



The Voice

19th July 2015

Sixteenth Sunday in Ordinary Time, Year B

Psalter Week 4



OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Recently deceased:**
Linda Wangman,
Mavis Brookes, June Wade.
- **Anniversaries:**
Jack Busby, Edward Boylan,
Noel Barbon, Michael Barbon,
Edward Boylan, Essie Davin,
Alan Player, Albert and Mabel
Snell, Sr. Patricia Snell, r.s.j.
John Anthony Snell,
Sheilah Carroll-Walsh,
Ella Pettit.
- **Remembrances:**
Thomas and Patrick Davin,
Maureen Jackson,
Members of the Smyth family.
- **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, Arnoold Diorio,
Bruce Spence, Mary Dolan,
Peter Crookes, Joy Coleman,
Roy Beveridge, Saxon Hall,
Audrey Winsbury,
James Leary, Mark Taylor,
Marsha Burzynski,
Tony O'Neill, Patricia Toohey,
Rita and John Webb.

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I know very few people these days who work from 9.00am to 5.00pm. The eight-hour day seems to be a thing of the past. Where priests regularly encounter these new work patterns is when we see young people who are preparing for marriage in the Church. Sometimes to arrange a meeting we have to resort to a 6.30am or 10.00pm meeting. Some young people are working sixty hours a week. They take work home and work on the weekends. We know from surveys that they eat out most of the time, they party hard when they get the chance, and that Sunday is spent on the home front, going to the gym or sleeping. Then on Monday they start the process again.

Two things drive this obsessive work practice: competition in the job market, and the financial bonuses offered to the employees. The problem is that this practice cannot be a long-term strategy. At the other end of the scale we all know people, only in their 30s and 40s, who are burnt out and feel used by a ruthless commercial market-place.

This culture of exhaustion is not confined to the young corporate raiders. Most people in our country have never worked as hard, with so many claims on our time and energies.

Excessive demands on one's time, no matter how great the needs and rewards, were issues for Jesus and the Apostles as well. The best translation of the Greek text for today's gospel says that after the apostles returned from their missionary journeys 'there were many coming and going and they had no leisure, even to eat'.

Jesus' call to 'come away to some lonely place all by yourselves and rest for a while' is not just about good work

practises and ethical employment policy. It is about humanising our work, making sense of what we do and seeing our work as means to an end, not an end in itself.

The social teaching of the Church, especially in Pope John Paul's statements about labour and the rights of workers, repeatedly stresses three aspects to work:

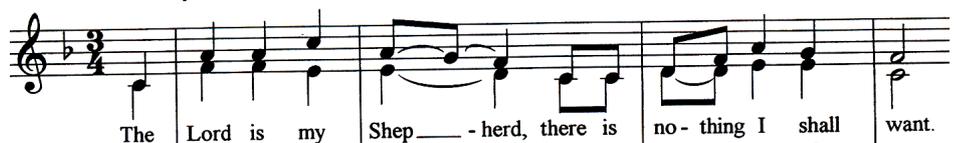
- it gives us dignity. Governments and employers must not allow a work culture to develop where we lose our sense of personal importance, where we are treated like just another cog in the wheel;
- work enables us to improve the standard of living for us and our families;
- through working we develop our talents and gifts which builds up society as a whole.

Rest from work is a key factor in the success of all three aspects being achieved in any community. A culture of exhaustion militates against them. The bottom line in all this is appropriate boundaries.

Mark tells us today that though Jesus was moved to compassion by the needs of the crowd, he also knew that their needs were not the only ones that had to be met. Jesus teaches his disciples and us that the balance between work and rest is an obligation of faith. This applies equally to work inside and outside the family home.

So this Sunday's Gospel carries a critical message for the modern world. Rest, recreation and leisure are not indulgences about which we should feel guilty. They are rights defended by Christ and protect our human dignity. I hope today you have a well-earned break. © Richard Leonard SJ.

Psalm Response



Gospel Acclamation

Alleluia, alleluia! My sheep listen to my voice, says the Lord;
I know them, and they follow me. *Alleluia!*

Around the Parish

Installation: 9.15am Mass. July 26th 2015 will see Bishop Peter return to Woy Woy to install Fr. Jack as our Parish Priest and Frs. Timothy and Phillip as our assistant priests.

Morning Tea Roster 26/7/15 will be our Youth Group. As this will follow the Installation Mass any offers of assistance would be greatly appreciated. Contact Sam on 0422 449 539.

Children's Liturgy: *Please note* there will be *no* Children's Liturgy on 26th July.

