



The Voice

2nd October 2016 Twenty-Seventh Sunday in Ordinary Time, Year C Psalter Week 3



OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Recently deceased:**
James Francis Dwyer.
- **Anniversaries:**
Fr. Pat McMaugh, Fr. Clem Tierney, Mary Doreen (Dorn) Schumacher, Damiana and Pedro Bulual, Noelle Davidovic, James Casey, Jim Palmer, Kathleen & Ted Ellison, Lu and Norrie, Denis and Joyce Glacken, Jack Dunne.
- **Remembrances:**
Hogan and Edwards Family, Molly Dunne.
- **And the sick:**
Rene Glase, Beryl Allen, Jack Moulds, Peter John Grima, Tracie Passlow, Rosemary Anderson, Bruce Spence, Maryanne Diorio, John Allen, Coral Williams, Vince Zappavigna, Bryan Moroney, Irene Beck, Alan Harland, Audrey Barsendich, Keith Oakes, Heather Joyce, Albie Curtis, Celeste Boonaerts, Louise Dunn, Janelle Dawson, Nola Davies, Margaret Thoms, Baby Winter, Ian Wilks, Kaye Purser, Helen McKeon, Frank Schmidt, Nicola (Nick) Bubici, Lorna Russom, Margaret Jackson, Maureen Cowsls, Jason Wellin, Olive O'Brien and grandchild Sharon, Maureen Carlon,

Breast feeding into Heaven

I recall my niece, Monica, breastfeeding her second child. Despite great tiredness, she performed acts of care and kindness which to an outsider seemed really 'over the top'. The breast feeding was very demanding.

Imagine if Monica were to go around shouting: 'Look at me, look at me! I fed my baby. Reward me!'

We would respond 'Well, you only did your duty. You acted that way towards Leila simply because she is your child. That's what mothering your child entails. Don't be ridiculous, looking for some extra pat on the back.'

That was Jesus' way of thinking about our doing 'good works'. They are the way we are required to act towards other human beings. At the end we can only say, like the servants in the little story: 'we have done no more than our duty'. There is no special 'reward' for doing what we are obliged to do anyway.

How do we discover what is our duty towards others?

Note the sequence with Monica and Leila. The loving gaze of Monica towards her newborn simply and naturally gives rise to the obligation to feed. Perceive the relationship correctly, mother-child, and certain consequences will follow.

Our Lord says: 'Perceive human beings correctly, perceive your relationship to them, and certain obligations or duties follow.'

How *do* we perceive other human beings? In the most poetic passage in any of his encyclicals, the late Pope John Paul II (and he was a poet) describes a human being in striking terms '...although formed from the dust of the earth, [a human being is] a manifestation of God

in the world, a sign of his presence, a trace of his glory.' (*Evangelium Vitae*, 34.2) [Repeat the quotation]

If you and I actually saw a human being, every human being in that way, that perception would lead to ways of relating which were obliging.

We would be duty bound to ensure that such a creature – dust of the earth, a trace of God's glory – is not allowed to starve, does receive medical care, is offered humane companionship which allows the personality to flourish.

Certainly we would be obliged to refrain from violence towards, or manipulation of, such a creature.

And then, just when we think we deserve a special congratulatory reward from God, we hear Our Lord say: 'You have only done your duty. You have no claim on the Creator. You have not earned some heavenly reward which *must* be paid.'

Nevertheless, in doing that sort of duty you and I are becoming the sort of creatures who can love unreservedly. We are developing that capacity, that skill.

Then, at the moment of death, as a matter of sheer grace, we will be invited to go on loving unreservedly, but this time loving the whole of creation and its Creator without any limits.

And that is Heaven!

In the meantime, here on Earth God directs His loving gaze on each one of us, just as Monica gazes on Leila. That gaze encourages us to develop that capacity to love unreservedly in our lives.

And then we may hope to receive the free gift of heavenly life for all eternity.

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Psalm Response

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Gospel Acclamation

Alleluia, alleluia! The word of the Lord stands for ever; it is the word given to you, the Good News. *Alleluia!*



Around the Parish

Public Holiday Monday 3rd October: Morning Mass 9.00am followed by Exposition of the Blessed Sacrament and Benediction. Parish office is closed and re-opens Tuesday, 9.30am.

