



ORDINARY TIME

28th Sunday in
ORDINARY TIME
Year A
15th October 2017
Psalter Week 4

OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Recently deceased:**
Fr. Paul Coleman, Laura Krauss, Bunny Mills, Arthur Brown, Marjorie Tyne.
- **Anniversaries:** Thelma King, Aubrey Floor, Vince, Meryann and Rebecca Gauci.
- **Remembrances:**
Mary and George Hilliard, Hilliard Brothers, Kevin Mills, Mills Family, Bernie Hanna, Leslie Denning, Valerie Price, Patricia Hogan, James McNamee, Julian Panczyna, Stefania and Zenon Berlinski, Holy Souls in Purgatory.
- **And the sick:**
Maryanne Diorio, Pat Burgmann, Margarita Gomez, June Towson, Therese Corner, Audrey Barsenbach, Margaret Davin, Helen Taylor, Patricia Dwyer, Roy Beverage, Brian Finlayson, Laura Krauss, Nola McKeowen, Mary Drinan, Marylou Tafilaghi, Matilda Tawake, Mick Nino, Kevin Houghton, Nellie Brown, Ken Thorson Ian Wilks, Janet Dean, Bobby Sutherland, Dianne Briemer, Grace Wellins, Courtney Wellins, Tom Thorton, Olive Brittliff, Audrey Kirkman. Malina Tugaga, Abigale Tugaga, Maria Wise, Elizabeth Skinner.

Catholic Parish of Woy Woy Peninsula

THE VOICE

Wedding Garments at Baptisms!

If Eddie McGuire sent you and your family an invitation to a Collingwood luncheon, all expenses paid, of course you might reject it out of hostility or indifference, but if you went, I bet you would find something black and white to wear. Even the baby in your arms would probably wear a black and white beanie.

It would be a show of gratitude, of being willing to dress up for the occasion.

This is only a parable! But you get the point, Eddie would expect you to make an effort. That is what the king in the gospel parable expected.

The king who is God had invited all to come into the great banquet hall of his Kingdom.

Some were indifferent, or openly hostile and they rejected the invitation.

The servants of the king went out and gathered in 'all whom they found, good and evil alike'. They respond, drawn by the attractive prospect of sharing in the life of the Lord of the Feast, and they are welcomed, whether good or evil.

We don't have to first prove ourselves good and worthy of Divine Love who is seeking us out. God simply ardently loves us. And so the invitation and the welcome is extended to all.

By the way, this is why Catholics believe in infant baptism. There is nothing the baby brings apart from its beautiful existence. Proof of capacity to understand all that is happening is not required. It is sufficient that the baby be surrounded by the faith of parents and the local church community.

At the baptisms of infants, it is always a nice moment when the godparents help put a white shawl around the shoulders

of the baby or little child. It may have been used for the baptism of a grandmother present at the ceremony, or be completely new.

With teenagers or adults, I ask them to be ready at this point in the ritual to change into a white shirt or blouse or at least drape a white scarf around their shoulders.

So, at every baptism, we look for a signal of commitment to respond to the spirit of the occasion, by the wearing of a white garment.

This is the point of the king's (God's) question to the wedding guest. He asks the guest: 'My friend, how come you are here without a wedding garment?' The guest might have replied: 'Because of dire poverty', or 'Lack of time', but the story goes on, 'But the guest was silent'. The guest was tongue-tied because he was caught out having decided not to enter into the spirit of the occasion.

The wearing of the white garment by the newly baptised indicates that they are appropriately attired for their sacramental presence in the banquet hall of God's kingdom.

At a later stage in life, Holy Communion will be offered: a real foretaste of the Great Banquet of Heaven.

Until we reach that ultimate banquet, let us constantly enter into the Spirit of the occasion wearing the garment of our baptismal commitment in the way we live and thus remain forever in the Banquet Hall of the King of the Feast.

