



**August – November 2017
Pastoral Care Newsletter**

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Hello! I hope this newsletter finds you well.

MASS DATES

Aged Care/Nursing Home Masses

Ferndale Gardens: 33 Jersey Ave, Mortdale

Shangri-la: 107 Carrington Ave, Hurstville

Fairlea: 11 Hawk St, Penhurst

Gannon Gardens: 53 Gloucester Rd, Hurstville

August & November (Mass begins at 10.30am)

- Tuesday, 8 August – Ferndale Gardens
- Tuesday, 15 August – Shangri-La
- Wednesday, 16 August – Fairlea
- Tuesday, 22 August – Gannon Gardens
- Tuesday, 14 November – Ferndale Gardens
- Wednesday, 15 November – Fairlea
- Tuesday, 21 November – Shangri-La
- Tuesday, 28 November – Gannon Gardens

Nunyara: 8 – 12 Neilson Avenue, Peakhurst

- First Tuesday of the month at 11am in the chapel

Visitors *MUST* sign in/out when visiting a care facility.

Anointing Mass

- Saturday, 2 September at 10.30am. Followed by morning tea.

To experience, as community, the healing power of faith, prayer and the sacrament of 'Anointing of the Sick'.

Remembrance Mass

- Thursday, 2 November (All Souls Day) at 7.30pm, followed by supper in the meeting room

This annual Mass is a gentle and prayerful celebration remembering, as community, the life of our loved ones who have died.



DECLANCRAFT

Something social & creative for those in their 40s & up...

We had extra sessions of acrylic painting earlier in the year as well as three sessions of Macramé in

May/June and four sessions of Crochet in July/August. Thanks for the amazing attendance and not to forget... the fun and laughs!

Here are the upcoming activities which are held on Saturdays in the Meeting Room under the Church. Bookings are essential. Please check the bulletin, website and advertising around the church for further information. *The following may be subject to change.*

Cards/Games Morning

- 16 September; 10am to 12.30pm

Acrylic Painting with Ingrid Micallef

- 7, 14, 21 & 28 October; 10am to 12.30pm

Each of us has a dream...

To be fulfilled by what we do.

To be enriched by those we meet.

To be loved by those we love.

To grow in mind and heart with each experience.

To give with all our heart.

To have hope in time of doubt and confusion.

To be comforted in time of pain and sorrow.

To love... To learn... To laugh... To sing... To cry...

To dance... To feel... To shout with joy...

We all have the ability to live this dream.

It's not an unapproachable or unattainable dream.

To be fully alive with God knowing God is fully present in our life.



Live this dream!

Handmade Cards with Kim Corallo

- 11, 18 & 25 November; 10am to 12.30pm

BEREAVEMENT GROUP GATHERING

- Monday, 18 September at 7.30pm, in the Presbytery. Includes a light supper.

For those involved, please come to catch up, share in prayer and organise the Remembrance Mass.

THANK YOU!

To our wonderful Hospital Visiting Group, who are hanging up their ministry hat after 47 years! Thank you for giving much needed love, care and spiritual nourishment, not to mention lollies, gifts and music to the residents and staff at Ferndale Gardens, Shangri-La, Fairlea and Gannon Gardens nursing homes. Your dedication and support were truly appreciated and inspiring! The parish will continue to nourish the seed you have planted. May God continue to bless you all.

REFLECTIONS

Bread and Wine

Bread and wine are ambiguous, both in life and in the Eucharist.

On the one hand, bread is perhaps our primary symbol for food, health, nourishment, and community: Give us this day our daily bread! Let us break bread together! Bread is a symbol for life and coming together.

Few things speak as wonderfully about life as does the smell of fresh bread. The fragrance of fresh bread is the smell of life itself! Yet there is another story to bread. Out of what is bread made? Kernels of wheat that had to be crushed in their individuality to become something communal, flour, which then had to endure fire to be baked into the substance that gives off the smell of life.

As St Augustine once said in a homily: "For surely this

loaf was not made from one grain of wheat? The grains were separate before they came together to become one loaf. They were joined together by water, after first having been ground (contritionem - the Latin verb he uses here). For if the many kernels are not ground and are not moistened by water, they could not come to this form, that we call a loaf. ... And then without fire, there is still not a loaf of bread." Bread must be baked too in a fierce heat. Bread then speaks of both joy and pain.

