



WEST WYALONG MISSION

Established out of the Western Mission in 2012

St Mary's West Wyalong
founding Parish for the Bland
1894 (St Patrick's Wyalong)
Present St Mary's Church
1928;
St Mary's School 1896

St Kevin's Rankins Springs
Weethalle-Tallimba
St Kevin's RS 1955;
Weethalle Parish founded 1934;
St Bernadette's Tallimba 1953

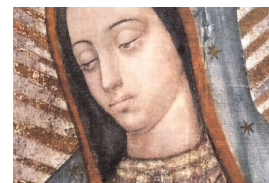
St Joseph's Ungarie
Ungarie – Burcher
Parish founded 1931
Present St Joseph's
Church 1978;
Immaculate Heart of
Mary Burcher 1950

Our Lady of Lourdes
Lake Cargelligo-Tullibigeal
Parish founded 1923.
Present Church 1957;
St Isidore's Tullibigeal;
St FX School
Christ The King Chapel,
Bolo, 2008

Fr Dominic Byrne PP & Administrator

Our Lady of Guadalupe Pray for us

47 Church St; PO Box 64, West Wyalong, 2671; Tel: 6972 3655 Email: wyalongwest@cg.org.au Website: http://cg.org.au/wyalong/Home.aspx	Lake Cargelligo, 78 Reef St, 2672 (please contact the West Wyalong Parish Office)
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Catholic Schools:

West Wyalong: **St Mary's Principal, Mr Phil Nielsen: 6972 3003;** <https://smwms.nsw.edu.au/>

Lake Cargelligo: **St Francis Xavier Principal, Mrs Jacinta Elwin: 6898 1611;** <https://sfxlake.nsw.edu.au/>

21st Sunday in Ordinary Time, 22nd August 2021

		West Wyalong	Ungarie	Lake	Rankin Springs
Monday 23rd	<i>St Rose of Lima</i>	8am Mass			
Tuesday 24th	<i>St Bartholomew</i>	8am Mass			
Wednesday 25th	<i>St Louis</i>	8am Mass			
Thursday 26th		8am Mass			
Friday 27th	<i>St Monica</i>	8am Mass		No Mass	
Saturday 28th	<i>St Augustine</i>			6pm Mass	
Sunday 29th	<i>22nd Sunday Year B</i>	9:30am Mass	8am Mass		5pm Mass

Adoration is held every Wednesday from 3 – 4pm in West Wyalong with the **Sacrament of Reconciliation** following until 5pm. To organise **Baptisms or Funerals**, please contact Fr Dominic at any time on 6972 3655.

Fr Dom's Gospel message: In the first reading we hear Joshua urge all the tribes of Israel to consider who they really worship, asking them to commit their word to the covenant. They are in Shechem, where covenants have always been made. So, here we see them urged to remember what has happened in this Holy place and decide here and now who they are going to worship, to commit themselves with their words. We see a similar demand made in the Gospel by Jesus who is now putting it on those who have been listening to make a decision: accept Jesus or reject Jesus. Now was the decisive time to commit themselves with their words. Some Christian denominations believe that all you need to do is declare that Jesus is your Lord and Saviour and you will be saved. While this approach has great merit, it is merely a good beginning. After which, each person still has free will. Judas, like the other Apostles, followed Jesus but in the end used his free will against God. And Jesus tells us that if you clothed and feed the poor, visited the sick etc. then, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (Mt. 25: 40) and will have proven yourselves true children of God and inherit the Kingdom of Heaven (cf., v. 34). Confirming this, we hear in Revelation that, "all are judged by what they had done" (Rev. 20: 12).

Please pray for our sick:

Marie McKenzie, Mark Schmidt, Katrina Johnston, Anthony Campbell, Peter Campbell, John Doughan, Geoff Collins, Billy May Bussenschutt, Sr Pat Lynch, Barry Cooper, Cheryl Anderson, Steve Herridge, Mary Turner, Ted and Jim Doughan, Leo Daniher, Sarah Pettit, Archie Boneham, Wayne Schmidt, Lesley Wright, Tony Oxley, Emeritus Archbishop Francis Carroll, June Worner, John Mrowka, Lurensa Rowling, Brian Lynch and Shirley Sullivan.

