



EASTERTIME

5th Sunday of Easter

Year A

14th May 2017

Psalter Week 1

OF YOUR CHARITY PRAY FOR THE SOULS OF

• **Recently deceased:**

Alfred Bugeja, Sr. Mary Roarty, IBM,
Citrin Hart, Chris Hart, Ena Dobbs,
Francine Karstens.

• **Anniversaries:**

Fr. Frank Meek, Fr. William Thomas,
James McDevitt, Kevin Bemrose,
Peter John Grima,
Laurine and Catharine Francken,
Nina Chetcuti, Betty Cusack
Anna Kim Mee-Rahn,
Dolores Caritan Andagan.

• **Remembrances:**

Sam Pickering, Isabel Quinn,
Betty McGrath.

• **And the sick:**

Kevin Houghton, John Allen,
Margaret Davin, Maryanne Diorio,
Audrey Barsendich, Maureen Cowsls,
Kath Hardy, Chev Shengi,
Colleen Giles, Grace Willins,
Lola de Souza, Pat Burgmann,
Mary Scarf, Jorge Villasanti,
Teresita Villasanti, Margarita Gomez,
Anne Singleton, Judy Neal,
June Towson, Therese Corner,
Judy Goodacre, Peter Wellins.

Catholic Parish of Woy Woy Peninsula

THE VOICE

Mutual Indwelling

The Opening Prayer of today's Mass begins, 'Almighty, ever-living God', the One beyond all dimensions of time and space. And that is true. Could such a God really be 'at home' with us earthly creatures, bound as we are in time and space? It seems improbable.

Conversely, is there a possible way in which we earthlings can dwell in God, can inhabit the Divine realm of being?

St John's Gospel gives a resounding 'yes' to both questions. God can be at home with us and we can dwell in God.

We are all familiar with the famous passage at the start of St John's Gospel: 'The Word was made flesh and dwelt amongst us.' Here is a more literal translation: 'The Logos was made flesh and pitched his tent amongst us.'

The Jewish runaway slaves, who wandered for forty years in the wilderness after escaping from Egypt, carried around a tent where they believed God's presence was more intensely located: a good place to go and pray and to be inspired.

St John is saying that the Word who is God took on the tent of human nature and pitched his tent among us, took up a dwelling place with us, inhabited our human world of time and space, becoming for us 'the Way, the Truth and the Life'.

That is at the beginning of St John's Gospel.

And now, towards the end of the earthly journey of the Word who pitched his tent amongst us, we have today's Gospel passage.

The disciples are full of premonitions that their beloved leader was about to be cruelly done to death, leaving them abandoned. Yet he tells them: 'Let not your hearts be troubled.'

Why not? Why shouldn't their hearts, our hearts, be troubled by the disappearance of Our Lord's physical presence? Because there is a purpose to his passage through death. It was to bring about a situation where our Risen Lord and the disciples of Jesus can inhabit the same space.

How does this come about?

Listen to St John's Gospel a few verses further on. Jesus says, 'Those who love me will keep my word, and my Father will love them, and we will come to them and *make our home with them.*' (v.23)

We are a dwelling place of God! You personally, together with other lovers of Our Lord, are a dwelling place of God!

And here is something just as astonishing.

Here is what I say when, after the gifts are brought to the altar, I pour a little water into the chalice of wine: 'By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.'

What a powerful verb! To share, to participate in. For us this means that we share in, participate in, the Divine Life of Jesus Christ, of the Risen Lord.

As the Greek saints of the early church used to say in very daring fashion: 'God became human so that humans might become God.'

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Psalm Response

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Gospel Acclamation

Alleluia, alleluia! I am the way, the truth, and the life, says the Lord; no one comes to the Father, except through me. *Alleluia!*

50 DAYS FOR OUR DELIGHT: FOR CHRIST IS RISEN AS ALL THINGS
TELL. GOOD CHRISTIAN, SEE YE RISE AS WELL.

Around the Parish

Charitable Works Appeal: Did you read Louise Smith's experience of 'Caring for the Sick' in the current Broken Bay News? Louise is one of our Diocese's Pastoral Care Practitioners trained and supported by CatholicCare for those in hospital at their most vulnerable. The funding for the Hospital Chaplaincy Program is through our Charitable Works Fund (CWF) appeal which will take place next week. Thanks to the support of our parishes, 5 Pastoral Care Practitioners are ministering God's love across 7 hospitals across the Diocese. Through your generous donations, you can provide pastoral care practitioners like Louise for those in hospital. Gifts to the CWF are 100% tax deductible and support CatholicCare, Confraternity of

Christian Doctrine (CCD), St. Edmunds and St. Lucy's Schools and the Ephpheta Centre. For more information on the CWF. Please call the Parish office or Liane Leslie, Diocesan Development and Relationships Manager on 02 9847 0444.

Baptisms: We welcome into our Faith community and pray for Indiana Costa, Kristian Costa, Violet Lynch, Bronte Scott and Pippa Wylie who were baptized last Sunday.

Children's Liturgy Roster 21/5/17: Anne Maree Tonkin, Carol Yates, Gerri O'Keefe.

