

# The Voice

17th July 2016

Sixteenth Sunday in Ordinary Time, Year C

Psalter Week 4



## OF YOUR CHARITY

### PRAY FOR

### THE SOULS OF

- **Recently deceased:**  
Agnes Phillips, Josie Thistleton, Mercedes Valencia.
- **Anniversaries:**  
Fr. Francis (Frank) Vaughan, Edith Brame, Jules Stanislas, Edward Boylan, Molly Dunne, Sheilah Carroll-Walsh, James Alphonsus Player, Mabel Catherine Snell., Anne & Ray Hallaran, Veronica and Amy Moloney.
- **Remembrances:**  
Mary and George Hilliard, Hillard Brothers, Kevin Mills and the Mills Family, Bernie Hanna, Leslie Denning, Valerie Price, Alan Player, Melvee Carkeek, Bon Andersen.
- **And the Sick:**  
Frances Sara, Neil Cameron, Rene Glase, Beryl Allen, Peter John Grima, Jack Moulds, Rosemary Anderson, Tracie Passlow, Maryanne Diorio, Cara Rodigus, Bruce Spence, Keith Maiden, MaryAnn Gormley, Lorna Russom, Coral Williams, Irene Beck, Jonell Georges, Alan Harland, Keith Oakes, John Allen, Don Boland, Albie Curtis, Celeste Boonaerts, Cheryl Douglas, Vince Zappavigna, Louisa Dunn, Bryan Moroney, Lisa Hill, James Mulquinney, Janelle Dawson, Nola Davies, Margaret Thoms, Baby Winter, Baby Blake, Ian Wilks,

## A Cardinal Role for Women?

A man and a woman were waiting at the entrance to heaven. St Peter called the man first: 'Only one single requirement here to gain entry: spell three words: "God is good".' The man replied, 'G-O-D I-S G-O-O-D.' And he entered heaven.

Next, the woman, who said to St Peter: 'I'm so pleased to be here. I've struggled against male chauvinism and patriarchal dominance all my life.' 'Only one single requirement here to gain entry: spell three words: "Chrysanthemums from Czechoslovakia".'

Today's gospel reminds us of how revolutionary were Jesus' relationships with women. He turned the customs and taboos of his society upside down to ensure that both men and *women* had an opportunity to hear his message about the mercy of God.

Consider what is happening in this house: things which even in some Muslim societies today would bring severe punishment on the *woman*.

Jesus is alone with women who are *not* his relatives. Our Lord is completely at ease in this household, with its hospitality, and with these women, against all the rules of segregation. It is personal relationships, not gender determined relationships, which are important to him.

Most of all, Jesus is teaching a woman in her own house.

In first century Palestine, women were not permitted to be taught the Torah but only instructed to obey its rules. They were not permitted to touch the scriptures.

But, here is Mary assuming the posture of a student at the feet of a Rabbi (teacher) listening to his teaching. And what's more, *she* had taken the initiative – 'chosen the good portion'.

Note that Jesus called his male disciples. *He* chooses *them* in order to teach *them*. Mary chooses *Him* to teach *her*!

This is totally counter-cultural. Maybe it was a step too far, even for Martha. Is that what

she is really 'anxious and troubled' about? Jesus, our Lord and Master, was willing to upset the social conventions and religious taboos of his day in respect of women. How is the church which he founded faring?

What would be a good contemporary response of the Catholic Church?

For example, could we make clearer that any reservation of roles to the male gender, such as priesthood, has nothing to do with reserving *power* to a male caste?

I accept the Spirit-inspired Tradition of the Church regarding ministerial priesthood. But has it been, and is it, misused for patriarchal dominance? What elements of misogyny surround it?

The word 'cardinal' means hinge – 'hinge of the door' – an essential part of the structure of the Church which is our home – the house in which we listen to the words of Our Lord and Saviour, Jesus Christ.

Could the College of Cardinals be supplemented to include women alongside the ordained prelates?