Ordination Anniversary of Fr. John Hill occurs Saturday 18th July. Please remember Father in your prayers.

Catechist's Meeting Thursday, 23rd July, 9am in the Leo Mahon room.

Volunteer Church Cleaning 24/7/15: Warren Sparrow, Mabel Torres, Julie Vanderputt, Tom French.

St. Vincent de Paul Members and Volunteers monthly Mass this Saturday 9am, 25th July.

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 \$500,00. This our greatest concern since we are only covering the interest and not the principal! More on this later. Fr. Jack.

Update on James Leary: James has had a successful operation. Still in hospital. Please keep up your prayers.

Cash Housie: Come along, try your luck and enjoy the friendly atmosphere at our own Cash Housie/Bingo night. Every Saturday night at Peninsula Community Centre, 93 McMasters Rd. Woy Woy. Games commence 7.30pm-10.20pm. Selling commences 6.30pm. Hall opens 5.30pm. Prizes \$100, \$150 and a chance of winning the \$2,000 Jackpot *Reverts to a guaranteed number of calls. Prizes subject to sales.

Transport: Busways bus stop right outside the door. Kiosk and bingo pen & dabber shop available. Tea/coffee free. Dinner (Chinese takeaway) can be ordered at the venue.

This is the original parish fundraiser since 1960's in Ettalong and continues to raise essential funds for the Parish.

The Just Word

What the Catholic Church teaches on Asylum and Migration:

Healing a Global Wound: The Catholic Church teaches that all people have the right to live a dignified life in their homeland. Tragically, over 45 million people around the world are displaced. 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.

The right to seek asylum: The Catholic Church teaches that

anyone whose life is threatened has the right to protection. Whether because of persecution, armed conflicts, natural disasters or economic conditions that threaten their lives or physical integrity. It is the element of persecution, threat or danger, or being forcibly displaced that gives rise to a right to seek asylum rather than to migrate through ordinary channels.

Human Dignity: The Catholic Church teaches that the purpose of the law is to serve justice and mercy. Laws, which subject asylum seekers to arbitrary and prolonged immigration detention or banish them from seeking protection, fail to uphold

justice and mercy and are immoral. It is not illegal to seek asylum. Many asylum seekers are survivors of crimes, torture and trauma. Indefinite detention adds further stress and suffering, impacting on their mental and physical health. The Catholic Church advocates the implementation of just and rapid procedures to determine each person's claim for protection.

This pamphlet represents a compilation of Catholic Social Teaching on migration and asylum from various sources. For more information and a complete list of sources please visit www.acmro.catholic.org.au/policy

From the Diocese and beyond

CatholicCare: Seniors Mediation—a supportive, neutral environment for family decision making: Discussing the best way to care for an ageing family member can be very emotional for all involved. Disagreements regarding the most appropriate way forward are not uncommon. CatholicCare can provide family members and their advisors a forum in which issues and concerns can be voiced, possible solutions generated and agree-

ments developed. CatholicCare's Seniors Mediation is impartial and serves all members of the community. Our accredited Mediators are qualified, skilled practitioners who meet all standards of the competency required for National Mediation Accreditation. Contact the Central Coast family Phone 4356 2600.

Position Vacant, part-time: Vocations Officer for the Diocese

located at Pennant Hills Parish, to assist the Vocations Director, Fr. Paul Durkin providing administration support and coordinating the Vocations Office in an effective, efficient and welcoming way. Please contact Rachel Casey, Human Resources Manager for the information package on 9847 0232 or email rachel.casey@dbb.org.au Applications close Wednesday 22nd July.



As I have done for you

Mary Amore

James and John, the sons of Zebedee, came to [Jesus] and said to him, "Teacher, we want you to do for us whatever we ask of you." He replied, "What do you wish [me] to do for you?" They answered him, "Grant that in your glory we may sit one at your right and the other at your left." Jesus said to them, "You do not know what you are asking. Can you drink the cup that I drink or be baptised with the baptism with which I am baptised?" They said to him, "We can." Jesus said to them, "The cup that I drink, you will drink, and with the baptism with which I am baptised, you will be baptised; but to sit at my right or at my left is not mine to give but is for those for whom it has been prepared." When the ten heard this, they became indignant at James and John. Jesus summoned them and said to them, "You know that those who are recognised as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom for many. (Mk 10:35-45)

When confronted by James and John with their request to sit in places of glory in the heavenly kingdom, Jesus answered them with two questions: "Can you drink the cup that I drink? Or be baptised with the baptism with which I am baptised?" As we know, the brothers said yes, perhaps without really understanding the ramifications behind these poignant questions. Two thousand years later, Jesus asks the same of us. How willing are we to say yes to sharing in the baptism of Christ and drinking from his cup? And what exactly does our assent mean? The baptism that we share with Christ and the cup that we drink call us to serve one another, not be served. Service sits at the heart of what it means to be a Christian.

