



The Voice

26th July 2015

Seventeenth Sunday in Ordinary Time, Year B

Psalter Week 1

OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Recently deceased:**
Constance Cloran, Betty Styles, Frank Mortimore, Linda Wagner, Terry Curtis, Fr. John Woods, Catherine Nugent Hughes.
- **Anniversaries:**
Fr. Ferdinand Fuhlendorf, Lilian Mendoza, Frank Ryan, Diana and Henry Whittington, Emma and Charles Carkeek, Carley and Melvee Carkeek, James and Tony Player.
- **Remembrances:**
Walter, John and Lily Mortimore, Michael and Phillip Mortimore.
- **And the sick:**
June Ferry, Kate Tinson, Janelle Darson, Pat Bombell, Patricia Welsh, Beryl Allen, Kevin Houghton, Lola Proctor, Rene Glaze, Tony Schumacher, Alan Harland, Tony O'Neill, Fr. Brian Rowland, Sara Selim, Fr. Bill Meacham, Mark Taylor, Jack Moulds, Grace Williams, Irene Beck Arnold Diorio, Bruce Spence, Mary Dolan, Peter Crookes, Joy Coleman, Roy Beveridge, Saxon Hall, Audrey Winsbury, Tony O'Neill, Patricia Toohey, Marsha Burzynski, Rita and John Webb.
James Leary, Elaine Finlayson, Rita and John Webb.

Recently I was invited to a relative's home for dinner. This family has been having more than a little trouble with their 13-year-old daughter, who is going through a particularly defiant and rebellious stage. The young girl was not happy with the vegetables her mother served at dinner and so she refused to eat them. The uneaten vegetables became the staging ground for an adolescent conflict. Trying to coax the girl into eating, her mother calmly used some lines I'd heard before. 'Wasting food is a sin' and 'There are starving people in the world who would be grateful for what you don't want'. With that the girl jumped up and left the dining room. A few minutes later she returned with an oversized envelope and a marker pen. She began to stuff the food into the envelope and as she did she angrily asked, 'What starving people do you want me to send these vegetables to?' _Who said being a parent was easy? Celibacy had never looked better!

In today's Gospel, after the 5,000 have been fed, Jesus says, 'Gather the pieces together that are left over. Let nothing be wasted'. Some of us have never truly been hungry, so it can be hard to fully appreciate how wasteful our developed world must appear to those who watch their families die of starvation. People who lived through the Depression or have lived through wars often carry the scars of being hungry. To this day some of them are on guard against waste. Others try to numb the memory of want by overindulging. For most of us in the developed world, especially 13-year-old middle-class kids, hunger has only ever been fleeting, and we are presently eating ourselves into obesity.

Some people would prefer to think of the story of the feeding of the five thousand exclusively in spiritual terms. There is no question that today's Gospel refers to the

Eucharist where all are spiritually nourished by Christ our host. It also refers to the eternal banquet where hunger will be no more. But this Gospel asks us to look at our world through the eyes of Christ's kingdom where the mighty will be cast down from their thrones, the poor will be raised up, and the rich who will not share will be sent away.

There is such a thing as healthy guilt. It's where we become aware of what we have done or failed to do to bring about Christ's Kingdom in our world. Given that it is entirely unnecessary for 29,000 people, on average, to die each day because of lack of food and water and the diseases this brings, guilt on our part seems a reasonable response. It becomes a healthy moment in our lives when we decide to change our priorities, and call for similar changes in a nation's priorities which spends more on bombs than starving babies.

I often wonder what God thinks when he hears wealthy nations say that the reason they refuse to share more with the poor is because these poorer nations often have unelected despots who divert their country's wealth into Swiss bank accounts or nuclear and conventional weaponry programmes. Even in the face of these complex issues we could find a way to feed the hungry who might, one day, be empowered to take charge of their nations. 'What starving people do you want me to send these vegetables to?', the 13 year old asked. To which I wanted to reply, 'Put your own name on the envelope because your own comfort makes you the neediest person in the world'.

