

The Voice

12th July 2015

Fifteenth Sunday in Ordinary Time, Year B

Psalter Week 3



OF YOUR CHARITY PRAY FOR THE SOULS OF

- Recently deceased:**
 Ellen McCullagh,
 Mary McDermott,
 Mimmie Ward, Joan Clarke,
 Leo Oliver.
- Anniversaries:**
 Ray & Anne Hallaran,
 Bruce McKeon,
 Rudolphus Moroney,
 Leslie Moroney,
 Marcus MacNamara,
 Jules Stanislaus, Bill Raper,
 Sheilah Carroll-Walsh.
- Remembrances:**
 Brad John Hall, Thomas Fell,
 Jules Stanislaus.
- and the sick:**
 June Ferry, Kate Tinson,
 Janelle Darson, Pat Bombell,
 Patricia Welsh, Beryl Allen,
 Kevin Houghton,
 Lola Proctor, Terry Curtis,
 Rene Glaze, Alan Harland,
 Fr. Brian Rowland,
 Fr. Bill Meacham,
 Jack Moulds, Grace Williams,
 Irene Beck, Arnold Diorio,
 Bruce Spence, Mary Dolan,
 Peter Crookes, Joy Coleman,
 Roy Beveridge, Saxon Hall,
 Audrey Winsbury,
 Marsha Burzynski, Rita and
 John Webb, Tony Schumacher,
 James Leary.

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Many centuries ago the Pope decided that all the Jews had to leave Rome. Naturally there was an uproar from the Jewish community. So the Pope made a deal. He would have a religious debate with a member of the Jewish community. If the Jews won, they could stay. If the Pope won, the Jews had to leave. The Jews realised that they had no choice. Problem was that no one wanted to debate the Pope. The only volunteer was a poor, simple, old man named Moishe who opened the door to the synagogue each Friday night. Not being used to words Moishe asked for only one addition to the debate - that neither side be allowed to talk. The Pope agreed.

The day of the great debate came. Moishe and the Pope sat opposite each other. The Pope raised his hand and showed three fingers. Moishe looked back at him and raised one finger. The Pope waved his hand in a circle around his head. Moishe pointed to the ground where he sat. The Pope pulled out a wafer and a glass of wine. Moishe pulled out an apple. The Pope stood up and said, 'I give up. This man is too good. The Jews can stay.' Later, the Pope explained what happened: 'I held up three fingers to represent the Trinity. He responded by holding up one finger to remind me that we believe in the same one God. Then I waved my hand around my head to show that God was all around us. He responded by pointing to the ground, showing that God was present right here. I pulled out the bread and wine to show that God has given us the Eucharist. He pulled out an apple to remind me of original sin. He had an answer for everything. What could I do?' Meanwhile, Moishe explained to the Jewish scholars how he won the unwinnable debate. 'Well', said Moishe, 'First he said that the Jews had three days to get out of Rome. I told him that not one

of us was leaving. Then he told me that this whole city would be cleared of Jews. I let him know that we were staying right here.' 'And then what clinched the debate?' asked the Rabbi. 'I don't know', said Moishe. 'It was strange. He took out his lunch, and I took out mine!'

Life always depends on how we read the signs!

In today's Gospel Jesus tells the twelve apostles that they should embody three signs: simplicity of lifestyle, dependence on others and hospitality. These instructions are such a contrast to what most of us value today, where it is often the rich and powerful, the independent and the inhospitable who are thought to be the best leaders.

For Jesus, however, the one truly sent in his name is the one who knows that another's worth comes from who they are, not what they have. It doesn't matter whether we're rich or poor. It's the way we use our money for others which reveals whether our wealth possesses us or not.

For Jesus, being 'a rock and an island' was not a sign of strength but one of fear and despair. A strong Christian is the one who rejoices in our dependence on each other, and is always grateful for the interconnectedness of life.

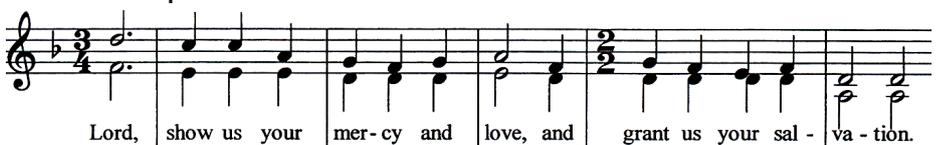
For Jesus, making room for others, especially toward those in legitimate need and even when it makes a large claim on us, is a pre-eminent sign of his Kingdom.

