



## ORDINARY TIME

13th Sunday in  
ORDINARY TIME

Year A

2nd July 2017

Psalter Week 1

## OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Anniversaries:**

Madge Gibb Walsh, Eugene Avar,  
Andrew Lee-Seong-Soon,  
Josephine and Jack Towell,

- **And the sick:**

Kevin Houghton, John Allen,  
Maryanne Diorio, Audrey Barsendich,  
Kath Hardy, Kath Burgmann,  
Mary Scarfe, Jorge Villasanti,  
Teresita Villasanti, Margarita Gomez,  
Anne Singleton, Judy Neal,  
June Towson, Therese Corner,  
Peter Wellins, Diane Gillett,  
Lorraine Von Nida, Rene Glase,  
Patricia Dwyer, Marea Watkins,  
Barbara Carson, Leonard Fidler,  
Edie Trovato, Roy Beverage,  
Margaret Davin, Brian Finlayson,  
John Purser, Brooke Simmons.

Catholic Parish of Woy Woy Peninsula

# THE VOICE

## Christianity not a Cult

I remember that during the debate over the damming of the Franklin River in Tasmania in the 1970s and 80s, families were torn apart, whole communities rent asunder.

It was like that for the early Church. Christianity ripped families apart. Good Jewish families would have been appalled to see their sons and daughters go off to follow a crucified rebel and blasphemer.

Christianity looked like a deviant Jewish sect to many parents whose hearts would have been broken at their children's defection.

Now, today in Australia, it is more likely to be a Catholic father or mother whose heart is broken by a child joining some cult or sect. That is truly gut wrenching material for much prayer.

But I want to briefly mention the danger that comes when Catholics act as if they are members of a sect, afraid of outside contamination, seeing the devil in every other religious impulse.

Some of the older generation here will remember when, if a Catholic wanted to marry a non-Catholic in the church, it was done grudgingly in the sacristy, not before the altar. I remember when my parents decided to send my brother to a state high school the Archbishop summoned them and threatened them with refusal of the sacraments. They did not back down and he relented.

This was the cult or sect mentality, fearful of the world and deeply unattractive and certainly not evangelical.

Within the Church, we have some who say unless you believe that Our Lady appeared at so and so, and unless you carry out her supposed 'messages', then you are not a true Catholic. That is wrong, and they are wrong.

I say quite frankly that I do not believe in the alleged apparitions of Our Lady at Medugorje, yet I find myself irresistibly

drawn to believe that Our Lady appeared to the peasant girls at Lourdes where the healing presence of God is so manifest. But the Church leaves me free to accept or reject these claims for myself.

No-one could deny that the 261st successor of St Peter, the late Pope John Paul II, personified what it is to be Catholic. But consider the significance of some remarkable gestures, unimaginable even 20 or 30 years ago.

He pressed a piece of paper bearing a prayer into a crack in the so-called Wailing Wall, part of the surviving foundation stones of the Jewish temple in Jerusalem. And I remember the moving scene of the Pope as an old man shuffling across the floor of a Mosque in Syria, the first entry by a Pope into a Muslim place of worship.

Of course, there was no compromise of belief and faith in the resurrection of our Lord Jesus Christ, denied by both Jews and Muslims. But his actions were not those of one with the siege mentality of the member of a cult. This was the confidence of one secure in his Christian faith and who was able to respond to the promptings of the Holy Spirit to take these brave, imaginative steps recognising what was good amongst the adherents of those faiths.

When the Pope celebrates the Feast of St Peter and St Paul in St Peter's Basilica he does so over the tomb of St Peter who is buried on the side of The Vatican Hill only a few metres from the place of his own crucifixion upside down.

Just as St Peter and St Paul went fearlessly into the Jewish and non-Jewish worlds, so let us implore the Holy Spirit to break us out from any constricting cult-like tendencies so that we can go out into the world powerfully proclaiming the resurrection of Our Lord Jesus Christ.

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## Psalms Response

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## Gospel Acclamation

*Alleluia, alleluia!* You are a chosen race, a royal priesthood, a holy people. Praise God who called you out of darkness and into his marvellous light. *Alleluia!*

## Around the Parish

**Welcome!** Congratulations to Ken Artist who was received into our Faith community. Ken was baptised, confirmed and received First Holy Communion last Sunday. We will keep Ken in our prayers.