May this Eucharist enable us to do on earth what is done in heaven, where the hungry are welcomed and fed, the leftovers are gathered together and nothing is wasted.

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Psalm Response

The hand of the Lord feeds us; he answers all our needs.

Gospel Acclamation

Alleluia, alleluia! A great prophet has appeared among us; God has visited his people. *Alleluia!*

Around the Parish

101st World Day of Migrants and Refugees 30.8.15

Healing a Global Wound: The Catholic Church teaches that all people have the right to live a dignified life in their homeland. Tragically, over 51.3 million people are displaced globally. Three million refugees have been produced by the Syrian war. Six and half million, or one third of Syrian people are displaced. Half of these refugees are children.

This festering wound typifies and reveals the imbalances and conflicts of the modern world. War, natural calamities persecution and discrimination of every kind have deprived millions of their home, employment, family and homeland.

I was a stranger and you welcomed me. (Matthew 25.35.)

Baptisms: We welcome into our Faith community and pray for Arabella Dobson, Aimee Filan, Erik Filan, Franklin Gibbs and Leilahni Maher who were baptised last Sunday.

'El Shaddai' Prayer Group meetings for August are 1st, 8th, 15th.

From Fr. Jack's Desk:

1. We need people to volunteer as Wardens, Altar Servers and Readers. Training will be provided for the last two. Please contact the Parish office.
2. I am thinking of having a sausage sizzle once a month after 9am and 6pm Masses. Your input would be appreciated.
3. Just to refresh your memories. The first collection helps to provide for the priests of the diocese with a modest income as well coverage of health. It also provides for the retired priests of the diocese with a modest allowance for food and beverage. The first collection therefore goes into Retirement and Remuneration Fund. The second collection is for running and operational costs including wages, maintenance of the parish site. It also provides for the payment of all bills and the repayment of our parish loan which at the moment stands just under \$500,000. This our greatest concern since we are only covering the interest and not the principal! More on this later. Fr. Jack.

Tax Receipts for CWF and Project Compassion are available for your collection in the gathering area.

Liturgy Team Meeting this Tuesday, 28th July, 7.30pm in the Parish office.

Ministry to the Sick: Please ring the Parish office if you know of a member of your family, a friend or a parishioner who wishes to receive the Sacrament of the Sick, Reconciliation or the Blessed Eucharist at home.

If someone is being admitted to hospital, please notify the Parish office for a priest to visit as due to Hospital Privacy Policy, the clergy are not automatically notified.

Bus Trip Newcastle shoreline. Club for lunch. Wednesday, 12th August. Cost: \$15 for trip. Contact Susie Casey 4344 1742/0403 417 639.

From our Catholic Vocabulary List:

Amen: The only part of a prayer that everyone knows.

Bulletin: Your receipt for attending Mass.

The Just Word

A Prayer for Peacemakers: Spirit of God, give us the openness, deep within us to recognise, daily, all people as made in your image and likeness. Help us to learn from one another the ways of being fully alive, at peace with ourselves and with those around us. Give

us the courage to transform those parts of ourselves and our world that separate and create enmity.

Help us to take steps to stop the cycle of violence in our homes, in our workplaces, in our neighbourhoods, in our country, in our world.

May we be open to our deepest yearning for a world alive with your justice and truth, to dream of a society where all are treated with respect, and, with the power of your Spirit, to take steps to bring it about.

From the Diocese and beyond

CatholicCare Disabilities: CatholicCare is reframing the way people access our disability suite of programs and options. The future is exciting if a little uncertain. You may currently receive funding for accommodation, personal respite, recreation, community participation or transition to work. Or you may already be managing your funding yourself. Whatever funding you are currently accessing to support your personal goals and needs we can match programs to suit, or tailor entirely new bundles of services linked in with allied health and other retain providers of general community services. Either way,

ring us or come and see us! We'll sit down and chat about what you'd like to do. Do some blue-sky thinking. Phone 4356 2600.

