

# The Voice

3rd July 2016

Fourteenth Sunday in Ordinary Time, Year C

Psalter Week 2



## OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Recently deceased:**

Terence Flynn.

- **Anniversaries:**

Andrew Lee Seong-Soon,  
Margaret McQuillan,  
Raymond McQuillan, Eugene Avar,  
James and Elizabeth Carr.

- **And the sick:**

Frances Sara, Neil Cameron,  
Lindsay Hardy, Louisa Dunn,  
Rene Glase, Peter John Grima,  
Jack Moulds, Rosemary Anderson,  
Maryanne Diorio, Tracey Passlow,  
Bruce Spence, Frank Schmidt,  
Keith Maiden, Kate Stinson,  
Lorna Russom, Carren Quinn,  
Coral Williams, Irene Beck,  
Jonell Georges, Cara Rodigus,  
Ralph Weate, Keith Oakes,  
John Allen, Anne Singleton,  
Don Boland, Celeste Boonaerts,  
Cheryl Douglas, Albie Curtis,  
Vince Zappavigna, Bryan Moroney,  
Lisa Hill, James Mulquinney,  
Cate Stinson, Janelle Dawson,  
Nola Davies, Ian Wilkes,  
Margaret Toms, Baby Winter,  
Margaret Davin, Laurie Jarvis,  
Baby Blake.

A man was in his dinghy on a lake when a large yacht rammed him and his dinghy sank. As the man began to drown, the crew of the yacht threw him a life jacket, but the man yelled back, 'I don't need help, for God will soon save me.'

Straight away another boat pulled up beside the man to haul him aboard, but he refused to go saying, 'I don't need help, for God will soon save me.'

Just then, the Air & Sea helicopter flew overhead and dropped a ladder, but the man pushed it away yelling out, 'I don't need help, for God will soon save me.'

And with that the man drowns.

He meets God and angrily enquires, 'Where were you when I needed you most? I kept believing you would save me and I've ended up here.'

'Don't blame me for your tragic death' replied God, 'I sent you a lifejacket, a boat and a helicopter.'

Traditionally, this Gospel has been used to talk about vocations to the priestly and religious life. While it can apply to these specific roles of service in the Church, to exclusively read the labourers in the harvest as priests and religious undermines the power of Jesus' message. His commission of the seventy disciples must be read over and against his commissions to the twelve. The seventy are called to be evangelisers, to go and prepare the way for Jesus to visit the surrounding villages and towns. This commission is for the whole community. It is the priesthood of all believers. The twelve are later commissioned to serve as leaders of the community.

Through baptism we have all been commissioned to go out to live and proclaim the Good News of Christ, to keep journeying on to all our sisters and brothers and prepare the way for Christ to come into their lives. The number of labourers for this harvest has never been greater. We have never had more Christians in the world than we have right now. If all of us who have been baptised in Christ were living out the Gospel and bringing it to bear in our personal, family, social and national life, then the world would be transformed. As Gandhi once said, 'I would take the waters of Christian baptism tomorrow if I saw Christians living out what they profess to believe.' We seem to have lost our courage, our nerve for the task at hand. We have been consumed by sheepishness and daunted by the wolves.

Jesus reminds us that to live out this commission we need to depend on each other for support, hospitality and kindness. He challenges us to travel light and stick together.

So let us pray in this Eucharist for ourselves, labourers who are putting in a hard day's work in the harvest. Let us pray for the gift of faith and gratitude for the privilege of the commission. Let us also pray that all baptised people will live out their faith in such a manner that it prepares the way for the Christ to come in every village and town. And let us ask for eyes to see the extraordinary flowering of vocations throughout the Church and celebrate how grace comes in many shapes and sizes, even as a life jacket, a boat and a helicopter.

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### Psalms Response

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### Gospel Acclamation

*Alleluia, alleluia!* May the peace of Christ rule in your hearts, and the fullness of his message live within you *Alleluia!*



## Around the Parish

**Morning Mass Monday 11th June:** Mass will be celebrated by newly ordained Fr. Matthew Boland and Fr. Jack concelebrant.

**Prayerful Congratulations** to Bodhi Goode who was baptised and Mia Goode who were baptised and confirmed last Sunday. Welcome into our faith community!