Jesus, grant spiritual comfort and healing to the sick

Recent Deaths & Anniversaries:

Jeff de Rozario, Fiona Daniher, Joan Coelli, John Ridley, Brian Nicholson, Marjorie Cole, Mark Johnson, Keelan Glasgow, Catherine Watkins (O'Neill), Liz Thacker, Fr Kevin Barry-Cotter, Ethan Hunter, Clare Hall, Phil Dodds, Br Kevin Guthrie, Daphne Catlin, Bernard Lynch, Marjorie Cooper, Sr Dorothy Kearins, Mercia Wilson and the anniversaries of the Brooks and Jenkins families.

Mary, Helper of Souls pray for them.

Creation from Nothing

Stephen Hawkins has famously said, 'because there is a law of gravity the universe will create itself from nothing.' But never demonstrated how. The Physicist is also human and, as his own death drew near, it seems that he was desperate to prove that creation does not need a creator. Most Physicists do not agree with Theologians on what 'nothing' actually means. Instead, they avoid accepting that nothing is the absence of any type of force, gas, material, or any molecule. Nothing is the absence of anything! People who do not want to accept God's existence tend to say that 'nothing' is in some way 'something'. Though, they are never able to demonstrate this. So strong is their desire to disprove God that they jettison logic. The law of Cause and Effect does not create what it describes and predicts. All the laws of motion do not bring anything into existence because they are descriptive only, and not causal. All of creation does not come from something physical. It comes from the creator who is pure Spirit. God is uncreated, pure spirit, eternal without beginning or end. If logic means anything, none of the Hindu Gods can create themselves, because it is impossible to have power to create yourself before you are created. Creation can only come from one uncreated, eternal, being that is not reliant on anything else.

St Mary's Parish Sacramental Program, 2021

First Eucharist

- ◆ **Sunday, 5th September— Commitment Mass:** 8am @ St Joseph's Ungarie, 11 am @ St Mary's Church
- ◆ **Tuesday, 7th September— First Eucharist Retreat:** St Mary's School.
- ◆ **Sunday, 12th September—First Eucharist Mass:**
- ◆ 8am @ St Joseph's Church, Ungarie
- ◆ 11am @ St Mary's Church, West Wyalong

Any enquiries, please contact Fr Dominic or Mrs Louise Daniher (REC) at St Mary's School, 02 69723003 or email: louise.daniher@cq.catholic.edu.au



ENTRANCE ANTIPHON: Cf. Ps 85:1-3

*Turn your ear, O Lord, and answer me;
save the servant who trusts in you, my God.
Have mercy on me, O Lord, for I cry to you all the day
long.*

1st READING (JB): Jos 24:1-2. 15-18

A reading from the book of Joshua

Joshua gathered all the tribes of Israel together at Shechem; then he called the elders, leaders, judges and scribes of Israel, and they presented themselves before God. Then Joshua said to all the people: 'If you will not serve the Lord, choose today whom you wish to serve, whether the gods that your ancestors served beyond the River, or the gods of the Amorites in whose land you are now living. As for me and my House, we will serve the Lord.'

The people answered, 'We have no intention of deserting the Lord and serving other gods! Was it not the Lord our God who brought us and our ancestors out of the land of Egypt, the house of slavery, who worked those great wonders before our eyes and preserved us all along the way we travelled and among all the peoples through whom we journeyed. We too will serve the Lord, for he is our God.'

The word of the Lord
Thanks be to God

RESP PSALM: Ps 33:2-3. 16-23. R. v.9

(R.) Taste and see the goodness of the Lord.

1. I will bless the Lord at all times,
his praise always on my lips;
in the Lord my soul shall make its boast.
The humble shall hear and be glad.
2. The Lord turns his face against the wicked
to destroy their remembrance from the earth.
The Lord turns his eyes to the just
and his ears to their appeal.
3. They call and the Lord hears
and rescues them in all their distress.
The Lord is close to the broken-hearted;
those whose spirit is crushed he will save.
4. Many are the trials of the just man
but from them all the Lord will rescue him.
He will keep guard over all his bones,
not one of his bones shall be broken.
5. Evil brings death to the wicked;
those who hate the good are doomed.
The Lord ransoms the souls of his servants.
Those who hide in him shall not be condemned.

