire to come to Jesus, must be Love. The reason we turn from temptation, the reason we turn to God, the reason we face that silence, or go without, or make a Lenten decision to help others more, is Love. So, we ask for the grace this year to prepare for Easter in a good way, to love with all our hearts, to reach out to our neighbour in need, and to find that desert place in our own heart, and make it – through prayer and fasting – a place of springs.

Jesus was led by the Spirit out into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, after which he was very hungry, and the tempter came and said to him, 'If you are the Son of God, tell these stones to turn into loaves'. But he replied, 'Scripture says: 'Man does not live on bread alone but on every word that comes from the mouth of God'.

The devil then took him to the holy city and made him stand on the parapet of the Temple. 'If you are the Son of God' he said 'throw yourself down; for scripture says: 'He will put you in his angels' charge, and they will support you on their hands in case you hurt your foot against a stone'.

Jesus said to him, 'Scripture also says: 'You must not put the Lord your God to the test'.

Next, taking him to a very high mountain, the devil showed him all the kingdoms of the world and their splendour. 'I will give you all these' he said, 'if you fall at my feet and worship me.' Then Jesus replied, 'Be off, Satan! For scripture says: 'You must worship the Lord your God, and serve him alone.'

Then the devil left him, and angels appeared and looked after him.

<https://msjroscrea.ie/gospel-reflection-1st-of-lent-cycle-a/>

*We, The Woy Woy Catholic Parish acknowledge the Traditional Custodians who have walked upon and cared for this land for thousands of years. We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander peoples to this country and commit ourselves to the ongoing journey of Reconciliation.*



**New tap and go machines:** There are #2 new Commbank tap and go machines in operation. All donations will be split one third for the Clergy Remuneration Fund and two thirds for the operational management of the Parish.



**Lenten Program 2023:** Copies of the Diocesan Lenten Program, Jesus: Our Light and our Life, Becoming One in Christ, are now available on the table in the Gathering for use in your Lenten groups.

**Way of the Cross each Wednesday at 3.30pm and each Friday at 6.30pm followed by the Eucharist and Reflection** except on the first Friday, 3rd March, when Way of the Cross will be at 3.30pm followed by the Eucharist and reflection.

**Nursing Home Masses:** Fr Timothy is celebrating Masses according to the following schedule:

**Hillview House:** 3rd Thursday of the month at 10.00am. Please contact the Parish Office or Fr Timothy directly if you have time to help with this Mass and distribute Communion to residents at the Home.

**Peninsula Village:** 4th Thursday of the month at 10.00am.

**BlueWave:** 2nd Friday of the month at 9.30am.

**Welcome to all our new Parishioners.** If you haven't already done so, we invite you to complete a census form, making sure you include any Parish community groups you wish to get involved with. Forms are available on the table in the Gathering Area.

**Sacramental Programme 2023—important dates:**

**First Communion:** Sat 29th & Sun 30th of April at 11am

**Confirmation:** Sun 2nd July

**Reconciliation:** Fri 17th November

Further details on information nights and preparation classes to follow.



**First Friday Mass/World Day of Prayer:** On Friday 3rd March after 8.30am Mass, the Blessed Sacrament will be exposed. This is also World Day of Prayer 2023. There will be Stations of the Cross at 3.30pm followed by Mass at 4.00pm.

**World Day of Prayer 2023:** This year's World Day of Prayer Service will be held at the Uniting Church, 346 Ocean Beach Road, Umina at 10.30am followed by light refreshments. Everyone is welcome.

**Funeral Announcement:**

Maria Luisa Garufo—Maria's life will be celebrated at St John the Baptist Church on Thursday, 9th March at 11am. We offer our sincere condolences to Maria's family.



