



The Voice

20th July 2014

Sixteenth Sunday in Ordinary Time, Year A

Psalter Week 4

ORDINARY TIME

OF YOUR CHARITY PRAY FOR THE SOULS OF

- Recently deceased:**
 LCPL Todd Chidgey,
 Herbert Stewart,
 Anne Hallaran,
 Ada Karinna Balce,
 Barbara Smith.
- Anniversaries:**
 Fr. Ferdie Fuhendorf,
 Essie Davin, Jack Busby,
 Sheilah Carroll-Walsh,
 Christopher Mortimore,
 James Alphonso Player,
 Mabel Catherine Snell.
- Remembrances:**
 Thomas and Patrick Davin,
 Maureen Jackson (Davin).
- And the Sick:**
 Mary Harrison, Lola Proctor,
 Therese Payne, Vince Ashley,
 Fr. Bill Meacham, Beryl Allen,
 Silvana Anzalone,
 Fr. Geoffrey Bugden,
 Irene Beck, Alan Harland,
 Therese Payne, Mary Leger,
 Hanaa El Khatib, Grace Williams,
 Wanda Grima, Grace McNeaney,
 Beverley Purser,
 Cissy Tuilekutu, William 'Bill' Passlow.

Sowing the Kingdom

In the longer version of today's gospel, there are three parables and one allegorical explanation. In the shorter version, there is only one parable. Preachers tend to get confused today. So do congregations.

It all becomes much simpler when we recall the point - understanding the Kingdom or (better) entering into the mystery of the Kingdom.

To put it another way: when we encounter the Kingdom, what problems rear their heads? What (perhaps) makes the Kingdom less intelligible?

The first parable addresses the problem of evil in the Kingdom: if the Kingdom consists of those who accept God as their King, how can evil have any part there?

If the Kingdom were purely spiritual, the problem would not arise. There have always been those who say that the Kingdom consists only of the perfect; if, however, there is any institutional or public side to the Kingdom, then the imperfect - and worse - will be there also.

The allegory towards the end of the reading reduces the problem to the presence of good and evil people in the Kingdom. The parable itself, however, looks at how good and evil can be present in the same person, i.e. in any person who belongs to the Kingdom, but in whom evil is also evi-

dent. It is the problem that we all experience, expressed by St Paul (Rom 7:19), 'For I do not do the good that I wish, but the evil that I do not wish, that I perform.' In other words, rather than checking out the *bona fides* of other members of the Kingdom, let us check our own hearts, to see where good and evil coexist.

The other two parables look at the influence and effectiveness of the Kingdom. In Jesus' mind, the Kingdom's effectiveness does not depend on its size, its power or its political clout. It is like a mustard seed, which begins very small but eventually grows into a big shrub (N.B. a shrub, not an oak or something like that). Even better, it is like a leaven: it makes the bread rise without drawing attention to itself. The Kingdom is in the world for the sake of the world: its aim is to bring the world to its own perfection; its task is to leaven the dough all through.

We are beginning to get the picture. Christ is sowing the Kingdom in the world, but also in the hearts of those who accept his Father's reign; in fact, that is how the world will be influenced and changed. It will slowly but surely achieve its effect. The good subject of the Kingdom allows himself to be changed, for the sake of the world.

FR JOHN HILL, P.P.

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Psalm Response

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Gospel Acclamation

Alleluia, alleluia! Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of the kingdom. *Alleluia!*

Around the Parish

Understanding Dementia presented by Mary Ford, Thursday, 31st July 7.30pm, in the Leo Mahon room. A special invitation to those who take Communion to parishioners. Material related to Dementia available in the gathering area.

Children's Liturgy Roster 27/7/14: Christine French (L) Therese Carroll (L) Jenny Riddiford (H)

Volunteer Church Cleaning Roster 25/7/14: Warren Sparrow. Jo Salter. Gary Martin. Pam Hickey.

Liturgy Team: Please note there will be *no* meeting this month.

Catechist's Meeting next Thursday, 24th July, 9am-12md in Leo Mahon room.

Family Ministry Meeting

Thursday, 24th July, 1pm in the Riley room of the Ethel Cox Centre.

Morning Tea/Coffee/Chat: Our group of seniors meeting this Monday, 1.30pm-3pm. If you would like to join us, phone Bernard 4341 6343. Transport provided.

Courage is fear that has said its prayers: Mr. Frank Cohen invites you to a parent reflection morning: meditation, discussion, blessing and coffee. Come for the whole morning or for as much time as you can spare. All welcome! Friday 25th July 9am-12pm. St. John the Baptist Catholic Primary School. RSVP: School Office 4341 0884. Child minding is available upon RSVP to the school office.

Your used Postage Stamps help

the Sisters of St. Joseph: Mary MacKillop International incorporates the mission work of the Sisters in East Timor and Peru. The Sisters of St. Joseph began their work in Peru more than 30 years ago, focusing on empowering local women to develop skills and earn income to support their families. Projects there include health, education, community mental health, community aged care, support for people with a disability and their carers, support of children through play and learning centres, dental hygiene and care of children. Used postage stamps are sold to provide much needed funds for the Sisters in their work, so please continue your past support by dropping off your used stamps to the parish office.

