

The West Wagga Wag

Issue 206

August 2020

Coming Events

Adoration of the Blessed Sacrament, Holy Trinity
- 6 to 7am daily;
- overnight from 9pm Friday through to 7am Saturdays

Monthly Cuppa, after 9am Mass on last Sunday of the month.

St Dominic	Mon 3
St John Vianney	Tue 4
The Transfiguration	Thu 6
St Mary of the Cross	Sat 8
St Maximilian Kolbe	Fri 14
Assumption of the Mary	Sat 15
St John Eudes	Wed 19
St Bernard	Thu 20
St Pius X, Pope	Fri 21
Queenship of Our Lady	Sat 22
St Bartholomew, Apostle	Mon 24
St Louis	Tue 25
St Monica	Thu 27
St Augustine	Fri 28
Anniversary of death of Most Rev William Brennan, 2013	Mon 31

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The date for submissions for the next Wag is: Wednesday Sept 2nd.

Thanks be to God!

While we pray for the members of parishes in Victoria who do not have public Masses or other parish activities, we thank God for the opportunities that we have and for the things we are doing here in the West Wagga Parish.

Celebrations and Renovations



Happy 70th birthday to Maria Vanegas who had her party at our parish hall recently!



Our parish has just had a new sound system installed.



Corona Virus answered with inventiveness

Masks, made for all the Wagga Diocese priests and available at our parish - proceeds helping pay our extra covid costs.



QR code sign in- our parish is helping set up the same for other parishes



Covid safe business registration done.

We also have set up a Pastoral Covid Parish council, with 12 parishioners including a doctor.

PASTOR'S PAGE - THE ESSENTIAL SERVICE OF THE MASS.

Surprisingly, our parish has had to increase our order for altar breads because we have been having extra people at Mass, despite Covid-19. Or maybe because of Covid-19?

Some priests worried when in light of the pandemic the Bishops of Australia decided to dispense everyone from our ordinary Sunday Mass obligation. What if people became used to not going to Mass? Would they all come back when the obligation was restored? I think for some people that is a danger. But on the other hand, so many people have been coming weekly and daily to worship God in the Mass! They come to receive the most amazing gift of Jesus in Holy Communion out of love, convinced that this is the best way to show our thanksgiving (that is what "Eucharist" means) to God and to obtain grace.

This is an opportune time to think about our attitude to Mass and what the Sunday Mass obligation means.

Should I begin with explaining the goodness of fulfilling an obligation, or rather with the inner value of Sunday Mass? Putting the question another way: is Mass good because God commands it, or does God command it because it is good?

I think the latter is true. God only commands what is good and forbids what is harmful. He loves us, and His commandments are from a Father's Heart, always in our best interests. God commands us to attend the Mass in a similar way that parents command their children to eat their vegetables or do their homework. God forbids some things in the same way parents tell

children not to play with knives or run out onto the road or eat that toy. God calls us to eternal life and that means grace, it means friendship with God; only this will ever satisfy our souls. For this reason, God commands what is necessary for us to get to heaven, and forbids what is a mortal danger to our souls. He loves us and knows better than we do what will lead to our goodness and happiness.

The Mass is an essential service for our souls, the most important part of us. We live by the Eucharist: the Sacrifice and the Holy Food. This sustains our Faith, Hope and Charity. It helps us become more and more like the One we receive. In the strength of this Food, we fight the good fight of the Faith, run the race, and do the good work of loving God and neighbour. Here at Mass we stand in company with Our Blessed Mother and St John, in fact with all the saints and angels in heaven, and help bring God's grace into a hungry world.

Priests are "essential workers" because only they can bring us the Mass. I have become more and more conscious of this, that among all the different jobs I do, this one is the most amazing and most crucial. With the Host and Chalice, I lift up not only the people present in the church but also all our parishioners at home, and everyone within our parish borders, every single soul. And the prayer goes out further, for the whole world.

But you are also 'essential workers' when you come to Mass. With the altar before you, and the world behind, you are offering this Sacrifice which is

Jesus, through my hands, and you are representing the whole world, especially those who do not know how to pray. The world needs your prayers!

We come to Mass because of what the Mass is, the perfect offering of Jesus Christ. But we also come to Mass as an act of faithfulness and obedience. And I want especially to mention this, so that we have the best attitude for when the obligation resumes.