**Baptism:** We welcome into our Faith community and pray for Rosalie Hudnall Conroy who was baptised last Sunday.

**Oil of the Anointing of the Sick** will be administered during 4pm Mass this Friday, 7th July.

**Children's Liturgy Roster 9/7/17:** Therese Carroll, Ingrid Stevens, Mimi Lambert.

**Volunteer Church Cleaning Roster 7/7/17:** Mary McCumstie, Maria Wickens, Linda Potestas, Tom French.

**Morning Tea Roster 9/7/17** will be our Craft Group.

**Bus Trip:** Nurragingy Reserve, Doonside. Wednesday, 12 July. Leaving 9am. Cost \$20. Contact Susie 0403 417 639/4344 1742

## Social Justice

**Jobless crisis threatens society:** Australia faces an unemployment crisis—one that is as much moral as it is economic. The unacceptable fact is that three-quarters of a million Australians need work, while the market offers only 185,000 vacancies. For those out of work, Australia has one of the toughest compliance and work test regimes for jobseekers. Allowance recipients are being pushed harder to find jobs that in many cases are just not there. The indignity of unemployment is then compounded by being poorly assisted or hounded by a system that was intended to serve them. This is the disturbing reality that underpins the 2017 *Pastoral Letter for the Feast of St. Joseph the Worker*, issued by ACSJC Chairman and Bishop of Parramatta, Vincent Long Van Nguyen. "There have been profound changes in Australia's labour market over the past three decades. The decline of full-time permanent work, increasing casualisation of jobs and the

entrenched disadvantage of people who are excluded mean that two issues of insecure employment and unemployment have been constant themes on each Feast Day of St. Joseph the Worker," Bishop Long writes in his *Pastoral Letter*.

"We must move beyond a situation where the poorest groups in our society carry economic burdens that the entire community should shoulder." Recalling the visit to Australia 30 years ago by Pope Saint John Paul II, Bishop Long reminds us of Pope John Paul II's message delivered then that industrial relations should be conducted in a spirit of understanding that "the worker is always more important than both profits and machines".

Pope John Paul II described unemployment as a "human problem of vast dimensions" and warned of the evils of social and economic inequality. To those without work, the Holy Father stressed that "their unemployed status is not a matter of personal failure" but rather a systemic failure that must be addressed

"The Gospel of Work" looks to Scripture, recognising the sacred and deeply human nature of work and standing against narrow materialistic valuations that would reduce the person to a mere factor of production or regard those who are unemployed as surplus to requirement and a burden on society," Bishop Long writes.

One principle of the Gospel of Work is that, "Work is essential for personal development. The individual applies talents and develops skills, fashions resources and produces goods and services. The feeling of a job well done and a career developed is essential to the individual's self-fulfilment.

"The last three decades have shown that where decent work is unavailable, either through the lowering of wages and conditions or through persistent unemployment, the true meaning of work is undermined, and individuals, their families and communities suffer.

*Australian Social Justice Council.*

## From the Diocese and beyond

**A Formation Day for Parish Liturgical Teams, Musicians and Clergy:** Choose it well, Use it well -Tapping the Power of Music in Liturgy: Music is the Church's most important art form because it plays an integral role in Catholic liturgy. What is 'liturgical' music? Principles to guide our musical choices. Saturday 29th July, 10.30am-3.30pm. The Parish Centre, 239 The Entrance Rd., The Entrance. RSVP 25th July. BYO lunch. Morning and afternoon tea provided. Phone: 9847 0508. Jenny.hildebrandt@dbb.org.au or More detail see notice board.

**Mount St. Benedict Centre—Praying with Poetry:** We invite you to join us for the experience of exploring the ways in which poetry can lead to prayer in reflecting on the thoughts,

feelings and experiences in selected poems, attending to their images, rhythms and capacity to surprise. Poems selected will be from a wide variety of poets including Mary Oliver, RS Thomas, Jessica Powers, Denise Levertov to name a few. There will be time and space for reflection and invitation for participants to share their favourite poem.

Facilitator teacher and scholar, Sr. Glenda Bourke. sgs. Saturday 8 July 10am-3.30pm. Cost: \$30. Morning tea provided. BYO lunch. 449D Pennant Hills Rd. Entrance off Hull road. Reserve your place by email: mtstbenedict@goodsams.org.au or phone 9484 6208.