Baptisms: We welcome into our Faith community and pray for Joel Drew and Eli Murray baptised last Sunday.

Volunteer Church Cleaning Roster 7/10/16: Elena Egan, Jo Salter, Kevin Glacken, and Anisha Burns.

Children's Liturgy Roster 9/10/16: Marianne Bowyer, Mary Wood, Marina Mondal.

Bus Trip to Mangrove Mountain for a picnic. Wednesday, 12th October, leaving 8.50am. Cost \$25. Morning tea and lunch provided. Contact Susie 0403 417 639 for all enquiries, bookings and payments.

Father's Day Raffle: The 2nd Prize, \$100 Lowes Gift Card was won by 'Violetta'. Violetta, please call the Parish office 4341 1073 as we have been unable to contact you. The phone number written on the ticket is missing a digit!

SAVE Your Treasures SAVE the date—Mary Macs Garage Sale. Saturday 12th November. Drop off your treasures Friday 11th. No electrical or large furniture please.

Rosary Beads Sale: We would like to advise that a SALE of Rosary Beads will be held in the month of October at our Piety Stall. These Rosaries have been reduced to a very low price, so now is the time to purchase the beads whilst the stock is available.

Morning Tea Roster 9/10/16: Our Craft Group.

Anointing of the Sick will be administered during 4pm Mass this Friday, 7th October.

Can you drive the bus once a month? Our Parish bus service is in danger of folding as we do not have enough drivers. Can you help once a month for either Saturday or Sunday Masses. If you need to upgrade your license to an LR license, the Parish Council will sponsor the upgrade. For more information Contact Bernard on 4341 6343 or the Parish office on 4341 1073.

Thank you to Fr. Timothy for holding Masses and a liturgy at our State Schools during September. The children in Years 3-6 attending Catholic scripture shared the Eucharist celebrations with songs and explanations from Fr. Timothy. They were beautifully behaved and entered happily into the spirit if the day. The Catechists are most grateful to Father and look forward to welcoming him into the classrooms during Term 4.

The Just Word

A Prayer for all Ages: God of all creation, you are timeless and beyond all ages.

We who are growing old give thanks for the years you have given us—for family, friends and all those who have enriched our lives.

We who are not yet old give thanks for the older people in our lives: for grandparents, loved ones, friends and all who generously offer the wise counsel of their years.

We who are growing old pray that we may be patient with our ageing limbs and difficulties in everyday tasks we once did much more easily.

We who are not yet old pray for patience and kindness towards those who do not move as quickly as we would sometimes like.

We who are growing old pray for good health in our later years, and forbearance when our health fails us.

We who are not yet old pray for good health for those we love and compassion towards those who suffer ill health.

We who are growing old pray for prudence and sweet timing, in offering our wisdom to the next generation, while respecting their energy and creativity.

We who are not yet old pray for

openness and humility in receiving the advice and guidance of our elders.

We who are growing old pray that we may face death with serenity and dignity.

We who are not yet old pray that we affirm the sacredness of each person's life and accompany those who are dying with gentleness and deep respect.

God of endless love, help us to understand that we share a common life journey, a call to live life to the full and to strive to enable all creation to come to the fullness of the Cosmic Christ. Amen.

From the Diocese and beyond

Artes Christi presents HAMLET: To celebrate Shakespeare's 400th Anniversary (1616-2016), this October Artes Christi is staging HAMLET at the Seymour Centre directed by Eugene Raggio and starring Jeremy Bell as Hamlet. Come along and find out why this is often regarded as "the greatest playwright's greatest play."