**Fransalian Column:**

**Excerpt from an Apostolic Letter 'Totum Amoris Est' of Pope Francis**

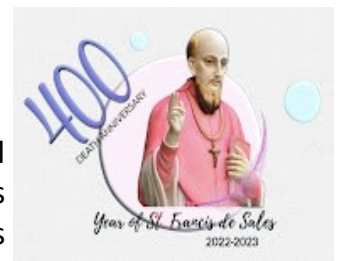
In one of his very first letters on spiritual direction and friendship, sent to a religious community he had visited in Paris, Francis spoke quite modestly of "his method", which differed from others and aimed at genuine reform. It was a method that renounced all harshness and respected completely the dignity and gifts of a devout soul, whatever its frailties. He wrote: "I wonder whether another difficulty can also be raised concerning your reform: perhaps those who imposed it on you have treated the wound too harshly... I appreciate their method, although it is not what I am in the habit of using, especially with regard to noble and cultivated spirits like yours. I believe it is better simply to indicate the disease and put the scalpel in their hands, so that they themselves can make the necessary incision. Yet do not for this reason neglect the reform that you need". These words display that insight that was to make Salesian optimism famous and leave a lasting mark on the history of spirituality through its later flowering, as, for example, in the case of Saint John Bosco some two centuries later.

Upon his return to Annecy, Francis was ordained a bishop on 8 December of that same year 1602. The influence of his episcopal ministry on the Europe of his day and for centuries afterwards was immense. "He was an apostle, preacher, writer, a man of action and of prayer, devoted to realizing the ideals of the Council of Trent. Engaged in controversies and dialogue with the Protestants, he came to realize increasingly, along with the need for theological discussion, the effectiveness of personal relationships and charity. He was charged with diplomatic missions in Europe and with tasks of mediation and reconciliation in society". Above all else, Francis was an interpreter of epochal changes and a spiritual guide in an age of renewed thirst for God.

Between 1620 and 1621, as he neared the end of his life, Francis wrote to one of his priests a letter that sheds light on his view of the times in which he lived. He encouraged his correspondent's desire to compose new works to respond to new questions and showed that he recognised the need for such works. "I must tell you that as I become more aware each day of the humours of the world, I desire ever more passionately that God in his goodness should inspire one of his servants to write in a way suited to the tastes of this poor world". He gave as his reason his own view of the age: "The world is becoming so delicate that, in a little while, no one will dare any longer to touch it except with velvet gloves, or tend its wounds except with perfumed bandages; yet what does it matter, if only men and women are healed and finally saved? Charity, our queen, does everything for her children". This was no pious platitude or an expression of resignation in the face of defeat. Rather, it was a realization that the world was changing and the mark of a completely evangelical sense of the need to respond to those changes.

Francis had early come to that realisation and he expressed it in his Preface to the *Treatise on the Love of God*: "I have taken into consideration the thinking of people of this age, nor could I do otherwise: it is very important to keep in mind the times in which one writes". Then, begging the reader's indulgence, he went on: "If you find the style a little different from that which I used in the *Introduction*, and both of them different from the style of the *Defence of the Cross*, you should know that much is learned and forgotten in nineteen years. The language of warfare differs from that of peace, and we speak in one way to young apprentices and in another to older confreres". Yet in response to changing times, where should one begin, if not from the history of God's dealings with humanity? This was the ultimate intent of the *Treatise*: "My intention is but to represent, with simplicity and straightforwardly, without artifice and certainly without false colours, the history of the birth, progress, decline, operations, properties, advantages and sublime qualities of divine love".

**To be continued next week.**





# LITURGY OF THE WORD

## Reading 1: Gen 2:7-9, 3:1-7

The LORD God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being. Then the LORD God planted a garden in Eden, in the east, and placed there the man whom he had formed. Out of the ground the LORD God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Now the serpent was the most cunning of all the animals that the LORD God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?" The woman answered the serpent: "We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, lest you die.'" But the serpent said to the woman: "You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is evil." The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realised that they were naked; so they sewed fig leaves together and made loincloths for themselves.