Throughout the centuries since Jesus' ministry, our understanding of his message of service has become a bit distorted. For example, an act of service today seems to be the "gold star" for going above and beyond what is expected of us as Christians. When a person extends an act of kindness to another, it seems so astonishing that it winds up in the

news under the guise of the pop-culture term "paying it forward." Parish organisations and clubs have been created for those parishioners who are "interested in doing service." We confirm our young adults in the Christian faith only after they can show proof of having performed the required hours of service. Where is the lesson of life in all of this? Where are the words of Jesus? Treating service as a free-will facet of our faith seems to miss the mark of what Jesus told his trusted disciples, "Whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served, but to serve." Service is not a free-will option for a Christian but rather the very fabric of a way of life given to us by Jesus through the waters of baptism.

While we are called to serve one another, we in turn must also be open to letting others serve us. Let me share with you a personal story of transformation. Twenty-three years ago, when my children were babies, I lost both of my parents in the same year. A few months after they died, I stopped by the monument company to see if my parents' headstone was ready. It was an intensely hot summer afternoon. As I left the shop with my two children, I tried to start my car, but with no luck. At that time, there were no cell phones to call for help, so I went back into the shop. The store owner asked me what was wrong, and I told him that my car would not start, and that my children were getting hungry, and that I had no extra bottles with me. He instructed me to wait while he went into the back room. Minutes later he returned with the keys to his car. He told me to take my children home and return his car tomorrow. I will never forget his kindness toward me. That single act of service transformed my life, because now I want to do for others what was done for me. This is what Christian service is all about. Christ gave his life as a ransom for many. How willing are we to do the same?

ML

Mary Amore is the executive director of Mayslake Ministries in Lombard, Ill. She holds a doctorate degree in liturgy and a master of arts degree in pastoral studies from Catholic Theological Union. She is the author of *Primary Symbols of Worship* and the *Call to Participation* as well as numerous articles. From *Ministry & Liturgy*, copyright © Resource Publications, Inc. All rights reserved. Reprinted with permission under licence number 115216.



In today's Gospel, Jesus had planned to slip away from the crowds for a few moments of peace and a little rest. When He saw the people gathered, however, He put His needs aside to meet the needs of others. Sometimes, as good stewards, we are called to do the same.



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 Counselling, Pregnancy help – 20 Watt St, Gosford. Phone: 4324 6403.

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 10.20p.m. Cash prizes. Ticket sales from 6.00 p.m. Proceeds benefit Parish. Enquiries: Louise ph: 0427 690 626.

Mass with One Minister

Paul Turner

On occasion a priest may not have a congregation to celebrate Mass. The missal formerly carried a formula called "The Order of Mass without a Congregation," but it has been renamed, "The Order of Mass with the Participation of a Single Minister." By its nature, the Mass requires at least one person (in addition to the priest) to make responses and represent the church.

Right after Vatican II, a priest would begin this Mass at the entrance to the sanctuary with the sign of the cross, greeting, and penitential act. Then he kissed the altar, recited the entrance antiphon, and led the Kyrie. Now he kisses the altar at the beginning, the entrance antiphon is read by the priest or minister, and the priest goes to the chair – just as at every other Mass. He opens and closes the universal prayer, but the minister now leads the individual intentions. When reciting the Confiteor, the priest and minister change the words "brothers and sisters" to the singular because only one other person is there. Oddly, the invitation after the washing of the hands, "Pray, brothers and sisters," remains

in the plural, probably because of its traditional plural formula in Latin, "Orate, fratres." At the breaking of bread, the minister leads the Lamb of God while the priest recites the commingling prayer as he drops part of the host into the chalice. The order of these two prayers is reversed, which strengthens the notion that the Lamb of God is to accompany the breaking of the bread. If the minister is not receiving communion, the priest does not say, "Behold the Lamb of God," but he does say, "Lord, I am not worthy."

The occasions for this celebration should be rare, but when they do happen, the church wishes to ensure that it still conveys the complete meaning and communal nature of the Mass.

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.

We're on the Web!
www.woywoycatholic.org.au



Diocese of
Broken Bay