Some time in the future, bishops in Australia will announce that we are all obliged to come to Sunday Mass unless we are very unwell or in danger of making others sick, or are vulnerable. The Bishops will do this because they share God's love for our souls. But the great faith and love you have shown by coming to Mass freely during the last few months should be no less present then as now. You will have an extra aspect in your love and faith, because then you can say to God,

"I am here because the Mass is so important, but also in obedience. I love to obey Your commands because I love and trust You. I would not ever want to be disobedient because that would mean less trust and love of You, who are deserving of all my love. I know that all You ask of me You do in truth and love. Even if You asked something difficult of me, with Your help I would do it because I want always to be close to You."

Fr Thomas Casanova
CCS



August - it'sNOW Joke



Today isn't the day to be making jokes about the weather. It's snow joke.

What did one snowman say to the other? Do you smell carrots?

Why did the boy keep his trumpet in the snow? He liked cool music.

How would you scare a snowman? Get a hairdryer!

A Skier's Dictionary

Alp: One of a number of ski mountains in Europe. Also a shouted request for assistance made by a European skier. An appropriate reply: "What Zermatter?"

All-Mountain: A common descriptive term for boots or skis that are designed to perform equally poorly under a variety of conditions over many different types of terrain.

Avalanche: One of the few actual perils skiers face that needlessly frighten timid individuals away from the sport. See also: Blizzard, Fracture, Frostbite, Hypothermia, Lift Collapse.

Bindings: Automatic mechanisms that protect skiers from potentially serious injury during a fall by releasing skis from boots, sending the skis skittering across the slope where they trip two other skiers, and so on and on, eventually causing the entire slope to be protected from serious injury.

Bones: There are 206 in the human body. No need for dismay, however: TWO bones of the middle ear have never been broken in a skiing accident.

Cross-Country Skiing: Traditional Scandinavian all-terrain snow-travelling technique. It's good exercise. It doesn't require the purchase of costly lift tickets. It has no crowds or lines. It isn't skiing. See Cross-Country Something-Or-Other.

Cross-Country Something-or-Other: Touring on skis along trails in scenic wilderness, gliding through snow-hushed woods far from the hubbub of the ski slopes, hearing nothing but the whispery hiss of the skis slipping through snow and the muffled tinkle of car keys dropping into the puffy powder of a deep, wind-sculpted drift.

Exercises: A few simple warm-ups to make sure you're prepared for the slopes: *Tie a cinder block to each foot with old belts and climb a flight of stairs. *Sit on the outside of a second-story window ledge with your skis on and your poles in your lap for 30 minutes. *Bind your legs together at the ankles, lie flat on the floor; then, holding a banana in each hand, get to your feet.

Gloves: Designed to be tight enough around the wrist to restrict circulation, but not so closefitting as to allow any manual dexterity; they should also admit moisture from the outside without permitting any dampness within to escape.

Gravity: One of four fundamental forces in nature that affect skiers. The other three are the strong force, which makes bindings jam; the weak force, which makes ankles give way on turns; and electromagnetism, which produces dead batteries in expensive ski-resort parking lots. See Inertia.

Prejump: Maneuver in which an expert skier makes a controlled jump just ahead of a bump. Beginners can execute a controlled prefall just before losing their balance and, if they wish, can precede it with a prescream and a few pregroans.

Shin: The bruised area on the front of the leg that runs from the point where the ache from the wrenched knee ends to where the soreness from the strained ankle begins.

Ski!: A shout to alert people ahead that a loose ski is coming down the hill. Another warning skiers should be familiar with is "Avalanche!" - which tells everyone that a hill is coming down the hill.

Skier: One who pays an arm and a leg for the opportunity to break them.

Stance: Your knees should be flexed, but shaking slightly; your arms straight and covered with a good layer of goose flesh; your hands forward, palms clammy, knuckles white and fingers icy, your eyes a little crossed and darting in all directions. Your lips should be quivering, and you should be mumbling, "Why?"

Thor: The Scandinavian ski god of acheth and painth.

Traverse: To ski across a slope at an angle; one of two quick and simple methods of reducing speed.

Tree: The other method.

What do you call an old snowman? Water.

What is it called when a snowman has a temper tantrum? A meltdown!

What do you call a snowman that tells tall tales? A snow-fake!

How does a penguin build a house? Igloos it together.

How does one snowman greets the other one? Ice to meet you.