Would it not be fantastic to see outstanding women, religious or lay, in that body – with some of their number heading Vatican departments and taking part in the election of the Pope?

That would be a strongly symbolic step with repercussions throughout the Church.

We are an impoverished Church whilst that does not occur – not using the talent of over half of our membership to the fullest possible extent.

We are more than impoverished in the management sense.

We are impoverished because we have not shown our willingness to sit, like Mary, at the feet of Jesus – our rabbi, our teacher – and listen to today's Gospel with a heart and mind totally open to the influences of His Holy Spirit.

Only if we do so as a Church will we hear the words of Jesus: 'You have chosen the better portion.'

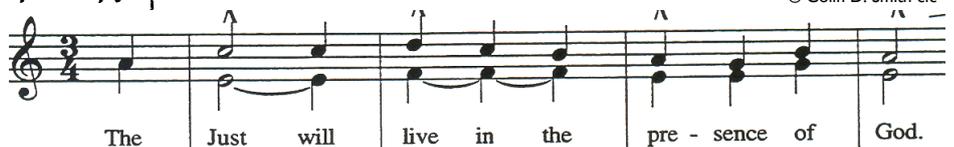
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### Psalms Response

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### Gospel Acclamation

*Alleluia, alleluia!* Happy are they who have kept the word with a generous heart and yield a harvest through perseverance. *Alleluia!*

## Around the Parish

**World Youth Day Pilgrims:** This week our DBB WYD pilgrims are travelling through Italy, Holy Land and Greece ahead of WYD Week in Krakow, Poland next week. Join the #dbbwyd challenge! Check out P 10 of the Broken Bay News for more details. Please keep our pilgrims in your prayers.

**Sam French - Pilgrimage:** If you wish to stay updated on events of WYD, Sam French (Seminarian) will be posting regular updates on his online blog. Documenting his journey along the way at; [www.brokenbaypilgrim.blogspot.com.au](http://www.brokenbaypilgrim.blogspot.com.au)

**Volunteer Church Cleaning Roster 22/7/16:** Brian Jordan, Warren Sparrow, Veronica Jordan, Pam Hickey.

**Children's Liturgy Roster 24/7/16:** Christine French, Brenda Sweet, Rebecca Lalor.

**Morning Tea Roster 24/7/16:** 'El Shaddai' Prayer Group.

**Catholics Returning Home Programme to commence on Wednesday August 10.**

Were you raised a Catholic but do not come or seldom come to church

anymore?

Are you a Catholic who now feels separated from your Church?

Would you like to feel at home in the Catholic Church again?

Would you like to know more about the Catholic Church as it is today? If you, or anyone you know can answer positively to the above questions, please join us at St John the Baptist Church in the Leo Mahon Room, 7.30pm August 10 for the Information Evening. A detailed pamphlet is available from the table in the gathering space.

**Mary Mac's Food Drive:** "Awesome August" - Mary Mac's Place would like to invite you, your company, business, organisation, school and church to join in with others currently getting involved in our "monster food drive". Mary Mac's provides 400+ hot, freshly cooked meals per week to those in need both near and far as well as countless food hampers. We provide free hot showers/bathroom facilities and a fully equipped laundry. As we are not government funded, we totally rely on the generosity of our community to keep us going.

We need your help!!!

Next month is "Awesome August". For the whole month we will be encouraging everyone to donate to our food drive. All you have to do is initiate your work place etc, to get together and collect items from the list provided. If you can not drop off and are along the Central Coast, we will happily organise a pick up.

You don't have to wait until August to start. We would appreciate any help what so ever, large or small. It all makes a difference. If you would like to become involved, please let us know by facebook at Mary Macs Place or message your name/ details to 0435 313 963 and we will get back to you and help you get started. List of items for hampers and assisting those in need available

**Bus Trip to Botany Bay:** Wednesday, 27th July, leaving 9am. Cost \$15. Contact Susie on 0403 417 639 / 4344 1742. For all bookings, payments and enquiries.