**Santa Sabina College:** is offering 2 scholarships. One with 100% remission of tuition fees for Year 11. 2018 and Year 12. 2019. Applications close Friday 18th August 2017.

The second, International Baccalaureate (IB) Diploma Scholarship, offering the successful candidate a three year scholarship from Yr. 10 2018 to Year 12 2020. The recipient will intend to study the International Baccalaureate Diploma Programme in Years 11 and 12. Applications close Friday 2 September 2017.

Contact Marion Malouf, College Registrar for both scholarships 9745 7030 for further information or m.malouf@ssc.nsw.edu.au



## Homily by Richard Leonard SJ



For all the great things the Church of yesteryear achieved, it also did some terrible things. One of the worst demands it made was that a Catholic who married a person who was not a Catholic did so at a side altar, oratory or in the sacristy of the Church. How humiliating this directive was. For how long were we going to punish the Protestant Reformers and young Catholic woman or man who fell in love with someone from these denominations? In these ecumenical days, it's hard for us to understand these actions.

Today, especially at weddings, I hear older Catholics talk about this experience more than anything else. It's often given as the reason why the person or their family stopped practising their Catholic faith. Recently an older wedding guest told me that her wedding day at the side altar was the last day she came to the Church of her own free will. She never had her children baptised and her painful experience was still palpable forty years on as she compared and contrasted her wedding day with the Catholic marriage ceremony of a couple in a similar religious circumstance to her own which we had just celebrated. All I can do in such circumstances is apologise for the hurt our shortsightedness caused and be full of admiration for those who were subjected to similar treatment but have remained constant to our Catholic community.

These days inter-denominational marriages are rarely the reasons over which a family will divide. But we know that other religious issues can still break up a family. It's always a tragedy when this happens. For example, maybe you've had a son, daughter or a grandchild join a religious sect or cult. It's heartbreaking stuff for parents who wonder what their child sees in the sect and where it will all end.

The Church has sometimes let families down in this regard. Appearing to prefer dogma to the complexities of people's lives, formal liturgy to creating communities of hospitality, care and justice, the church can appear to be out of touch, especially with our young. I

know that every person in authority in the Church today knows that the Catholic Church needs to listen to our young people, hear about the issues that concern them and present our faith in a way they find accessible and engaging. Very often it's not what we say about our rich faith, it's how we say it. Many people don't leave the mainstream churches because they are attracted by another group's doctrine, though some do want the world to be very black and white. Many leave for smaller groups offering a tightly knit community.

From today's Gospel we know that the same family heartbreak occurred in the early church. At this time, however, Christianity was the small sect drawing believers away from Judaism, to acknowledge Jesus as the Messiah. It ripped families apart. The early church became the new family of many followers who were disowned. They lost their life and found a new one in Christ.

There can be moments when a family's lifestyle, beliefs, behaviour or values are such that one member feels that, in conscience, or by conviction, he or she does not belong anymore.

When this happens we can listen carefully to reasons the family member gives. Maybe we have lost something essential in our life together that needs challenging and change. And maybe it's the family member who is in the wrong.

Keeping the lines of communication open, speaking the truth with calmness and love and remaining as compassionate as possible are the best Christian responses.

I can't pretend that any of this is easy, but, when I have seen families do it, the prophetic, truthful and charitable rewards Jesus offers in today's Gospel are powerfully in evidence.

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*In the readings, the table of God's Word is spread before the faithful, and the riches of the Bible are opened to them.*

GIRM 57

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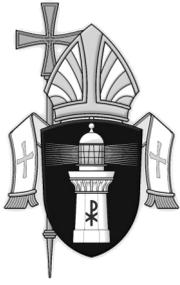
# Catholic Parish of Woy Woy Peninsula

Woy Woy,

Woy Woy South, Umina, Umina Beach, Ettalong, Ettalong Beach, Koolewong, Blackwall,

Booker Bay,

St Hubert's Island, Empire Bay, Horsfield Bay, Pearl Beach, Patonga, Woy Woy Bay, Daley's Point, Phegan's Bay and Wondabyne.



## St John the Baptist Church,

Cnr Blackwall and Victoria Roads, Woy Woy

**Parish Office** Ethel Cox Parish Centre  
**P.O. Box 264** 100 Blackwall Road.  
**54 Victoria Road**  
**WOY WOY N.S.W. 2256**

**Phone:** (02) 4341 1073  
**Fax:** (02) 4341 0214  
**Email:** parish@woywoycatholic.org.au  
**Website:** www.woywoycatholic.org.au

Out of hours **medical emergency**  
0438 631 327.