## Responsorial Psalm: 50:3-6, 12-14, 17

R. Be merciful, O Lord, for we have sinned.

## Reading 2: Rom 5:12-19

Brothers and sisters: Through one man sin entered the world, and through sin, death, and thus death came to all men, inasmuch as all sinned—for up to the time of the law, sin was in the world, though sin is not accounted when there is no law. But death reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come. But the gift is not like the transgression. For if by the transgression of the one, the many died, how much more did the grace of God and the gracious gift of the one man Jesus Christ overflow for the many. And the gift is not like the result of the one who sinned. For after one sin there was the judgment that brought condemnation; but the gift, after many transgressions, brought acquittal. For if, by the transgression of the one, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so, through one righteous act, acquittal and life came to all. For just as through the disobedience of the one man the many were made sinners, so, through the obedience of the one, the many will be made righteous.

## Gospel: Mt 4:1-11

At that time Jesus was led by the Spirit into the desert to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry. The tempter approached and said to him, "If you are the Son of God, command that these stones become loaves of bread." He said in reply, "It is written: *One does not live on bread alone, but on every word that comes forth from the mouth of God.*"

Then the devil took him to the holy city, and made him stand on the parapet of the temple, and said to him, "If you are the Son of God, throw yourself down. For it is written: *He will command his angels concerning you and with their hands they will support you, lest you dash your foot against a stone.*" Jesus answered him, "Again it is written, *You shall not put the Lord, your God, to the test.*" Then the devil took him up to a very high mountain, and showed him all the kingdoms of the world in their magnificence, and he said to him, "All these I shall give to you, if you will prostrate yourself and worship me." At this, Jesus said to him, "Get away, Satan! It is written: *The Lord, your God, shall you worship and him alone shall you serve.*"

Then the devil left him and, behold, angels came and ministered to him.



**First Sunday of Lent  
25th & 26th February**



After losing her father when she was just 10-years-old, **Laxmi** was at risk of falling further into extreme poverty. But with the support of our partner Caritas Nepal, Laxmi joined a child's club, became a leader in her school and is now a mentor to other children in her village.



**Please donate to Project Compassion 2023**

**Together, we can help vulnerable communities face their challenges today and build a better tomorrow *For All Future Generations.***

## Keep Us In Your Prayers of your charity pray for the souls of:

**Recently deceased:** Maria Garufo

**Anniversary:** Alan French, Sid Flakelar, Bill Finlayson

**Remembrance:**

**Sick:** Melissa Bezzina, Lisa Ryan, Marie Head, Lisa Yeo, Marta Panczyna, Oscar James Moretti, Linda Italiano, Eneio Wolfgram, Emma Matthews, Eileen Jones, Kathleen Bezzina, Moya Jones, Chris Mitchell, Trish Stuart, Colleen Garland, Robert Baker, Josephine Weate, Ed Hyland, Sheila Rogan, Pat Savage, John Mitchell, Donna Vella, Ken Joyce, Jo Farrelle, Donna Briemer, Malin Tugaga, Pamela Power, Rose Aloisio, Tina Cohen, Amanda Sheridan, Audrey Barsenbach, Mary Wood, Therese Horner, Jack Dummett, Robert Parker, Maureen Wardrop, Ros Harbig, Georgie Brigdale, Sue Campbell, Bobby Brame, Kerrie Roberts, Lauren Alchin, Bruce Yip, Ada Primrose Murphy, Cathy Eades, James Matthews, Doreen Arahill, Theresa Mitchell, Anita Servi, Jean Pierre, Michael Tannous, Charles Lawson, Marsha Burzynski, Emma Mitchell, Vince Weigold, Lola DeSouza, Bev Purser, Joseph King, Christine Semark, Vicki Leach, Willy Woods, John Zdilai, Loraine Wanless, Alison Richmond, Saxon Smith, Jack Rogan-Clark, John Farnham, Chris Parker, Alana Rose, Joy Burt, Stan Page, Alexandra Carrol, Serge Fauvette, Roger Lambert, Ron Manning



### Pope Francis' Prayer Intention for February

**We pray that Parishes, placing communion at the centre, may increasingly become communities of faith, fraternity and welcome towards those most in need.**

#### PARISH COLLECTIONS

**1st collection:** goes to the Clergy Remuneration Fund for the financial support of the priests.

**2nd Collection:** Funds the operational management of the Parish

You can also donate via Bpoint, which will take you to our Website for secure online payments. <https://www.bpoint.com.au/pay/woywoyparish>

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