Beginning to Pray—How do I open up space to meditate and pray interiorly in my busy life? Retreat August 7-9. Cost: \$220 (concessions apply) Contact: 02 8795 3400. Email: retreats@carmelite.com www.carmeliteretreats.com.au

I live and will die for the Church: Why remain in a Church racked with scandal? Let the Carmelite saints provide guidance for us here? Presenter:

Sr. Nory Ordiz, CM. August 1st. 10.30am-4pm. Cost \$20. Mt. Carmel Retreat Centre. 247 St. Andrews Rd. Varroville. Email: retreats@carmelite.com

Praise and Worship Night: Join young people from across the Diocese as we come together to celebrate our faith through music, testimony and preaching. A free BBQ dinner provided before our inspiring night begins. Friday 14th August. Our Lady of the Rosary, 92 Glennie St. Wyoming. 6pm BBQ for a 7pm-9pm event. Audience: High school students through to young adults. RSVP: youth_ministry@dbb.org.au



Readings Today and Next Sunday

Bruce Janiga

17th Sunday in Ordinary Time, July 26

2 Kgs 4:42-44

Ps 145:10-11, 15-16, 17-18

Eph 4:1-6

Jn 6:1-15

In the Second Book of Kings we meet Elisha, a prophet of God, successor to Elijah. Today's reading is among a group of stories narrating miraculous events in Elisha's career. The text has obviously been chosen because of its relationship to the Gospel text. Elisha, anticipating Jesus' miracle, facilitates the feeding of "a hundred people" with just 20 barley loaves. Barley was typically the bread of the poor. The prophet, trusting in God's word, commands that the loaves be divided among the people, and they had "some left over" (v 44).

The author of Ephesians urges his audience "to live in a manner worthy of the call you have received" (v 1). The ethics of the Roman Empire allowed for many things contrary to those of the early church. The Ephesians are called to live Christ-like lives and so "preserve the unity of the spirit" (v 3). United in Christ, their lives will be an example to others, and they will avoid some of the problems found among communities that do not practice "humility and gentleness [and] patience" (v 2).

For the next several weeks we will be reading passages from John's Gospel. These texts supplement the readings from Mark because Mark's text is considerably shorter than the other synoptic Gospels, Matthew and Luke. In today's passage we read about Jesus feeding the multitude with five barley loaves and two fish. This miracle is the only miracle worked by Jesus found in all four Gospels. The story was very popular among the early church, having strong eucharistic overtones. John's Gospel highlights this connection by following this "sign" of Jesus with his Bread of Life Discourse, which will be our Gospel reading for the next four weeks. As in his first miracle at Cana, Jesus provides for the crowds, and he provides more than enough; John says they had 12 baskets filled with leftovers. In response to this, the crowd seeks to "carry him off to make him king" (v 15), but Jesus eludes them, for his kingdom is not the type they think it is.

For Reflection: How can I live as a light in this world, rejecting the ways of sin and following God's ways? What do I have to offer for the work of the gospel, as the young boy offered his loaves and fish to Jesus?

18th Sunday in Ordinary Time, August 2

Ex 16:2-4, 12-15

Ps 78:3-4, 23-24, 25, 54

Eph 4:17, 20-24

Jn 6:24-35

Despite the fact that they had just been liberated from slavery in Egypt and rescued from death at the sea, the Israelites grumble against Moses and Aaron, and ultimately against God. This grumbling is a recurrent theme in the Book of Exodus. But despite their grumbling, the Lord continues to provide for them. At the same time he is testing them, for the "bread from heaven" he gives them may not be gathered on the seventh day, establishing a law of Sabbath rest. A jar of this manna will be kept in the Ark of the Covenant (16:33) as a reminder that for as long as they were in the wilderness, God provided for them. They had manna until they entered the Promised Land (v 35).