Skiing Saint John Paul II

[When St John Paul II died], the sport lost its most exalted devotee. A lifelong skier, the pontiff sneaked off to the hills as long as his health permitted. He was shot in 1981, which enforced a temporary layoff, and quit for good after the 1987 season, nine years into his papacy.



During his decades as Bishop and Cardinal of Krakow, beginning in 1962, Wojtyla spent two weeks each winter at Poland's largest resort, Zakopane, lodging in a local convent. The sisters reportedly still have a pair of his leather ski boots.

In his youth, and into middle age, Wojtyla had a reputation as an earn-your-turns kind of guy. An indefatigable hiker and kayaker, he scorned lifts and preferred to climb on his hickory skis. In his 20s, he was an athlete, standing 5 feet 10.5 inches at 175 pounds, but suffered a number of injuries that caused him to stoop in later years.

When churchly duties cut into his recreation time, Wojtyla modernized, acquiring a pair of 195cm Head skis and taking his place in the lift line. He preferred to ski off-piste, and [when someone suggested that it was unbecoming for a Cardinal to ski, he is said to have responded],

"It's unbecoming for a cardinal to ski badly."

He made his last runs at the Italian resort of Terminillo, a short commute from the Vatican.

There is an amusing story of an 8-year old boy who happened to see John Paul II out on the slopes. They did a couple runs together, and the boy's mum wouldn't believe that her imaginative son had actually been skiing with the Pope – until he introduced himself to her.

Here follows a short piece from the March, 1979 issue of SKI.

The Vatican Skier

A Pontiff whose non-papal piety runs to the mountains, Pope John Paul II's next ski descent has already been labelled the 'Schuss of the Fisherman.'

BY JOHN HOWARD



Vatican life has its protocol-and Vatican officials are not known to enjoy surprises. It was therefore with some astonishment that they greeted Pope John Paul II's pronouncement, just seconds after his inauguration as the 264th successor to St. Peter and Pontiff of the Roman Catholic Church, that 'I will ski again when they let me.'

The Polish Pope's comment to a well-wisher came as he descended

into St. Peter's Square to meet his new people-and, so far as the former Cardinal Karol Wojtyla was concerned, it was in earnest. The Pope, his energies now devoted to papal affairs of state, would be missing out on those winter vacations he had regularly taken in Poland's Tatra Mountains. There was, he supposed, some consolation-the

Pope would at least be able to see the ski mountains of Terminillo, 20 miles to the north of Rome, from the windows of the papal apartments, the same mountains he had been known to slip away to for some skiing while attending Vatican conferences in Rome as a Cardinal.

Karol Wojtyla is a humble man who confesses his one luxury in life has been "a pair of Head skis." His ski socks are initialed "K.W.", embroidered not so much in priestly affectation as to insure his getting his socks back from the laundry.

The Pope, at 58, is an excellent skier -those who have skied with him call him the "Daredevil of the Tatras"- who has skied for most of his life but did not take up the sport seriously until age 30. His favorite ski haunt is Kasprowy Wierch in Poland, the peak above Zaczopne where a wrong turn could send an inexperienced skier bodily over a sheer drop into Czechoslovakia. Hala Gasienicowa-called the Valley of the Caterpillar because of its zigzag terrain-is the Pope's favorite ski run.

Upon his arrival at the Vatican, Wojtyla told the Italian cardinals, "In Poland, 40 percent of the

cardinals ski." When it was pointed out to him that Poland had only two cardinals, Wojtyla explained, "Cardinal Wyszynski accounts for 60 percent." He later expressed his love of skiing to a journalist by saying, "I wish I could be out there somewhere in the mountains, racing down into a valley. It's an extraordinary sensation."



This is the most effective way to transform society, according to St. Pius X

Philip Kosloski | Sep 10, 2018

Homilies and apologetics can do nothing without this key element. Christians have lived in various countries throughout the world and many times in history they were able to transform an entire culture. How did they do that? What can we learn from them? French Trappist monk Dom Jean-Baptiste Chautard wrote about the

key element that Christians used to convert nations in his popular book *The Soul of the Apostolate*. In particular, he relates a conversation cardinals had with Pope Pius X. The Pope asked them: "What is the thing we most need, today, to save society?" "Build Catholic schools," said one. "No."