Social Justice

World's Indigenous Peoples: Indigenous peoples face far greater health, welfare, educational and social challenges than non-indigenous people do. They are over-represented among the world's poor and among those facing oppression and social, political and economic exclusion. Cultural, geographical and language-based discrimination deprive them of education, basic human services, skills training and employment opportunities.

Worldwide, Indigenous peoples fare worse than the majority of the population around them, particularly with regard to health, child mortality rates and education.

This face of inequality and poverty, so prevalent around the world and here at home, is often related to a history of dispossession and the loss of self determination in the life of families and communities. And while this his-

tory demands a reconciliation that will heal the wounds suffered over generations, there remains an urgency to address the needs of our brothers and sisters. As Pope John Paul II said during his historic visit to Alice Springs in 1986:

...what has being done cannot be undone. But what can now be done to remedy the deeds of yesterday must not be put off till tomorrow. Lazarus at Our Gate, Social Justice Statement 20013-14,p9.

From the Diocese and beyond

Mary MacKillop Bookshop is located in Kincumber Shopping Village and has a wide range of Sacramental gifts and gifts for all occasions. The shop is open from 10am-4pm Monday to Friday. Phone 4369 5069.

Divine Mercy and the Holy Angels: Our Lady Star of the Sea, Terrigal, will host, world renowned speaker, Father Peter (Piotr) Prusakiewicz on Tuesday, 29th July at 6pm, as he speaks on Divine Mercy and the Holy Angels. Mass will be at 6pm and Fr. Peter will speak during this time. Supper will be provided in the Hall afterwards if you wish to stay. Further information see flyer on the Gathering Area table.

A Day of Formation on The Mass presenter b Fr. Paul Turner from U.S.A. Saturday, 16th August, 9.30am-4pm. 10am-12.30pm. A long Look at the Lectionary for Mass exploring the structure, choices and

rubrics. 1.30pm-4pm-My Sacrifice and Yours-a look at the link between offering and communion at the Mass. Caroline Chisholm Centre, Building 2, 423 Pennant Hills Rd. Pennant Hills. RSVP Tuesday 12 August 9847 0448 or 4332 9825 or registrations@dbb.org.au

Understanding Youth and Religion-religious motivations of Gen Y and Z: This event is tailored to those who work with young people, whether in a pastoral enterprise, teaching capacity, parish youth coordinators, mentoring, coaching or youth and campus ministry. Tuesday, 12th August, 4.30pm-7.30pm. Light supper included. Caroline Chisholm Centre, 423 Pennant Hills Rd. Pennant Hills. Full details-please see notice board.

Seasons for Growth is an education program which explores the impact of change and loss on everyday life, and helps people learn new ways to respond to

these changes. www.goodgrief.org.au

Small Group Program creates a safe space for participants to 'have a say' and learn and practice new ways to cope and move forward. Confidential peer groups of 4-7 adults meet for 4-8 sessions, and are supported by a Facilitator. Tuesdays: 19th, 26th August and 2nd, 9th September. 9.30am-12.00pm. Caroline Chisholm Centre, Pennant Hills. Cost \$40 per person (includes personal workbook/journal for sessions). Bookings essential. Ph: 9847 0448 or 4332 9825. email registrations@dbb.org.au

Youth of Broken Bay invite you to join in the 2014 Vinnies Community Sleepout: Saturday July 26 from 6pm to 9am to Sunday July 27 at The Light of Christ Centre, Waitara [end of Yardley Ave Waitara]. To register go to www.gofundraise.com.au then search for 'Youth of Broken Bay' and join the team.



Scripture Readings

Bruce Janiga

16th Sunday in Ordinary Time, July 20

Wis 12:13, 16-19
Ps 86:5-6, 9-10, 15-16
Rom 8:26-27
Mt 13:24-43 or 13:24-30

The Book of Wisdom, dated to the century before Christ, served as a text to enlighten and encourage the Jewish people in Jesus's day. Today's reading emphasizes God's mercy and supremacy. God, who is "master of might," judges "with clemency" (v 18). We are called to learn from God's example of leniency that "those who are just must be kind" (v 19). Master over all, God is also "lenient to all" (v 16), giving us reason to hope that you would allow repentance (v 19). As the maker of all, God does not desire us to perish but to share in eternal life.

Matthew presents us with another of Jesus's agricultural parables today, though the message is quite different from last week's. In the parable of the weeds among the wheat, we encounter the notion of God's judgment. In the Old Testament, the image of a harvest is employed as a metaphor for divine judgment; this imagery is familiar to Jesus's disciples. Although we might look to pull up the weeds sown among the wheat, God allows the good and the bad to exist side by side, "until harvest" (v 30). This is a sign of God's mercy, for there is a possibility that the sinner will repent – that the "weed" will become "wheat." God's patience anticipates the conversion of sinners.