© Fr Michael Tate

Psalms Response

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Gospel Acclamation

Alleluia, alleluia! May the Father of our Lord Jesus Christ enlighten the eyes of our heart, that we might see how great is the hope to which we are called. *Alleluia!*

Around the Parish

Volunteer Parishioners!! We are looking for parishioners to assist in the repair and maintenance of our Parish church. If you can assist and are willing to be placed on a roster for continuing garden maintenance and care, or if you have specialized skills or a trade to get some of the much needed repairs to the church done, please take and complete a note on the gathering area table and return to the Parish office or to Father.

Morning Tea Roster 22/10/17 will be the Parents and Friends Group.

Bus Trip to Auburn Botanical Gardens. Wednesday, 25 October. Leaving 8:45am. Entry \$4 Trip \$20 morning tea included. Contact Susie 0403 417 639.

Parent Information Night for the parents of children making their First Reconciliation in December—7.30 pm. Monday, 23rd October in the Walter Baker Hall. This is the only opportunity to collect our enrolment from and register your child in a group for preparation for the sacrament.

Children's Liturgy Roster 22/10/17: Christine French, Mary Wood, Jenny Fitzgerald.

Annual Catholic Mission Church Appeal will be held *next* weekend. This year we are invited to participate in Jesus' life-giving mission, supporting women and children's health in Uganda. In Uganda bringing life into the world is often fraught with danger, with many women

taking great risks to reach health facilities. Despite the tireless work of Sister Mary Goretti and her small staff at St. Luke Bujuni Health Centre, they do not have the capacity to deal with the influx of high-risk pregnancies amongst the many expectant mothers who come through the doors. **Please come prepared next weekend and give generously.**

Free call: 1800 257 296

Catholicmission.org.au/Uganda

All Soul's Day cemetery visits: Point Clare. Prayers start in the Green Hut 11am, Thursday 2nd November.

Palmdale. Prayers start 12.30pm at the undercover area to the East of the Chapels (next to the Native Gardens).

The Just Word

A Prayer for all Ages:

God of all creation, you are timeless and beyond all ages. *We who are growing old* give thanks - for family, friends and those who have enriched our lives.

We who are not yet old give thanks for the older people in our lives: for grandparents, loved ones, friends and all who generously offer the wise counsel of their years.

We who are growing old pray for patience with our ageing limbs and difficulties in everyday tasks we once did much more easily.

We who are not yet old pray for patience and kindness towards those who do not move as quickly as we would sometimes like.

We who are growing old pray for good health in our later years, and forbearance when our health fails us.

We who are not yet old pray for good health for those we love and compassion towards those who suffer ill health.

We who are growing old pray for prudence and sweet timing, in offering our wisdom to the next generation, while respecting their energy and creativity.

We who are not yet old pray for openness and humility in receiving the advice and guidance of our elders.

We who are growing old pray that we may face our death with serenity and dignity.

We who are not yet old pray that we affirm the sacredness of each person's life and accompany those who are dying with gentleness and deep respect.

God of endless love, help us to understand that we share a common life journey, a call to live life to the full and to strive to enable all creation to come to the fullness of the Cosmic Christ. Amen.

From the Diocese and beyond

3rd Saturday Night Vigil - "Seek the Lord And His strength, seek His Presence continually." 1 Chronicles 16:11.

Divine Retreat Centre, 160

Hensons Rd. Somersby.

Confessions, Praise & Worship, Preaching the Word, Eucharistic Adoration, Sunday Vigil Mass, and Healing Prayers. DRC Bus Service will be available from Gosford train station (Showground Rd.) between 7.00 and 7.30pm. Call 04 6848 6782.

For queries contact Clary on 0434099088 or email:

Clary.anta@gmail.com; or

drcsydney@gmail.com or

DRC Tel: 02 4372 1598. Please

visit our website:

www.divineretreatcentre.org.au

Mount St. Benedict Centre—Children's Meditation Workshop: This fun workshop is for children aged 5-12 years, and

aims to build a healthy body and mind. By teaching a variety of simple meditation techniques using breath and visualization, creating mandalas and moving the body in a conscious way, children are encouraged to find that centre of stillness inside. This can help with anxiety, building confidence and understanding emotions.

Sat.28th October 1.30pm-4.30pm

Cost: \$30 BYO Afternoon tea.