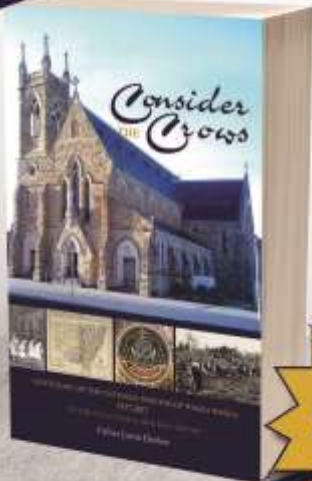
"More churches," said another. "Still no." "Speed up the recruiting of priests," said a third. "No, no," said the Pope, "the MOST necessary thing of all, at this time, is for every parish to possess a group of laymen who will be at the same time virtuous, enlightened, resolute, and truly apostolic."



Holy Communion is the shortest and safest way to Heaven. There are others: innocence, but that is for little children; penance, but we are afraid of it; generous endurance of trials of life, but when they come we weep and ask to be. The surest, easiest, shortest way is the Eucharist. (Pope Pius X)

Consider the Crows

by Father Justin Darlow



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I told my suitcases that there will be no vacation this year. Now I'm dealing with emotional baggage.

Tomorrow a protest about fairy bread has been organised. Police are expecting hundreds and thousands.

The Christian Origins of the Hospital

MIKE AQUILINA 3/30/2020

Did you know that the institution we know as the hospital is entirely an invention of the Catholic Church?

Well, it was. The ancient world had all the material ingredients needed for such an institution. It had medical professionals, and it had sick people. It had a centuries-old tradition of medical science and technology. And yet it could not bring all that together to make a hospital. There was no way to make such a venture profitable, so there was no compelling motive to keep such a venture running during an epidemic.

What they had instead were individual freelance practitioners, who moved from place to place like traveling salesmen — usually outrunning their most recent failure. They passed down their knowledge, as trade secrets, within their family and never risked public disclosure.

The pagans had medicine. What they lacked was charity, as it came to be expressed in hospital-ity, the virtue that gave the healthcare institution its name.

It was Christians who invented the hospital, and they did this in response to a real need, an urgent need—in a time of epidemic.

It was the middle of the third century, and the world found itself suddenly oppressed by plague. Scholars disagree on whether the disease was smallpox or influenza. Some say it was Ebola. But whatever the bug was, it quickly reached pandemic levels—and it stayed there for thirteen years. In that time, the population of the empire was reduced by thirty percent, and there was a corresponding decline in every sector of the economy, not to mention the military.

The practice of Christianity was illegal. In fact, it was a capital crime and it was punished more severely during the plague. Why? Because traditional Romans blamed their run of bad luck on the Christians' refusal to sacrifice to the gods.

Governing the Church in North Africa at the time was a bishop named Cyprian. He had been a prominent attorney in the city of Carthage, earning renown for his work in the courts. And now he brought all the powers of his gigantic intellect to bear on the problems of the Church in his day.

Cyprian called his flock to act with heroic charity during the plague, insisting that Christian doctors must give care not only their fellow

believers, but also their pagan neighbors—the very people who were trying to kill them.

Cyprian exhorted his congregation: “There is nothing remarkable in cherishing merely our own people ... [We] should love our enemies as well ... the good done to all, not merely to the household of faith.”

And from this exhortation of a bishop came medical care as we know it. The foremost expert on the history of hospitals, Dr. Gary Ferngren, made this point emphatically in his recent survey published by Johns Hopkins:

The hospital was, in origin and conception, a distinctively Christian institution, rooted in Christian concepts of charity and philanthropy. There were no pre-Christian institutions in the ancient world that served the purpose that Christian hospitals were created to serve ... None of the provisions for health care in classical times ... resembled hospitals.

This was not a local phenomenon. We possess similar testimonies from Alexandria in Egypt and elsewhere. The great sociologist Rodney Stark noted that the Catholic Church grew during this period at a steady rate of forty percent per decade, and he believes that growth was due, at least in part, to its profound and unprecedented public witness of charity.

The pattern emerged still more clearly in the following century during the epidemic of 312. By then, the Christians were numerous in every major city. So their efforts were more

effective, extensive, and visible. Eusebius, who was an eyewitness, reports that Christians “rounded up the huge numbers who had been reduced to scarecrows all over the city and distributed loaves to them all.”

Gary Ferngren, once again, states most emphatically that “The only care of the sick and dying during the epidemic of 312-13 was provided by Christian churches.” He adds: “No charitable care of any kind, public or private, existed apart from Christian ... care because there was no religious, philosophical, or social basis for it.”