**"He must increase, I must decrease"**

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

**Assistant Priest:** Fr. Philip Thottam. M.S.F.S.

**Office Staff:** Helen Cameron, Raelene Spithill.

### Office Hours:

9.30 a.m.—4.00 p.m., Monday to Friday

### Deadline for The Voice:

3.30 p.m. Wednesday

### SUNDAY MASS TIMES

Vigil Saturday 5pm; Sunday 7.30am, 9.15am, 6pm.

### WEEKDAY MASS TIMES

Monday-Friday 7.45am (Monday & Tuesday with Lauds);  
Saturday and Public Holidays 9am; First Friday 4pm (with Anointing of the Sick).

### SACRAMENT OF PENANCE

Friday after morning Mass; First Friday 3.30pm; Saturday 11.30am & 4.30pm; Sunday 7.00am.

### SACRAMENT OF BAPTISM

1st & 3rd Sundays, 11am; (5th Sunday during 9.15am Mass by arrangement only).  
Godparents are examples of faith to the child. They must be confirmed and practising Catholics, at least sixteen years old. If there is at least one godparent, a non-Catholic may act as a Christian witness. Parents and godparents must attend a pre-baptismal instruction, held on the 2nd and 4th Sunday of each month at 9.30am.

### EXPOSITION OF THE BLESSED SACRAMENT

Every Saturday after 9am Mass until 10am; every Monday until 9am (Public Holidays 10.15am). Every Thursday 7.30pm-8.30pm for the needs of the Parish.

**PARISH CHOIR**—Practice Wednesday nights in the church, 7pm. Enquiries: 4341 3367.

### ST JOHN THE BAPTIST CATHOLIC PRIMARY SCHOOL,

21a Dulkara Rd South Woy Woy 2256. p 024341 0884 www.sjbwoywoy.org.au

### ST JOHN THE BAPTIST YOUTH GROUP

Held once a fortnight in the Leo Mahon Room. Term 3 dates: 16th July, 30th July, 13th August and 27th August.  
High school (Years 7-12). For more information, contact Matthew French on 0411 792 587.

**CATECHISTS** Teach approved curriculum in 4 Primary State Schools on the Peninsula. Volunteers always needed—to teach and help. Training provided at no cost. Details: Susie 0411 566 622. "Bring the little children unto me."

**CATHOLIC CARE** Counselling and Family Relationships 4356 2600.

**MARY MAC'S PLACE** Volunteers provide nutritious, freshly cooked meals and information and referrals to appropriate community services. Open Monday to Friday, 11am-1pm, at the Ethel Cox Parish Centre. For more information, please contact Christine on 4341 0584.

**ST VINCENT de PAUL SOCIETY** on the Peninsula assist and give a hand up to people in need. We have two Conferences with volunteers sharing the visiting or office work. We always welcome new Volunteers to our Conference.

Please ring Peter 0425 358 376 or Joan 0422 272 339.

**CASH HOUSIE** every Saturday night at Peninsula Community Centre, Cnr Ocean Beach Rd & McMasters Rd, Woy Woy.

Games start at 7.30pm and finish 10.20pm, cash prizes.

Ticket sales from 6pm. Proceeds benefit Parish. Enquiries Rob: 0427 990 818.

## Reflection by Dianne Bergant CSS

Today we are faced with the cost of discipleship, but we are also comforted by the promise of the providence of God. Baptism is for us both death and life. Through it we enter into Christ's death and we die to lives of selfishness and sin. Through it we rise with Christ to a new life freed from everything that previously held us down. As glorious as this new life might be, it requires death to our old ways of living, and this is always difficult.

The cost of discipleship cuts right to the core of our beings, it lays bare the very structures of kinship. Baptism recreates us as children of God; through it we are given a new life and born into a new family. The bonds of discipleship are now even stronger than the bonds of blood. Discipleship requires our very lives. As disciples we can no longer put ourselves first. We must be willing to spend ourselves and to be spent, to serve others in the day to day unfolding of life. We may find such commitment very demanding, but that is part of the cost of discipleship. God promises that if we lose our lives in this way, we will really gain them. If we are unselfish in the way we share ourselves with others, we will be enriched through our generosity. If we spend ourselves and are spent in our service of others we will be filled with blessings unimaginable.