The Christian life is about reading the signs of the times. May our Eucharistic signs of his presence amongst us, the bread and wine, change us today, to match it with the best in being simple in lifestyle, happily dependent and extravagantly hospitable with our time, talent and energy for the sake of the Kingdom of God.

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Psalm 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!*

Readings for Today and Next Sunday

Bruce Janiga

15th Sunday in Ordinary Time, July 12

Am 7:12-15
Ps 85:9-10, 11-12, 13-14
Eph 1:3-14 or 1:3-10
Mk 6:7-13

The prophet Amos, preaching to the citizens of the northern kingdom, speaks words of judgment, which are not welcome. The people do not want to hear his threatening words. Amaziah commands him, "Flee to the land of Judah! There earn your bread by prophesying" (7:12). But Amos replies to him that he has been compelled by the Lord to speak these words. "I was no prophet," he tells Amaziah; "I was a shepherd and a dresser of sycamores" (v 14). This hardly qualifies him for his prophetic office. But, he says, the Lord said to him, "Go, prophesy to my people Israel" (v 15). And so he went. Like the disciples in today's Gospel, he goes because he is sent, not necessarily because he wants to go.

The letter to the Ephesians, thought by many to have been written by a disciple of Paul after his death as a way of providing insight to a later church community, also speaks of the notion of having been called by God. We have been chosen and we are "sealed with the promised Holy Spirit" (v 13). Our response as believers should be to give praise to God.

When Jesus sends out the disciples, he sends them "two by two" (Mk 6:7). This stresses the communal dimension of ministry: the disciples are there to support and encourage each other. It also provides for the testimony of two witnesses in their preaching. In the Jewish legal system of the day, the testimony of two witnesses was required in a court of law. In sending them out, he tells them to "take nothing for the journey but a walking stick" (v 8). They are to depend on the goodness of God and the hospitality of their hosts. Jesus warns them that they will meet a mixed reception, but they are to go anyway; there is work to be done. Their task is two fold: they are to preach and to heal, the same things Jesus is doing. Now those who have been following and learning are sent forth to share in his ministry.

For Reflection: How do I deal with rejection or failure when I am doing God's work? Have I, in living out my Christian mission, experienced "the kindness of strangers"? How do I react to a new face around the Lord's table? Do I show the hospitality the Lord would require?

16th Sunday in Ordinary Time, July 19

Jer 23:1-16
Ps 23:1-3, 3-4, 5, 6
Eph 2:13-18
Mk 6:30-34

In every age the people of God have seen both corruption and sanctity among their shepherds. The prophet Jeremiah speaks words of judgment to those "shepherds who mislead and scatter the flock of my pasture" (v 1). God promises to raise up good shepherds for his people and a "righteous shoot to David" (v 5). Jeremiah goes on to say that the people will recall the goodness of God, "who brought the descendants of the house of Israel up from the land of the north" (v 8) — that is, Babylon — as he once brought them out of Egypt. God's goodness extends from age to age.

In Ephesians we are told, "you who once were far off have become near by the blood of Christ" (v 13). Through Christ's death we are reconciled to God — both gentiles and Jews, the author says. Christ has both reconciled us to God and united us in faith through his death. Because of this we "have access in one Spirit to the Father" (v 18).

The disciples return from their mission and report to Jesus. No doubt there was much joy and some disappointment in their reports. Jesus then invites them to join him in a "deserted place [to] rest a while" (Mk 6:31). Even the apostles need a vacation. But Jesus' reputation is such that he continually attracts large crowds, so they had to escape by boat across the Sea of Galilee. Even then, Mark tells us, people rush ahead to greet him. When the boat gets to the other side of the lake, Jesus and the apostles are met by a crowd. His "heart was moved with pity for them, for they were like sheep without a shepherd" (v 34). Sheep are lost without their shepherd, and so Jesus will minister to this crowd as well. But his invitation to rest is one that we should take seriously. There will always be work to do in God's vineyard, but the workers sometimes need to rest so as to refresh themselves.