Epidemics were among the great terrors of the ancient world. Doctors could identify the diseases, but they knew no way to stop the spread. Antibiotics and anti-viral drugs were still centuries away in the future.

So when the plague hit a city, the physicians were the first to leave. They knew the symptoms from their textbooks, and they knew what was coming, and they knew there was nothing they could do to stop the inevitable horror.

Christians couldn't stop the plagues either. But they could and did risk their lives in order to serve chicken soup to the sick. They could and did make a clean, well-lighted place for the sick to find rest. And some of those sick people recovered as a result—and became Christians.

In time, those stable Christian institutions—those hospitals—became de facto sites of medical research. Only there could medical professionals gain experience together, compare notes openly, and make progress.

Often you'll hear people say that the Church has historically waged a “war on science” or a “war on women.” That's exactly wrong, and the history of the hospital tells why. Many of the pioneers in the field were women—Fabiola in Rome, for example, and Olympias in Constantinople. They changed society in ways that pagan women could not. The Church made opportunities that had been impossible in classical antiquity.

So, if we can fight this year's disease with medicine, we should thank our long-ago ancestors in the faith. And we might permit ourselves to ask what wonders God will work through today's circumstances.

May the Lord give strength and comfort to all of our healthcare workers.



You are invited to join in the Rosary Novena for healing and peace in the world



This sounds great!

Pick one decade of The Rosary

1st Aug, 2020

TO ALL PEOPLE WHO BELIEVE IN THE POWER OF PRAYER

I am saying a Rosary Novena to start on 15th August. I have asked people in my parish to join with me in this. I am asking if you will please ask people in your parish to join me too. Even if they do not get the message in time to start on 15th August, please ask them to join me on whatever date they can and pray for nine days

I am asking parishioners to pick one decade of The Rosary and undertake to say that same decade every day for nine days for Peace in the World and an end to the Covid19 Pandemic.

For every 15 people who do this a whole Rosary is therefore offered every day.

The Rosary is our most powerful prayer weapon and a powerful intercessory prayer. The Rosary has stopped armies so lets get together, work together and pray this Rosary Novena together. See how many others are willing to join in and be part of a powerful Rosary Army.

There is so much violence in the world today, so many people who think that resorting to violence will solve problems. Lets be a small part of the solution. People will say "how can my one decade of The Rosary make a difference" but their little prayer will be part of a very large whole.

When Our Lady asked us through her message at Fatima to pray for

world peace, I feel that she wants us to pray to have:

A world where people do not believe that violence is the way to get what they want.

A world where there are no people are so hungry for power that they will go to any lengths to get it.

A world where human life is respected and no people think that they are so right that their view of the world gives them the right to take another's life

God's blessings be with you

Margaret Lee

St Marys Parish, Grafton NSW

ROSARY NOVENA PRAYER

Most Loving Mother Mary

Be with your children now as we pray this novena of Your Holy Rosary

We ask that you please implore your Son Jesus to stretch out his healing hands over our world and put an end to the covid19 pandemic

Jesus said to His Apostles "My peace I give you", please ask Him to give that peace now into the hearts of world leaders that they may see their way to solve problems with wisdom, through negotiation, discussion, empathy, caring, sharing and love instead of violence and killing.

Ask him to let His Peace flow into

the hearts of those:-

- ◆ Who think violence is the answer to all their wants!
- ◆ Who do not protect and cherish children!
- ◆ Who teach children to kill and that killing is lawful!
- ◆ Who are so concerned with getting worldly goods that they abuse their authority!
- ◆ Who are do concerned with making money that they forget integrity!
- ◆ Who out of their own hurt, seek to hurt others!
- ◆ Who seek escape from hurt and confusion in drugs and alcohol!
- ◆ Who think that being involved in the drug trade is acceptable!
- ◆ Who have no respect for human life!
- ◆ Who think their own ideas so right that they have the right to force that view on others by any means!
- ◆ Who think they have some right

to take or destroy the possessions of others!

- ◆ Who think The Commandments are some old fashioned idea that no longer applies to them!

Please ask The Holy Spirit to shower on the world

- ◆ Knowledge of God's Infinite Love
- ◆ Understanding of His Forgiveness
- ◆ Wisdom to find and do only what is right and justice
- ◆ Council to find solutions to problems rather than waste time just apportioning blame
- ◆ Fortitude to accept life's problems and pains and ask the help of Jesus and Mary instead of becoming angry and discouraged.