Volunteer Church Cleaning Roster 19/5/17: Anisha Burns, Elena Egan, Veronica Jordan, Brian Jordan.

First Holy Communion and Confirmation: Please pray for our children making their First Holy Communion during Eastertide and those preparing for their Confirmation in June.

Let us Pray 2017: Ecumenical Event for Pentecost Sunday, imploring the Holy Spirit to bestow fresh charisms of preaching on all priests, deacons and pastors, and fresh charisms of teaching on catechists and anyone teaching Christian faith to children, young people and adults. Sunday 4 June. Formal prayers Woy Woy Church 1pm-2pm. Informal Prayers 2pm onwards. #LetUsPray2017

Lectio Divina and Bible Study 11am-12.30pm, Thursday 18 May, Leo Mahon room. Studying the Acts of the Apostles during Eastertide. Bring your Bible.

Social Justice

World Fair Trade Day:

From *Human Trafficking and Slavery: A response from Australian Catholics* by Christine Carolan and Noelene Simmons MS:

ACRATH (Australian Catholic Religious Against Trafficking in Humans) collaborates to ensure slavery-free supply chains of goods such as chocolate, cotton, clothing, electronic goods and sea food. We challenge the Australian demand for cheap goods, cheap sex and cheap services and reject the commodification of people. An understanding of the interconnectedness of our global marketplace is key to meeting these goals. We ask what goods and services have been produced by trafficked labour, forced labour and child labour and we work in networks to

advocate for systemic change to eliminate human trafficking. (p18.)

In 2009 ACRATH began focused work to ensure there was no slavery in the supply chain of chocolate produced and eaten in Australia, ACRATH members became aware that thousands of children, mainly boys, were trafficked into cocoa plantations in Ivory Coast and Ghana. ACRATH joined other NGO's (Non Governmental Organisations) in Australia to demand that chocolate companies buy their cocoa beans from slavery-free sources. Since 2009 we have also joined with other NGOs in a slavery free Easter chocolate campaign; materials are made available each year on our website. ACRATH draws on the work of Stop The Traffik and also on a

Victorian-based network. This concerted campaign, through strong networks, has had some significant successes.'

There are three means of certification: FAIRTRADE, Rainforest Alliance and UTZ. Cadbury committed to FAIRTRADE certification of all its dairy milk chocolate made in Australia. Mars committed to Rainforest Alliance certification of the chocolate made in Australia. Nestle began by committing to UTZ certification of the chocolate in some of its lines but then quickly moved to certification of all its chocolate products, made in Australia and New Zealand. Haighs began with a roll out of UTZ certified Easter chocolate and then expanded this to more of their chocolate products. (p.25).

From the Diocese and beyond

Ecumenical Service for the Renewal of the Tri-Diocesan Covenant: This year's Ecumenical Service of Worship to reaffirm the Covenant signed in 2008 by the Catholic Diocese of Broken Bay, the Anglican Diocese of Newcastle and the Catholic Diocese of Maitland-Newcastle is to be hosted by the Anglican Diocese of Newcastle and will take place Tuesday, 23rd May at 7.45pm, St. Luke's Anglican Church, Metcalfe St., Wallsend (in Newcastle). The celebration will be jointly presided over by the bishops of our dioceses. Free Bus will operate and depart Victoria St.

East Gosford (near St. Patrick's Church) departing 5.45pm. Return journey will commence at 9.15pm. Please bring your dinner to eat on the bus (and perhaps a snack on the return journey). Please invite other parishioners to come with you.

The Faith we Believe: Breaking open the Creed: Recited on all Sundays and Solemnities, the Creed acts as a measure of correct belief, having been developed as a response to conflict concerning doctrine lasting several centuries. This two session course explores

these questions and the meaning of the Nicene Creed. This short course gives participants a sense of the underlying themes that run through the entire Catechism of the Catholic Church. Please come along for a deeper appreciation of what it means to state, "I believe..." Course duration: 2x2 hour sessions. Presenters: David Patterson & Pina Bernard, Catholic Life and Faith Formation. Session 1.Thursday 25th May. Session 2.Thursday 2nd June. 10.30am-12.30pm. St. Patrick's Parish, East Gosford.

New Testament Commentary by Mary Coloe PBVM 'In my Father's household there are many dwellings.'



The words of today's Gospel are very familiar since this is the text frequently chosen at Christian funerals. The context of a funeral and poor translations mean that we have probably not really understood this passage. We possibly imagine that this Gospel speaks of a heavenly home that we will one day dwell in. In fact, it is the opposite.