**Cancer Support Group** for those suffering from cancer and those wishing to pray for them meet 1st Tuesday each month, due this Tuesday, 5th July, 2.30pm in the Leo Mahon room.

**Morning Tea Roster 10/7/16** will be our Craft Group.

**Parish Bus Drivers— Sponsorship available:** The Parish Council has agreed to sponsor volunteers to obtain their LR drivers licence. You must be willing to commit to weekend bus duties. Please call the Parish office 4341 1073 if interested.

**Volunteer Church Cleaning Roster 8/7/16:** Christine French, Philomena Curtis, Lisa Ann Rae, Michael French.

**The Boland family** would like to extend their many thanks to the Fathers & all the parishioners at Woy Woy for all their kind thoughts and prayers and to let everyone know Don is progressing well.

**The Live Pray Love Project.** On Sunday 7th August Daniel Ang, Director, Office of Evangelisation Catholic Diocese of Broken Bay will be speaking on Pope Francis' encyclical "Laudato Si". Walter Baker Hall, 2 - 5pm. Please phone Gladys Leger 0421 312 362 if you have any questions.

**Children's Liturgy Roster 10/7/16:** Therese Carroll, Mary Wood, Gerri O'Keefe.

**Altar Flowers**—ongoing donations can be made via collections at Mass in an envelope marked "altar flowers".

## The Just Word

### NAIDOC Week Begins

The name NAIDOC comes from National Aborigines and Islanders Day Observance Committee.

#### NAIDOC History:

1920-1930. Before the 1920's, Aboriginal rights group boycotted Australia Day (26 January) in protest against the status and treatment of Indigenous Australians. By the 1920's, they were increasingly aware the broader Australian public were largely ignorant of the boycotts. If the movement were to make progress, it would need to be active. Several organisations emerged to fill this role, particularly the Australian Aborigines Progressive Association (AAPA) in 1924 and the Australian Aborigines League (AAL) in 1932. Their efforts were largely overlooked, and due to police harassment, the AAPA abandoned their work in 1927.

In 1935, William Cooper, founder of the AAL, drafted a petition to send to King George V, asking for special Aboriginal electorates in

Federal Parliament. The Australian Government believed that the petition fell outside its constitutional responsibilities.

1938. On Australia Day, 1938, protestors marched throughout the streets of Sydney, followed by a congress attended by over a thousand people. One of the first major civil rites gatherings in the world, it was known as the Day of Mourning.

Following the congress, a deputation led by William Cooper presented the Prime Minister Joseph Lyons with a proposed national policy for Aboriginal people. This was again rejected because the Government did not hold constitutional powers in relation to Aboriginal people.

After the Day of Mourning, there was a growing feeling that it should be a regular event. In 1939 William Cooper wrote to the National Missionary Council of Australia to seek their assistance in supporting and promoting an annual event.

1940-1955. From 1940 until 1955, the Day of Mourning was held annually on the Sunday before

Australia Day and was known as Aborigines Day. In 1955 Aborigines Day was shifted to the first Sunday in July after it was decided the day should become not simply a protest day but also a celebration of Aboriginal culture.

1956-1990. Major Aboriginal organisations, state and federal governments, and a number of church groups all supported the formation of the National Aborigines Day Observance Committee (NAIDOC). At the same time, the second Sunday in July became a day of remembrance for Aboriginal people and their heritage.

In 1972, The Department of Aboriginal Affairs was formed as a major outcome of the 1967 referendum.

In 1974, the NAIDOC committee was composed entirely of Aboriginal members for the first time. The following year, it was decided that the event should cover a week, from the first to second Sunday in July.

Source: [www.naidoc.org.au/about/naidoc-history](http://www.naidoc.org.au/about/naidoc-history)

## From the Diocese and beyond

### Encounter Short Course—

**Jesus Christ:** Jesus is true God and true man, Our Lord and Saviour. In this short course, Bishop Peter will lead us into a greater understanding of Jesus' life and teachings, and what it means to be his disciple. He will explore the relationship between Jesus of history and the Christ of faith, and the significance of the incarnation, with a view to encouraging participants to discover Christ in a new and deeper way.