The writer of Ephesians urges his audience to "no longer live as the Gentiles do" (v 17). Being baptized in Christ means we should live as children of God, putting aside our old, sinful ways and walking in the light of Christ. He challenges them, and us, to "put on the new self, created in God's way" (v 24).

In today's Gospel Jesus compares the gift he offers with the manna that the Israelites ate in the wilderness. The crowds follow Jesus because he gave them earthly food, but he urges them to work for heavenly food "that endures for eternal life" (v 27). The fact that they address him as "rabbi" (v 25) indicates that they do not fully comprehend who he is. Jesus reminds them that it was not Moses who gave them bread but his heavenly Father. This episode is an example of a common literary device in John's Gospel — that is, Jesus' words are misunderstood by his audience. He is speaking on a higher plane. This chapter develops John's theology of the Eucharist.

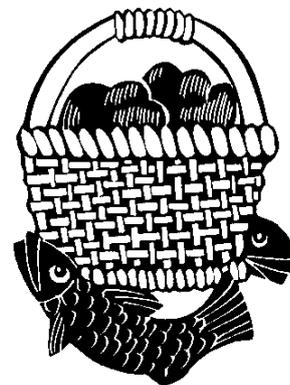
For Reflection: How has God provided for me in the wilderness times of my life? Am I a grumbler like the Israelites, or am I grateful? Do I hunger for the Bread of Life, or is it something I take for granted? Let us with the crowds pray, "Lord, give us this bread always."

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.



"The hand of the Lord feeds us," says the psalmist; "he answers all our needs." Both Elisha's servant in the first reading and the disciples in the Gospel story who witnessed the feeding of the five thousand saw this happen and knew it to be true.

SEE PSALM 145



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.

St John the Baptist Church, corner of Blackwall and Victoria Roads, Woy Woy

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

Phone: (02) 4341 1073

Fax: (02) 4341 0214

Email: parish@woywoycatholic.org.au

"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. p 024341 0884 f 0243 445049.

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

CENTACARE 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.

CASH HOUSIE every Saturday night 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. Enquiries Louise 0427 690 626.

Ambry

Paul Turner

An ambry is the cabinet where holy oils are stored. Every church has one, though many people don't know what it's called.

We keep three oils there - the oil for anointing the sick, the oil for anointing catechumens and chrism for baptism, confirmation, priesthood and the consecration of altars and walls. The bishop blesses these oils in large containers at the chrism Mass every year. Then they are poured into smaller vessels and brought to all the parishes of the diocese. The ambry should be replenished with fresh oil every year. The old oil may be burned.

The shape and size of ambries varies quite a bit. The church gives very few specific instructions about its appearance. After the chrism Mass, the bishop is to instruct the presbyters in the sacristy about the "reverent use and safe custody of the holy oils." After a priest anoints the sick, he is instructed to return the extra oil to a place "where it is reverently kept." According to canon law, pastors should carefully keep all the oils "in a fitting manner." With those vague instructions the design for an ambry needs only be appropriate for its sacred contents and safe from vandalism, theft or some other harm.

The ambry may be visible or concealed. Many churches have an ambry built into a wall of the sacristy. Accessible to priests but virtually invisible to people, the ambry was often located there, where it would not intrude on the Mass. However, since ambries were kept locked with a key that could easily be lost, many priests have simply kept the oils in a sacristy closet or safe.

More and more, Catholic parishes are building beautiful ambries and placing them where they can be seen. We have a great respect for the sacraments in which we use these holy oils. By keeping them in dignified vessels and displaying them in a handsome, well-lit case, the faithful can better regard their significance.

Canon law also permits a priest to carry the oil of the sick with him in case of necessity. Most priests carry a small container in the glove compartment of their car.

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Diocese of
Broken Bay