Wine too speaks in this double way: On the one hand, it is a festive drink, perhaps our foremost symbol for celebration. Wine has nothing to do with basic nourishment or necessity. It is not a protein needed for health, but an extra that speaks of what lies beyond the hard business of making and sustaining a living. Wine speaks of friendship, community, celebration, joy, recreation, victory. We celebrate everything, not least of all love, with wine.

But, like bread, wine has another side: Of what is wine made? Crushed grapes. Individual grapes are crushed and their very blood becomes the substance out of which ferments this warm, festive drink. No wonder Jesus chose it to represent his blood.

It is helpful to keep this ambiguity in mind whenever we participate in the Eucharist. Bread and wine are held up to be blessed by God and to become the flesh and blood of Christ, and they are held up precisely in their ambiguity.

On the one hand they represent everything in life and in the world that is healthy, young, beautiful, bursting with energy, and full of colour. They represent the goodness of this earth, the joy of human achievements, celebration, festivity, and all that is contained in that original blessing when, after the first creation, God looked at the earth and pronounced it good. The Eucharist too gives off the smell of fresh bread.

But that's half of it. The Eucharist also holds up, in sacrifice, all that is being crushed, broken, and baked by violence. The wine, fittingly, is also blood. At the Eucharist, we hold up both, the world's health and its achievements along with its depressions and failures, and ask God to be with us in both. Pierre Teilhard de Chardin once put it this way: In a sense the true substance to be consecrated each day is the world's development during that day - the bread symbolizing appropriately what creation succeeds in producing, the wine (blood) what creation causes to be lost in exhaustion and suffering in the course of that effort.

What we see in the Eucharist, the goodness and joy of life and the pains and shortcomings of that same life, is the same tension that we need to hold up each day within our ordinary lives. How do we do that?

By enjoying life and all its legitimate pleasures without guilt and without ever denigrating them in the name of God, truth, and the poor, even as we go and stand where the Cross of Christ is forever being erected, namely, where the excluded, the poor, the sick, the unattractive, the lonely, the hungry, the crushed, and the bleeding find their place.

We properly live the tension of the Eucharist, the ambiguity of bread and wine, whenever we honour both the smell of fresh bread and the process by which it came to be. What that means is that we must fully honour the beauty of nature, the grace of an athlete, the energy inside music, the power and sacramentality inside sex, the humour inside a good comedian, the vibrant feel of health, and the colour and zest that lie everywhere inside of life itself, even as we are conscious of and in solidarity with all that is being excluded from or victimized by these wonderful energies which ultimately take their origin in God.

In John's Gospel, water becomes wine and wine becomes blood and blood and water both eventually flow out of the pierced side of Jesus. That happens too in the Eucharist and it happens in our lives. The task is to hold them both in our hands, as happens at Eucharist, and then offer them up to God.

Written by Ronald Rolheiser OMI (06/07/2008)
Visit his website on www.ronrolheiser.com/index.php

PASTORAL CARE RECORDS & SUPPORT Visitation ministers & bereavement group...

Please contact me if there are changes within your ministry, if your visit situation has changed and if you require information and support.

Pastoral Care Records must be current and therefore continually updated.

The parish is here to support you in your ministry. We thank you for your continued care and participation.

PRAYER

This New Day

Most loving God, you have given us this new day in which to serve you and to delight in you.

By your Spirit help us to do so, not as slaves but as your precious children, called to be the sisters and brothers of our Lord Jesus Christ, in whose name we pray this morning.

Faith

Living God, faith is your gift to us. We thank you for the faith we have and pray you enlarge it, so that, by faith, our hope in you will be more radiant and our love purer, stronger and more courageous; through Christ our Lord.

Australian Prayers by Bruce D Prewer

Thank you for all your involvement and support in the pastoral life of St Declan's Parish.

Wishing you God's continuous blessings.

Yours faithfully,

Paulineke
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Pastoral Care... responding to the needs of St Declan's Parish
Pastoral Care aims to provide spiritual nourishment, social interaction and support to parishioners who are bereaved, lonely, aged, infirmed, sick, disabled and are unable to take part in parish Eucharistic celebrations by:

- involving parishioners to minister to others & share their faith
- creating a community of care
- developing a strong parish network.