2nd READING (JB): Eph 5:21-32

A reading from the letter of St Paul to the Ephesians

Give way to one another in obedience to Christ. Wives should regard their husbands as they regard the Lord, since as Christ is head of the Church and saves the whole body, so is a husband the head of his wife; and as the Church submits to Christ, so should wives to their husbands, in everything. Husbands should love their wives just as Christ loved the Church and sacrificed himself for her to make her holy. He made her clean by washing her in water with a form of words, so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless. In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself. A man never hates his own body, but he feeds it and looks after it; and that is the way Christ treats the Church, because it is his body – and we are its living parts. For this reason, a man must leave his father and mother and be joined to his wife, and the two will become one body. This mystery has many implications; but I am saying it applies to Christ and the Church.

The word of the Lord
Thanks be to God

ACCLAMATION: See Jn 6:63. 68

Alleluia, alleluia!

*Your words, Lord, are spirit and life:
you have the words of everlasting life.
Alleluia!*

GOSPEL (JB): Jn 6:60-69

A reading from the holy Gospel according to John

After hearing his doctrine many of the followers of Jesus said, 'This is intolerable language. How could anyone accept it?' Jesus was aware that his followers were complaining about it and said, 'Does this upset you? What if you should see the Son of Man ascend to where he was before?

'It is the spirit that gives life,
the flesh has nothing to offer.

The words I have spoken to you are spirit
and they are life.

'But there are some of you who do not believe.' For Jesus knew from the outset those who did not believe, and who it was that would betray him. He went on, 'This is why I told you that no one could come to me unless the Father allows him.' After this, many of his disciples left him and stopped going with him.

Then Jesus said to the Twelve, 'What about you, do you want to go away too?' Simon Peter answered, 'Lord, who shall we go to? You have the message of eternal life, and we believe; we know that you are the Holy One of God.'

The Gospel of the Lord
Praise to you Lord Jesus Christ

Penitential Act:

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed
to do,
through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

Gloria:

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the
Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

Nicene Creed:

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the
Father;
through him all things were made.
For us men and for our salvation
he came down from heaven, and by the Holy
Spirit was incarnate of the Virgin Mary, and
became man.
For our sake he was crucified under Pontius
Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of
life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and
glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic
Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the
dead
and the life of the world to come.
Amen.

Archdiocesan Protocols

COVID-19

Effective

Saturday 5pm 14 August 2021 to Saturday 5pm 21 August 2021

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NSW Parishes Only

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1. Parish Offices are **closed**.
2. Churches and chapels are **closed**.
3. Public Masses and other Public Liturgies are **not** to be celebrated. However:
Funerals (10 people only, not including ministers) are permitted.
Weddings (5 people only, couple, minister, two witnesses) are permitted.
4. Holy Communion **can** be taken to the sick.
5. Anointing of the Sick **can** be celebrated.
6. Visitation to hospitals by priests should be minimal (rely on designated hospital chaplains where possible).
7. Face Masks are **mandatory**.

Live Stream Mass St. Christopher's Cathedral

Monday – Saturday 12.15pm

Sunday 11am

<https://www.catholicvoice.org.au/mass-online/>



Pastoral Letter

ARCHBISHOP CHRISTOPHER PROWSE
CATHOLIC ARCHDIOCESE OF CANBERRA AND GOULBURN

Human beings need humanity not Euthanasia

In the midst of our Covid 19 woes, we are looking for anything that breathes hope and new life into our fearful world.

Yet, in the midst of this long winter, comes an unwanted visitor that can only fuel hopelessness: possible legislation on euthanasia. This is a real possibility in both the ACT and NSW.

Proponents usually use saccharine titles and ideologies to blunt the ethical dagger of euthanasia, such as *Voluntary Assisted Dying*. However, make no mistake about it. Euthanasia is government-sanctioned suicide. It is medical homicide.

CONFUSION REGARDING SUFFERING, DYING AND DEATH

Euthanasia legislation may simply be the issue that draws focus in Australia at present. Perhaps the real issue is our communal discomfort in discussing issues pertaining to suffering, dying and death. There is so much confusion here.

For example, confusion and contradictions exist when we are appalled at the high suicide rate in our community, yet euthanasia legislation encourages vulnerable people to contemplate suicide under certain conditions.

Contradictions also exist when we are increasingly ready to acknowledge publically Aboriginal country and culture, yet our First Australians are scandalously still one of the most vulnerable groups in our communities. Legislating euthanasia will make them even more vulnerable.

Some have witnessed or heard of friends and family members dying badly. This is always a failure of

our duty to care. The media are keen to display such heart-felt cases.

Alarmingly and without rigorous scrutiny, however, increasing numbers look to euthanasia as a way to circumvent this tragedy.