**Coffee n Chat 18/07/16:** We will be celebrating Christmas in July at Pelican's Restaurant, Woy Woy. The bus will pick up our regulars parishioners. If you would like to come, Ph: Bernard 4341 6343.

## The Just Word

### Calling for the Defence of the 'Right to Rest'

The Church says that work is a means to the end of personal fulfilment, family formation and social engagement. It is not an end in itself. Work is for the benefit of humanity, not the other way around. Time for relaxation with family and friends is a social benefit of work that must be protected as a 'right to rest'.

In the first place this involves a regular weekly rest comprising at least Sunday, and also a longer period of rest, namely the holiday or vacation taken once a year or possibly in several shorter periods during the year.

(Laborem Exercens n.19)

We are a hard working nation. An Australia Institute study estimates

that over half of Australia's workers are doing unpaid overtime - work that contributes \$128 billion to employers each year. Nearly half of all full-time workers and nearly half of all casual workers are seeking more hours, no matter how irregular those hours of work are. Households on less than \$40,000 per annum are far more likely to be seeking additional hours.

Anything that takes away from family and intrudes on normal times of rest are a problem but it is a particular problem for low-paid workers engaged on an irregular basis and having to work at weekends and public holidays. Think for example those in retail and hospitality sector who are regularly in the position of having to sacrifice time with family and friends,

Pope Francis says this intrusion of work undermines the 'true moment of celebration' that brings work to a pause and allows personal reflection, the gathering of family and friends and important communal engagement in worship, recreation and cultural events.

The time for rest especially on Sunday, is ordained for us so that we can enjoy what is not produced and not consumed, not bought and not sold.

Instead we see that the ideology of profit and consumerism even wants to feed on celebration. It too is sometimes reduced to a 'business', to a way of making and spending money. It harms true labour and consumes life.

**Australian Catholic Social Justice Council.**

## From the Diocese and beyond

**The Central Coast Chorale and Chamber Orchestra** are delighted to invite members of the congregation to our next concert, *Lacrimae* (A Mother's Tears), under the excellent leadership of Christopher Bowen (OAM). This concert will be held on Sunday 7th August, 2.30pm, St. Patrick's Church, East Gosford.

The program promises to be a delight for all music lovers with the Australian premier of the extraordinary beautiful "Stabat Mater" and the premier of a new choral work by Christopher Bowen,

"Sunt Lacrimae Rerum".

\$35 general. \$30 concession. \$15 child. Book via [www.centralcoastchorale.org](http://www.centralcoastchorale.org) or call 4307 9355 buy at the door.

**The Christian Life, Morality, Relationships & Faith:** This Encounter course explores questions of morality such as: What is Christian morality? What is an informed conscience and how is it best formed? What is the relationship between divine, natural and positive law? Other topics include right relationships; the

nature of sin, virtue and holiness; as well as issues of medical ethics. Learn how the Church supports life and the innate dignity of the human person.

Wednesday 3rd August, 10am-12.30pm. The Entrance Parish Centre, The Entrance. Presenters: Dr. Dan Fleming, Dean of Studies and Senior Lecturer in Theology & Ethics. Dr. Nigel Zimmermann, University Lecturer & Bishop Peter's private secretary. To register please call Colleen 9847 0448 / 4332 9825.

# “The word of the Lord”: Liturgy of the Word, post-Vatican II

David E. Fedor

One of the most significant changes in the liturgy that has taken place since the Second Vatican Council has been the restoration of the Liturgy of the Word. This action has greatly enriched the church by presenting a wealth of Scripture readings to nourish our faith and draw us more deeply into the mystery of our salvation. Before the Council, the Mass contained an epistle, a psalm verse, the Gospel reading, a homily (which was optional), and the profession of faith. With the revision and restoration envisioned by the Council, the Liturgy of the Word was reworked to its present form. The lectionary, which had repeated readings yearly, has been greatly expanded into a three-year cycle. The psalm verse that had been between the epistle and the Gospel (called the *gradual* or *tract*, depending on the liturgical season) was separated and revised to become what we today know as the responsorial psalm and the Gospel acclamation. The homily follows the proclamation of the Gospel, and the Liturgy of the Word concludes with the profession of faith and the prayer of the faithful.