Reserve your place by Email: mtsbenedict@goodsams.org.au or phone 9484 6208.

449D Pennant Hills Road,

Entrance off Hull Road.

Ageing and Awakening: God's Surprising Gifts!

Weekend Retreat 27-29 October.

Friday 27 October, 3pm-Sunday

29th October afternoon. Benedictine

Abbey, 695 Mountain Rd.

Jamberoo. Presenter: Sister Kerin

Caldwell sgs. \$50 for talks, plus accommodation fees (Hermitage \$200 or shared cottage \$120.) Bookings: Petrina 02 242360553.

cottageretreats@jamberoo

abbey.org.au

These days, with Sr. Kerin, offer opportunity for input sessions, reflection and personal prayer as well as communal prayer with the Benedictine nuns at the Abbey. Printed material will be provided for further reflection.

Compeer: A St Vincent de Paul Society initiative. Volunteer today....Compeer volunteers provide friendship to someone who is lonely due to difficulties with their mental health. An hour a week of your time can have a big impact on your new friend's wellbeing and quality of life, as well as your own! Training & ongoing support provided. Call Christine on 0436 111 102



Scripture Readings

Bruce Janiga

28th Sunday in Ordinary Time, October 15

Is 25:6-10
Ps 22. R. v.6
Phil 4:12-14, 19-20
Mt 22:1-14 or 22:1-10

In these last weeks of the liturgical year, our readings focus on things associated with the end of the world. Isaiah anticipates a day when God will defeat the enemy and host a great feast. He envisions this feast to be held on Mount Zion, the mountain of Jerusalem, when the Day of the Lord comes. "Rich food and choice wines" will be provided "for all peoples" (v 6). A note of hope is sounded when the prophet tells us that God "will destroy death forever," wiping away "the tears from every face" (v 8). For God's people, it will be a time of great joy.

In a personal note Paul speaks of his experience of living both "in humble circumstances" and "with abundance" (v 12). Because of "him who strengthens me" (v 13), Paul can face any trial that comes his way. He goes on to thank the Philippians for their support while he is in prison: "it was kind of you to share in my distress" (v 14). Their generosity reflects a close relationship, witnessed in his opening words, "I hold you in my heart, ... partners with me in grace" (see 1:7).

The imagery of a wedding feast in today's Gospel anticipates the Day of the Lord. For the church this banquet represents the messianic banquet at the end of time. The parable teaches us that it is not enough to accept the invitation; we must act on it as well. Those who were originally invited to the feast "refused to come" (v 3) when the time of the feast was announced to them. As a result the invitation is extended to others, reminiscent of the church's outreach to those outside Israel.

For reflection: What is my image of the Day of the Lord? Why is caring for each other such an important part of our vocation?

Fr Bruce Janiga, a priest of the Archdiocese of Newark, N.J., teaches Scripture studies at Seton Hall Prep in West Orange, N.J. From *Ministry & Liturgy*, copyright © Resource Publications, Inc. All rights reserved. Reprinted with permission under licence number 115216

29th Sunday in Ordinary Time, October 22

Is 45:1, 4-6
Ps 95:1, 3-5, 7-10 R. v.7
1 Thes 1:1-5
Mt 22:15-21

In 539 BC, King Cyrus of Persia defeated Babylon. Shortly after this victory, he allowed the Jewish exiles to return home. Isaiah interprets all of this as part of God's plan. Cyrus is acting as God's "anointed" (v 1), *mashiah* in Hebrew. Before Isaiah applied this word to Cyrus, it had only been used to refer to Israelites. Calling Cyrus "messiah" indicates that he is carrying out the Lord's work, even though he doesn't realize it. "I have called you by your name," the Lord says, "though you knew me not" (v 4). For our prophet, this is an indication that the God of Israel is the God of all the earth: "there is no other" (v 6).

First Thessalonians is the oldest writing we have from Paul. Although the letter is associated with Paul, the opening verse identifies the senders as "Paul, Silvanus, and Timothy," three missionaries who give thanks to God (typical of Paul's letters) for the church in Thessalonica's witness of faith. We hear about the work of these three apostles in Acts, where Luke calls Silvanus "Silas" (see Acts 16-17).