Paul writes that in our weakness we experience the assistance of the Spirit who intercedes for us. On our own we are inadequate; "we do not know how to pray as we ought" (v 26). Our salvation depends on God. This is why we are a people of hope, called to live lives of righteousness and to entrust ourselves to God's mercy.

For reflection: Have I experienced God's patience in my life? What does it teach me? What is my approach to the "weeds" I encounter in life: judgment or mercy?

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.

17th Sunday in Ordinary Time, July 27

1 Kgs 3:5, 7-12
Ps 119:57, 72, 76-77, 127-128, 129-130
Rom 8:28-30
Mt 13:44-52 or 13:44-46

In 1 Kings, Solomon, Israel's new king, reveals his wisdom by asking God for "an understanding heart / to judge your people and to distinguish right from wrong" (v 9). The king's wisdom would enable him to discern what is truly valuable, and we are told, "The Lord was pleased that Solomon made this request" (v 10). This led the Lord to bless Solomon so that "there has never been anyone like you ..., and after you there will come no one to equal you" (v 12). We are called to seek a similar wisdom in our own lives.

Paul tells the Romans that "all things work for good for those who love God" (v 28). He calls them to trust in God, who has "justified" (v 30) us through the blood of Christ. In a subsequent verse he reminds us that "if God is for us" (v 31), we have nothing to fear. As members of God's household, we are called to have confidence in God's love for us.

It was not uncommon in Jesus's day to bury wealth in a field in order to protect it from theft before going on a long journey or in the face of an attack. Should the owner of the treasure not return to retrieve it, the treasure becomes the property of the next owner. Jesus compares "the kingdom of heaven" – Matthew's usual substitute for "the kingdom of God" – with a buried treasure; because it is of such great value, the one who finds it "goes and sells all that he has and buys that field" (v 44). In the parallel image of the "pearl of great price," the merchant also "sells all that he has and buys it" (v 46). The message is that we should seek to "acquire" the kingdom, no matter the price.

For reflection: How can I grow in wisdom? Am I willing to "sell everything" to acquire God's treasure?



Good stewards in a parish are like the yeast in today's Gospel. Their selfless gifts of time and talent help the parish grow and thrive, and their example inspires others to become good stewards, too.



Woy Woy Peninsula Catholic Parish

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

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

Parish Office Ethel Cox Parish Centre
P.O. Box 264 100 Blackwall Road.
54 Victoria 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"

Dr John Hill, *Parish Priest*

Fr Stephen Wayoyi, A.J. *Assistant Priest*

Office Staff: Helen Cameron, Raelene McLenaghan & Margaret Cooper

Parish Nurse: Ellen Bevan

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 Dulakara 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.

CATHOLICCARE Counselling and Family Relationships 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 & McMasters Rd, Woy Woy. Games start at 7.30 p.m. and finish 10.20 p.m., cash prizes. Ticket sales from 6.00 p.m. Proceeds benefit Parish. Enquiries Rob: 0427 990818.

The Ministry of the Assembly

Corinna Loughlin

We know that our liturgies "are celebrations of the Church ... namely, the holy people united and ordered under their bishops" (*Sacrosanctum Concilium*, 26). We believe that in this public prayer of the church, a divine dialogue takes place: "God speaks to His people and Christ is still proclaiming His gospel. And the people reply to God both by song and prayer" (33). We believe that the people offer the sacrifice of the Mass "not only through the hands of the priest, but also with him" (48). In other words, we believe that every member of the assembly is a liturgical minister, whose presence, like that of the priest, is indispensable. In the words of St. John Chrysostom: "the priest does not act alone; all the people join in giving thanks and praise. Thus, the priest may not begin the Eucharistic Prayer until the people have publicly voiced their assent with the words: 'It is right and just to do so'".

We believe all this; but do we see it happen? I suspect that for most of us, the Second Vatican Council's vision of the fully conscious and engaged assembly is still a dream and not a present reality. The following thoughts are by no means offered as solutions to this challenge, but perhaps they will prompt some reflection, which is always a good first step!

The *Baltimore Catechism* spoke of attendance at Mass in terms of individual grace and individual sin. The fruits of the Mass were given to the

priest, the servers, those for whom the Mass was offered, and all people, in that order. Missing Mass was a sin: venial if one arrived before the offertory, mortal if one arrived after the offertory. This traditional attitude is still very much with us: people believe being at Mass is good for them and that missing Mass diminishes them, but their presence doesn't have much impact on anyone else.

This attitude is quite different from that in the early church. The third-century author of the *Didascalia Apostolorum* urged bishops to "command and warn the people to be constant in assembling in the Church, and not to withdraw themselves ... lest any [one] diminish the Church by not assembling, and cause the body of Christ to be short of a member".

In the face of dwindling attendance at Sunday Mass, we are discovering the hard way that the author of the *Didascalia* had it right. When we miss Mass, we not only deprive ourselves of grace; we diminish the church itself.

- Do the members of our assemblies know how essential they are? Even if they know it, do they feel it?
- How long does it take for us to notice when people are missing from our pews?
- How can we overcome the anonymity of the large parish to let people know and feel that their presence truly matters?

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



Diocese of
Broken Bay