The Gospel comes from Jesus' farewell meal where he speaks of his departure but also offers his disciples consolation. In the absence of the physical Jesus they will discover God's presence still with them. The image used to offer this consolation is that of the household, or family of God. Once again English translations miss this. The original Greek says 'In my Father's house/hold there are many dwellings.' (The Greek does not say dwelling places, or mansions, or rooms – just many dwellings.) Chapter 14 then goes on to describe the many dwellings in this household: the Father who dwells in Jesus (14:10), the Spirit who dwells with believers (14:17), the Father and Jesus who will dwell with believers (14:23), and Jesus who dwells with his disciples (14:25). Throughout this chapter, forms of one Greek word (*menein*) are used and translations should be more consistent and use 'dwell'. In each case the subject of the verb is not the believer but God – named as Father, Jesus and Spirit. This entire chapter is about God's coming to dwell within the Christian community. In the Old Testament the great symbol of God's dwelling within Israel was the Temple, and in this Gospel Jesus has renamed the Temple as 'my Father's House' (2:16). This phrase, 'my Father's House' as well as referring to the Temple, is always used in the OT to speak of the members of the household. Frequently it is simply translated as, 'family'. So the dwelling of God within the community of believers makes us a living Temple and members of God's household.

When Jesus says, 'I go to prepare a place for you,' this also has a background in the Old Testament. The phrase, 'a prepared place' always referred to preparing a place for the Temple and the Ark of the Covenant. So it is not that Jesus is preparing a heavenly place for us to dwell in some time in the future, but that right now, Jesus is preparing us to be living Temples in whom God dwells and members of God's household. This chapter of John's Gospel, and the following chapter which continues to use the word 'dwell' as it speaks of disciples dwelling in a vine, provides a rich spiritual concept of the mutual indwelling presence of God and believer.

You and I now make up the community that is the household of God, where Jesus, the Father and the Spirit dwell. We don't have to wait until death to dwell in God's household, we are that household now. Jesus says, 'I am the way,' – in and through him we have become God's children, and members of God's household.

Children image their parents. In Jesus' time he said, 'To have seen me is to have seen the Father.' So today, if people want to know what God is like, where can they look? You and I as children of God's household are the bearers of God's image for our world. If the world asks like Philip, 'Let us see the Father,' we should be able to answer, 'Look at me!'

Gospel Reflection By Greg Sunter

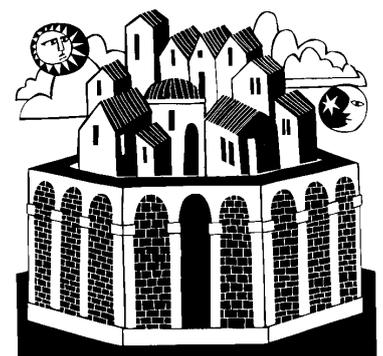
The gospel readings for this week and next week shift the focus away from the resurrection and begin to set us up for the departure of Jesus from the earth – the Ascension – and the sending of the Holy Spirit – the Pentecost event.

Today's gospel passage comes from the very long Last Supper discourse in the gospel of John. When Jesus speaks about 'going away' for a time it could be interpreted as the period of his death and rising that are about to occur in the chronology of the story. However, the gospel of John is written a very long time after the death of Jesus; perhaps as much as 70 years after Jesus. Given this period of time between the events and the writing, we know that the writer was also referring to this longer time of Jesus 'going away'. By the time of the writing of this gospel the early Christians were starting to come to terms with the fact that Jesus probably wasn't going to return in their lifetime. They had seen the devastating destruction of Jerusalem and the Temple by the Romans in 70CE which they thought had signalled the end of all time. However, here they were, still alive and still no sign of Jesus' return.

The theme of being present and being absent is very strong in this gospel. The discussion about Jesus and the Father being one is part of this theme. Jesus is God present in the world. God has come to dwell among the people. When Jesus speaks of preparing rooms in the Father's house, it is a reference to preparing the disciples to 'live' in God; to dwell in God just as God has dwelt in the people.

"Those who have faith in Me will do the works I do, and far greater than these," Jesus tells His disciples. That's quite an assignment for us as Christian stewards!

See John 14:12



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

"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

Mutual Indwelling

(Continued from page 1)

Of course, this is by grace. We are adopted into this Divine life.

We anticipate this at every Holy Communion when the Divine life of our Risen Lord dwells within us under the appearance of bread and wine. As Pope John Paul II used to say: 'We digest, as it were, the secret of the Resurrection.'

We become a tent for the Risen Lord!

What a communion! What a Holy Communion!

Let us look forward to sharing in that Holy Communion at this Mass.

Let us pause after Holy Communion and let us reverence the Divine Life dwelling in us, a foretaste of our dwelling in Divine Life.

God the Almighty? Yes, but dwelling in us so that we might dwell in the Almighty God. Why should this be so?

Because Almighty God loves us.

Alleluia!

© Fr Michael Tate

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 For information and events contact the parish office 4341 1073.

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 Ken 0400 335 351 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.

The Live, Pray, Love Project 'Save the Date' Cultural Day Event

Sunday 4 June 2017

Walter Baker Hall (Church hall),

cnr of Victoria and Blackwall Rds, Woy Woy

This is a day where we come together to celebrate and share with one another our cultural diversity through music, singing, dance, food and story telling or something else not mentioned here.

Here at SJB we have a wealth of so many different cultures, as the song says...."We are one, but we are many, And from all the lands on earth we come, We share a dream and sing with one voice, I am, you are, we are Australian" Lyrics from "I Am Australian"

So get some friends together and
put something together for the day.

Gladys Leger 0421 312 362