In Israel in Jesus's day, paying taxes to Rome was not popular. The annual "census tax" (v 17) could only be paid using a Roman denarius coin, which had the image of the emperor on it along with an inscription acknowledging the emperor's divinity; thus both the tax and the coin required to pay the tax were offensive to the Jews. The fact that Jesus's questioners can produce "the Roman coin" (v 19) is evidence of their hypocrisy. St. Augustine pointed out the contrast between the emperor's image on the coin, which "belongs to Caesar" (v 21), and the fact that Genesis says we are made in God's image — that is, we belong to God. For Jesus, our obligation to God does not invalidate our debt to "Caesar," but it is more important.

For reflection: Do I thank God for the example of faith in the lives of those around me? How can I more fully give "to God what belongs to God"?

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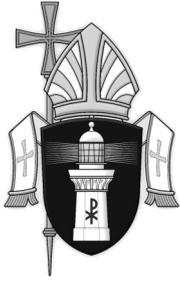


In today's second reading, St. Paul thanks the Philippians for being willing to share in his hardships and promises that God, in turn, will fully supply all their needs. Our God truly cannot be outdone in generosity!



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.

MINISTRY OF INTERCESSION . Exposition of the Blessed Sacrament

Every Thursday night, 7.30pm-8.30 pm.

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 during school terms for high school students (Years 7-12), in the Leo Mahon Room. . For more information, contact Matthew French on 0411 792 587.

CATECHISTS conduct special religious education classes at the four Primary State Schools in our Parish. Experience isn't necessary—but Volunteers are always needed—to teach and help. Details: Susie 0411 566 622 without any obligation.

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.

Homily by Richard Leonard SJ

These days young couples ask for their children to be baptised for a variety of reasons. Initially, it's clear that for some, baptism is an elaborate naming ceremony, or the ritual preliminaries to having a 'we've had a baby party'. For others, while they don't quite know why they want baptism, they just know they do. And for some parents it's clear that they wish to pass on to their children the life of Christ that has nurtured them.

At the baptismal ceremony, I always begin by saying that for the first three centuries of the Church's history, this sacrament was celebrated at dawn on the Easter Vigil not only because the rising sun symbolised Christ's light dawning in our lives, but because baptism was always done in secret. For 300 years Christians who took the waters of baptism at dawn could be dead by lunchtime. For them, baptism was no social day out; it was a life and death commitment.

In the parable of the King's banquet, Jesus foreshadows the days when those whom one would expect to be Christian would reject the invitation to faith, and those thought least likely to respond to God's call would flock into the Church.

Since the earliest days of Christianity, the Wedding Banquet was seen as a metaphor for two things: the Eucharist and Eternal Life. Curiously, this parable, while using the imagery of the Banquet, is less concerned about the meal and more about who's in and who's out, and why!

We can see this through the tenants who turn down the opportunity to go to a Royal Wedding – still an almost unimaginable thing to do. It's seen in the poor who recognise the gift and the giver, get dressed up and have somewhere to go. And it's seen in the impostor who is not correctly dressed for the occasion and is speechless when called to account.

This last character is clearly the one in the earliest Christian community who has taken the waters of baptism, but was betraying St Matthew's persecuted community. When discovered, people like this guest were thrown out. In Matthew's time, impostors cost lives.

So what does all this have to say to our own time? It's not about how one dresses for Mass or for Eternal life! It's not about the fear of being found wanting in being able to mouth the right words when called to account. It is about being poor enough to recognise the gift of God in the invitation to faith and about being generous enough to respond completely. For taking care about what we say and do, the values by which we live our lives at home, at work, at play and in the way we relate to each other is how we show that we mean what we profess. It is also how others legitimately judge whether we are really genuine about our faith or just another impostor.

Like the earliest Christians, when we were baptised we were clothed in a white garment – a wedding robe. Like theirs, our baptismal day was no naming ceremony and no social day out. It was the day we were issued with a standing invitation to the feast of life in Christ where people act as they profess, and where frauds are spotted a mile away.