Presenter: Bishop Peter Comensoli. Thursday, 7th July. 10am-12.30pm. Parish Centre, Our Lady of the Rosary Parish, 239 -243 The Entrance Rd. The Entrance.

RSVP [registrations@dbb.org.au](mailto:registrations@dbb.org.au) or 9847 0448 / 4332 9825 by Monday 4th July.

### Faith Enrichment Day:

St. Joseph's Education and Spirituality Centre, 8 Humphreys Rd. Kincumber South.

Sr. Virginia Bourke RSJ graduate theologian. Tuesday, 19th July. "The Will of God: We're in it!"

Session begins 10am concludes 2.30pm with breaks for morning tea/lunch. Morning tea and a sandwich lunch provided. Cost \$25 or donation. If attending, book on [bookings@stjosephsretreat.org.au](mailto:bookings@stjosephsretreat.org.au) or Phone 4368 2805.

### Free legal advice for Families;

CatholicCare and Legal Aid NSW have partnered to offer free legal advice. The service is available every first and third Friday of the month, between 9.30am and 3pm at CatholicCare Warnervale. Contact Central Coast family

centre for more information. Phone 4356 2600.

**Week-long Retreat**—Crying out to our God in our Need and our Joy. July 18 @ 6.10pm– July 24 @ 9am. Mt. Carmel Retreat Centre. Cost: \$680 (discounts apply for shared accommodation and for pensioners/students/unemployed). Presenter: Fr. Gerard Moran OCD.

The Book of Psalms was the "prayer book" of the Jewish people in the Temple and in their personal prayer. This weekend will give the opportunity to understand more deeply the beauty of these prayers and to pray them.

Bookings: Phone 8795 3400. Email: [retreats@carmelite.com](mailto:retreats@carmelite.com) [www.carmeliteretreats.com.au](http://www.carmeliteretreats.com.au)

# The people in the pew: role of the laity since Vatican II

David E. Fedor

We can find pre-Vatican II teachings that encouraged participation of the faithful in the Mass (most notably the *motu proprio* of Pius X in 1903), and we know there was a liturgical movement and scholarly research on the Mass that fostered the involvement of all. But the Mass celebrated before the Second Vatican Council was very different from what we experience today. Participation — as we understand it now — was virtually nonexistent.

What were average parishioners doing during Mass before the Council? They came to church primarily to “attend” Mass rather than participate in it. The Mass was a clergy event: the priest offered the sacrifice of the Mass. Those who came were there to fulfil their obligation to be at Mass on all Sundays and holy days. As they attended Mass, they were encouraged to say their prayers while Father “said Mass.” Many said the rosary, others made novenas, and after 1940, some would follow the Mass in the Sunday missal that was becoming popular. Others daydreamed as the priest quietly read the Mass in Latin and went through the ceremony. A common question was “Father, what must I do to make sure I fulfilled my obligation to attend Mass?” The answer? “We fulfil our Sunday obligation if we arrive when the priest begins the offertory of the Mass and stay until the priest receives holy communion.” Although people were encouraged to arrive before the beginning of Mass and stay until the priest left the altar at the end, they needed only to be present for the offertory, consecration, and priest’s communion. For all of the deep theology and faith in what the Mass meant to Catholics, the most important focus was on being in church while the priest said Mass. The current concept of gathering as a community to celebrate the eucharistic liturgy was not a priority.

Nevertheless, for years before the Council, attempts had been made to involve people in the Mass by encouraging them to make the responses in Latin. Implementing this “dialogue Mass” had not been very successful. With the publication of the liturgical documents of the Council, everything began to change. The idea that Mass could be said in any language other than Latin was unthinkable to many, but now the full, conscious, and active participation of the laity in the vernacular was possible. At first, permission was given for the epistle and Gospel to be read in English by the priest. Before long, a few of the responses were done by the people in English. Within a few years, the entire liturgy was prayed in the vernacular. The canon (Eucharistic Prayer I) was the last to be translated.

By 1972, many more changes had become evident. Whereas the central (and often only) person involved in the action of the Mass had been the priest, members of the assembly now began to take an active role.