DANGERS OF EUTHANASIA

Upon deeper reflection, we must admit that flirting with the possibility of euthanasia is a bridge too far to cross. It opens up horrendous possibilities that are not worthy of our common humanity. Let us consider the following:

... It imperils the **foundation of law** where intentional killing is always prohibited.

... It imposes upon **the medical profession** a law that is totally contrary to its ethos. Namely, under certain circumstances, they can intentionally kill. This is directed to the most medically vulnerable in our society.

Palliative care is the real medical solution to the terminally ill. Regrettably, it is never given sufficient serious discussion or adequate funding in our society to illustrate that it is a dignified medical response to the terminally ill.

... **The political world** is encouraged to pander to slogans such as the "right to die." They are poisoned in their reasoning when they allow the popular and unreflected "new morality" of "It is my choice" to reign triumphantly. There is a hush about the responsibilities and duties attached to human rights that act as a purifier and refiner of mob ideologies.

Regarding rational argumentation, the developed world is entranced with a faulty understanding of the human person that sees the usefulness of a person as their defining feature. When I am persuaded to feel useless in my family or society, then the option of intentionally ending it seems “the way to go.”

Yet, perversely, no longer then do I feel that I have a “right to die.” I feel I have a “duty to die”. I end my life in hopelessness, even if loving family and friends are nearby.

Reigning triumphant, ultimately, are human rights and responsibilities based on the dignity of the human person.

For example, recently I heard of a daughter washing her father, heavily affected with dementia. The father no longer recognised his daughter. He looked at her for a moment and said: “I can see you have much love in your eyes.” This wonderful daughter understood that her father had a dignity beyond compare. She was offering him loving care and tenderness. This is real human dignity showcased.

ACT AND NSW LEGISLATION ON EUTHANASIA

At present, NSW are considering introducing euthanasia legislation.

The ACT Legislative Assembly cannot legislate on euthanasia. There were recently some lonely voices even suggesting absurdly that somehow Canberrans are having their human rights denied by not allowing euthanasia. Confusion surrounds the melding together of Territory rights and euthanasia legislation.

PALLIATIVE CARE

Palliative care is dying well. It offers appropriate care. It is based on real compassion. It respects human dignity, and our humble response to our Creator God, the giver of all life. It concerns not simply the sick person but includes their family. It offers expert care not only for the physical but also the emotional, psychological and spiritual dimensions.

Recently, I had the great joy of blessing the extension of the much-loved Clare Holland House. It is under the management of the Catholic Little Company of Mary Healthcare (Calvary Hospital). It is a palliative care hospice of the highest medical standard. Here those terminally ill receive excellent palliative care. More so, they are offered compassionate reassurance that their family, friends and expert medical staff

are “walking together” with them in hope. After all, compassion literally means, “to suffer with.”

Such care is a kind of Emmaus moment in their vulnerable lives. I have witnessed this personally so often over the years of living out the priesthood.

CATHOLIC TEACHING ON EUTHANASIA

Human life, made in the image and likeness of God, has a dignity beyond compare. Life is a precious gift from God in both its origin and end. The Risen Jesus came that we “may have life, and have it to the full” (John 10:10). We are to treasure life and never intend to harm ourselves or others.

Following from this foundation, the Catholic teaching on euthanasia is wise and clear. It needs repeating in our culture so confused on this major moral issue of death and dying.

On the one hand, we must never directly intend to cause death, either as an act or as an omission. Hence, our total opposition to all forms of euthanasia. Our Catholic hospitals, nursing homes and hospices will not participate in any way to co-operate in such activities.

Ordinary care of the dying must always be offered.

On the other hand, “discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected outcome can be legitimate; it is the refusal of “over-zealous” treatment.” (CCC 2278)

A fuller description of the Catholic teaching on euthanasia can be accessed via the Catechism of the Catholic Church, 2276-2279, 2324.

COMMUNITY ACTION

May I encourage all to become active in monitoring the progress of this national debate. It has now become a regional debate in NSW and ACT. Please become informed on all matters pertaining to it, and be ready to contact your local elected representatives expressing your opinions on euthanasia.

Let us pray earnestly to our living God for wisdom and hope in a culture so confused on death and end of life issues.

Archbishop Christopher Prowse
Catholic Archdiocese of Canberra and Goulburn

Downloadable Sample Letters:
<https://www.catholicvoice.org.au/sampleletters/>