The Liturgy of the Word we currently celebrate more closely resembles the pattern common in the early church, which grew out of the synagogue service of readings, sung psalms, and an instruction. Early Christians added to this certain letters from church leaders (the epistle reading) and recollections of the life of Jesus as the fulfilment of the Old Testament promise (the Gospel reading). Prayers for various needs concluded this service of the word.

How is the revised Liturgy of the Word designed to draw us into the mystery of our salvation? “In the readings, the table of God’s Word is spread before the faithful, and the treasures of the Bible are opened to them” (*General Instruction of the Roman Missal*, 57). The arrangement of biblical readings each Sunday establishes the unity of the Old and New Testaments and how together they reveal salvation history.

After listening to and reflecting on the roots of salvation history found in the Jewish Scriptures, those assembled are called to respond to God’s word with a psalm or canticle, which is a meditation on the reading just proclaimed. The proper psalm of the day is intentionally linked to the first reading and therefore is preferred above other permitted options.

The second reading is from the Christian Scriptures. Often taken from one of the letters of Paul or another apostle, it is meant to be a guide to the community as they live out their lives as believers in Christ.

The reading of the Gospel is the high point of the Liturgy of the Word. The message of each Gospel reading is related to the Old Testament passage used for the first reading of the day. The Gospel (good news) proclaims the Christ who is the fulfilment of God’s promise; in proclaiming the Gospel, we believe that Christ is truly among us. As the Book of the Gospels is held high in procession to the ambo, it is welcomed with great fanfare, acclamations of praise, candles, and incense. “An acclamation of this kind constitutes a rite or act in itself, by which the gathering of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel” (62). In faith, we stand and join those who first heard the good news. We sign ourselves with the cross of our salvation on our foreheads (may Christ be in my thoughts), on our lips (may Christ be in what I say), and on our hearts (may Christ be in how I love).

In the homily that follows, the word of God is broken open by the preacher. “In the readings, as explained by the Homily, God speaks to his people, opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through his word in the midst of the faithful” (55). Once considered optional, the homily is now seen as a necessary part of the liturgy, mandated “on all Sundays and Holydays of obligation ... celebrated with the people attending, and it may not be omitted without a grave reason” (65). The person giving the homily has a great responsibility to nourish the assembly through his faith, study, preparation, and focus on the word of God. This is not to be taken lightly.

After the homily, all stand to make the profession of faith. This statement of our beliefs as Catholics is considered a response to the word of God. The formula most often used at Mass is the Nicene Creed, which dates to 325 AD.

“Finally, having been nourished by the divine word, the people pour out their petitions by means of the Universal Prayer [Prayer of the Faithful] for the needs of the whole Church and for the salvation of the whole world” (55). The Liturgy of the Word is finished. God has spoken to us. Our faith is strengthened. This is the word of the Lord. Thanks be to God!

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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Today’s readings speak of hospitality. Abraham, who cheerfully did for his guests all that desert hospitality required, was rewarded with his heart’s desire — a son.

Martha also busied herself with all the details of hospitality, but grudgingly and with complaint.

Am I a cheerful or a grudging giver?

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# Catholic Parish of Woy Woy Peninsula



Diocese of  
Broken Bay

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.

## 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

## Who will teach the children?



“How are they to call upon him in whom they have not believed?  
And how are they to believe in him of whom they have never heard?

And how are they to hear without a preacher?

And how can men preach unless they are sent?

So faith comes from what is heard,  
and what is heard comes by the preaching of Christ.”

Romans 10:14; 15a,17

.....from the *Catechists*