- The Liturgy of the Word was expanded to include three readings and a psalm, and members of the assembly were trained to proclaim all but the Gospel, which was reserved to the priest or deacon.
- The psalm between the readings was now read or chanted in dialogue between the people and a cantor — a new liturgical minister on the scene.
- Before receiving the Eucharist, all exchanged a sign of peace with those around them — an acknowledgment of our oneness in Christ.
- The distribution of the Eucharist, once reserved to clergy, could now be done by members of the faithful, whom we called extraordinary ministers of the Eucharist.
- Those receiving holy communion were encouraged to stand, and the option of receiving the body of Christ in the hand became commonplace.
- Soon, receiving the precious blood was also extended to the gathered assembly.
- Singing during the Mass was on the rise, including the sung parts of the Mass (Gospel acclamation, eucharistic acclamations), hymns, and canticles.
- As an additional sign of the faithful and the priest celebrating the Lord’s Supper together, the altar was turned around so that the celebrant faced the assembly. These and many other changes occurred to the venerable sacrifice of the Mass so that it is no longer understood as being offered by the priest alone, with everyone else simply attending and observing. All of us, the body of Christ, celebrate this Eucharist.

As we reflect on these changes, we must remember that what we consider ordinary today was once foreign to people in the pews right after the Council. We have come a long way in 50 years (though not without difficulties). Essentially, the Mass is the same and will continue to be so. However, the laity’s role in the celebration of this most sacred mystery of our faith has been enriched as never before. **ML**

David Fedor holds a master’s degree in music and liturgical studies from the University of Notre Dame. In 1986 he was appointed director of music and organist for the Cathedral Basilica of the Sacred Heart in Newark, N.J., and since 1998 has been the parish musician for 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




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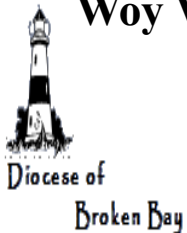
“The harvest is rich,” Jesus tells the seventy-two in today’s Gospel, “but the workers are few.”

The situation is the same today. How can I help with God’s harvest? Am I called into the field? Am I one who could provide food or shelter or wages to those who toil in the fields of the Lord?

See Luke 10:2

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

**St John the Baptist Church,**  
(Corner) Blackwall & Victoria Rds, Woy Woy

**Parish Office**      *Ethel Cox Parish Centre*  
**PO Box 264**              *Walter Baker Hall*  
**54 Victoria Road**      *100 Blackwall Rd*  
**WOY WOY NSW 2256**      *Woy Woy*

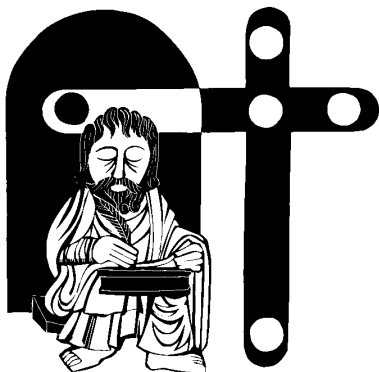
**Phone:** (02) 4341 1073    **Fax:** (02) 4341 0214  
**Email:** parish@woywoycatholic.org.au  
**Website:** www.woywoycatholic.org.au

“He must increase, I must decrease”

**Parish Priest:**      Fr. Jack Robson.  
**Assistant Priests:** Fr. Timothy Raj. MSFS.  
Fr. Philip Thottam. MSFS.  
**Office Staff:**      Helen Cameron,  
Raelene Spithill and Margaret Cooper.

**Office Hours:**  
9.30am—4pm, Monday to Friday.

**Deadline for The Voice:**  
3.30pm 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 7am.

## SACRAMENT OF BAPTISM

1st & 3rd Sundays, 11am; 5th Sunday, during 9.15am 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 9.30am.

## EXPOSITION OF THE BLESSED SACRAMENT

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

## EXPOSITION OF THE BLESSED SACRAMENT

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. ph: 4341 0884 fax: 4344 5049.

**ST JOHN THE BAPTIST YOUTH GROUP**  
For information and events contact Parish office 4341 1073.

**CATHOLICCARE** Marriage & Family Relationships.  
Phone: 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