Let us have a world where

- ◆ Peace, Justice, Integrity, Love and Wisdom reign!
- ◆ People truly care about each other!

The West Wagga Wag

West Wagga Parish



Serving: Ashmont,
Collingullie,
Glenfield, Lloyd,
and San Isidore

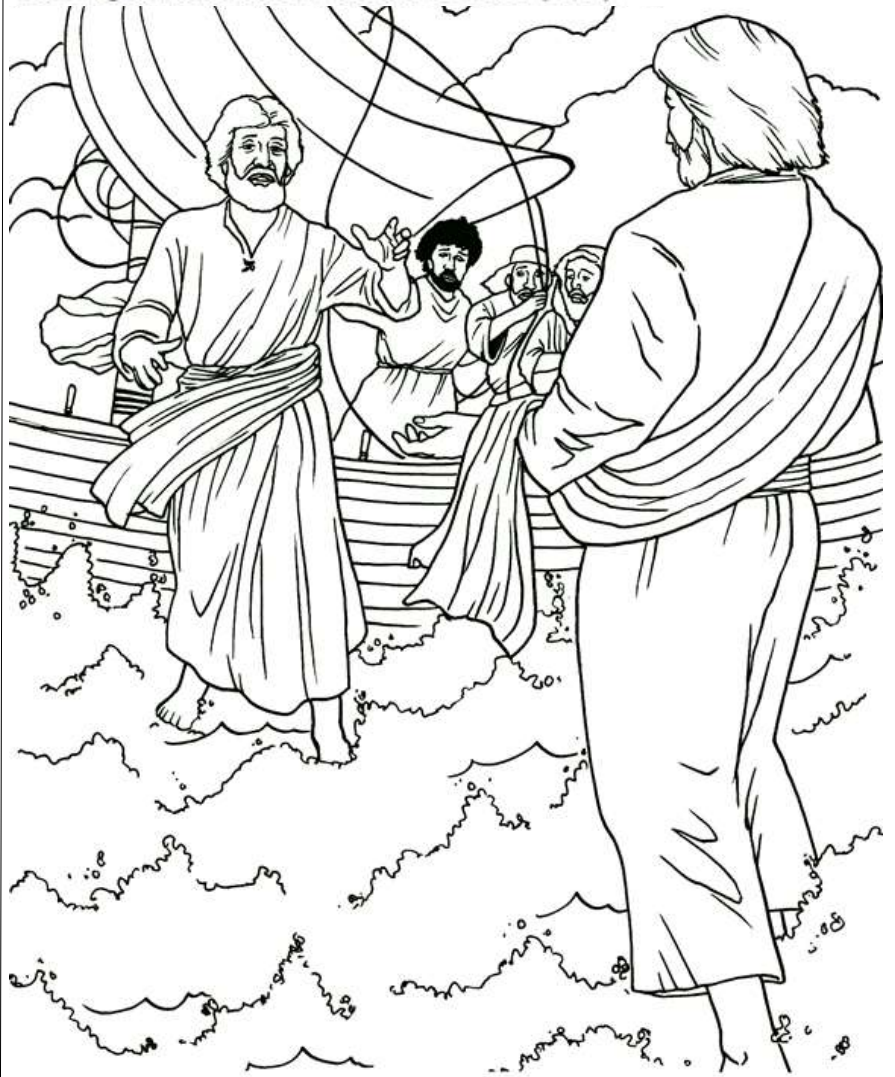


Find the words below hidden in the 225 letters to the right.

- | | |
|---------|------|
| COURAGE | COME |
| WALKING | HAND |
| EVENING | WIND |
| AFRAID | LAKE |
| DOUBT | BOAT |
| WATER | PRAY |
| ALONE | SAVE |
| WAVES | SINK |

Jesus Walks on the Water

During the fourth watch of the night Jesus went out to them, walking on the lake. Matthew 14:25 (NIV)



G	E	V	E	N	I	N	G	R	P	B	C	Y	P	O
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T	K	V	W	L	I	E	A	A	D	X	T	O	Q	A
I	A	W	I	N	D	M	F	G	P	V	R	E	F	V
F	P	S	A	V	E	U	R	E	W	S	B	A	R	E
V	L	A	K	E	D	Y	A	S	P	K	Y	Y	S	S
C	Y	O	X	H	E	Z	I	T	U	Z	U	A	I	K
R	H	A	N	D	A	N	D	Q	Y	N	H	W	X	H