For Reflection: Is vacation something I work into my schedule? Something I can miss? Do I see taking time off as an opportunity to minister to myself? Do I pray for and support the shepherds of the flock, asking God to keep them strong and faithful?

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



Today's readings are about being chosen and sent. The prophet Amos was chosen by the Lord and sent to use his talents for the people of God. The Gospel recounts the story of the sending of the twelve. In the second reading, St. Paul reminds us that we, too, are chosen. For what have I been chosen? To whom have I been sent?



Catholic Parish of Woy Woy Peninsula

Woy Woy, Umina, Ettalong, Koolewong, Tascott, Blackwall, Booker Bay, St Hubert's Island, Empire Bay, Horsfield Bay, Pearl Beach, Patonga, Woy Woy Bay, Daley's Point and Phegan's Bay.

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"He must increase, I must decrease"

Fr. Jack Robson. *Parish Priest.*

Fr. Timothy Raj MSFS & Fr. Phillip Thottam MSFS. *Assistant Priests.*

Office Staff: Helen Cameron, Raelene Spithill, Margaret Cooper.

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, 3.30 p.m.; Saturday 11.30am; & 4.30pm; Sunday 7.00 a.m.

SACRAMENT OF BAPTISM

1st & 3rd Sundays, 11am; 5th Sunday, during 9.15 a.m. Mass.

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 9.30 a.m.

EXPOSITION OF THE BLESSED SACRAMENT

Every Saturday after 9am Mass until 10am; every Monday until 9am (Public Holidays 10.15am).

PARISH CHOIR – Practice Wednesday nights in the church, 7 p.m.

Enquiries: 4341 3367.

ST JOHN THE BAPTIST CATHOLIC PRIMARY SCHOOL, 21a Dulkara Rd South Woy Woy 2256. Ph.4341 0884. Fax 0243 445 049.

ST JOHN THE BAPTIST YOUTH GROUP For information and events contact Sam French 042 244 9539.

CATHOLICCARE Marriage & Family Relationships. Ph: 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.

CASH HOUSIE every Saturday night at Peninsula Community Centre. Cnr. Ocean Beach Rd. and McMasters Rd. Games start at 7.30 p.m. and finish approx 10.20 p.m., cash prizes. Ticket sales from 6.00 p.m. Proceeds benefit Parish. Rob 0427 990 818.

Stained Glass

Paul Turner

For many people, stained glass windows make church buildings distinct. Their shape, size, and imagery set churches apart from other structures, even those that put stained glass to secular use. No Catholic church building is required to have stained glass, but it remains a popular choice for adornment.

Perhaps the greatest effect of stained glass is the way it changes the believer's perception of walls. People stepping inside a church cross a threshold that ushers them into sacred space. They think differently about the world around them, as they place themselves at the portal of heaven. Heavy church walls can make the interior seem completely removed from the world around it. Clear glass windows invite the outside in. Glass can help people appreciate the relationship between the church and the world, as they gather inside a place where they praise the God who created what is outside. Stained glass, however, changes the walls into something else. These windows filter the incoming light and colour it. They lift the heads of worshippers to meditate on things

outside normal experience. Stained glass windows acknowledge the existence of the world outside, but also the existence of a world that is more difficult to see, a realm of more mysterious light.

Some stained glass windows carry religious images. Others arrange abstract designs. They can assist catechesis, create harmony, and inspire devotion. Many of them carry the names of donors, though this can distract from the religious purpose of the windows for the assembled faithful.

Churches blessed with good stained glass windows struggle to keep them clean and in good repair. Congregations that treasure them honour their heritage and prepare the next generations for the future, just as they do with their greatest treasure, their faith.

This bulletin insert originally appeared in *Ministry & Liturgy* magazine, a pastoral planning resource used by the worship leaders in your community as an aid for better liturgy. Copyright © 2012 Resource Publications, Inc., 160 E. Virginia St., #290, San Jose, CA 95112, (408) 286-8505. Paul Turner, pastor of St. Munchin Parish in Cameron, Mo., holds a doctorate degree in sacramental theology from Sant' Anselmo University in Rome.

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www.woywoycatholic.org.au



Diocese of
Broken Bay