Performances: Friday 14th October, (11am & 7.30pm), Sat. 15th October (2pm & 7.30pm), TIX from \$30. Ph: 9351 7940 or www.theworld.org.au

Broken Bay Bible Conference 2016: "The Acts of the Apostles: Taking the Gospel to a Wider World". In Chapter 1 of Acts, Jesus says, "You will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (Acts 1:8) The 2016 Bible Conference will

take us into the world of the first witnesses of Christ and the early Church in their struggles to take Jesus' message of the Kingdom of God to their world. Topics include: The Beginning of the Christian Community; Luke as Storyteller and Historian; Christianity Catches on in the Greco-Roman World; Peter and Paul; Women in Early Christianity. We are called to continue to witness to Jesus today. Let's step back to where it all began and discover not only what it was like then, but also how the story of the first Christians still speak to us today. All warmly invited.

Presented by Dr. Michelle A. Connolly, rsj and Dr. Laurie Woods, by participation by Bishop David Walker and Bishop Peter Comensoli. Friday and Saturday 14-15 October, Caroline Chisholm Centre, Pennant Hills. Cost \$55 for both days or \$27.50 day rate

including meals. Please register at www.trybooking.com/LLLj by 7 October. Further information visit www.dbb.org.au/bible or contact Colleen at registrations@dbb.org.au or phone 9847 0448.

Serra Vocations Lunch-Time Meeting to be held after 11.30am Mass, 19th October. St. Patrick's, Gosford. Afternoon should conclude around 1.30pm. After Mass, a light lunch (please bring a plate) and refreshments provided by Serra followed by a short meeting. Following the meeting we will view a video presentation by Fr. Richard Leonard, S.J. About his book "Where the Hell is God"? His talk focuses on "Holding to Faith through Tough Times". If attending phone John Smith 4384 1946. Email: john.e.smith8@gmail.com

A Restored Ministry: The Return of the Deacon

Darren M. Henson

As we continue to examine the shape of the liturgy since the Second Vatican Council, it becomes clear that the Mass we celebrate today contains not only new elements but also the restoration of things past. The order of deacon, as restored since Vatican II, has greatly enriched the church. Although we most often experience deacons in their liturgical role, their place in the life of the church goes beyond the liturgy.

Deacons are first mentioned in the Acts of the Apostles (6:1–6), when seven were appointed by the apostles to distribute food and aid to the poorer members of the community. The word “deacon” is from the Greek word *diakonos*, which can be translated “servant” or “minister.” As the early church grew, the need for this ministry of service became apparent. When the church became more closely associated with government and secular power, the diaconate became a clerical ministry, which often served the bishop and sometimes vied for power with the presbyters. Around the fifth century, the number of permanent deacons in the church declined. Eventually the order of deacon was suppressed by papal decree, and by the early Middle Ages the diaconate had become only a step on the path to priesthood.

From that time until the mid-20th century, this path to priesthood consisted in a series of liturgical rites or steps by which a man rose through the ranks, culminating in priesthood ordination. All of these steps happened in quick succession during the final two years of training. The process began with tonsure (initiation into the clerical state), followed by four minor orders (lector, porter, acolyte, exorcist) and finally the major orders (subdeacon, deacon, and priesthood). Only the final two ordinations were considered sacraments. Since the goal was priesthood ordination, a man was usually a deacon for less than six months. Any sense of true ministry as a deacon, other than assigned clerical responsibilities, was virtually lost for more than a thousand years.

Those who remember the liturgy before Vatican II may recall that the “solemn high mass” required the presence of a subdeacon,

deacon, and priest, according to the rubrics of the day. At these Masses, priests wore the vestments associated with the subdeacon and deacon and carried out these liturgical, clerical roles. The ministry of deacon as exercised in the early church had been forgotten for centuries; only this vestige of their liturgical role remained.

With the reforms of the Second Vatican Council, the document *Lumen Gentium* called for the reestablishment of the diaconate as a permanent ministry. It was to be understood as part of the ordained leadership of the church. Paragraph 29 of the document says:

At a lower level of the hierarchy are deacons, upon whom hands are imposed “not unto the priesthood, but unto a ministry of service.” (Jn 21:17). For strengthened by sacramental grace, in communion with the bishop and his group of priests they serve in the diaconate of the liturgy, of the word, and of charity to the people of God. It is the duty of the deacon ... to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to read the Sacred Scripture to the faithful, to instruct and exhort the people, to preside over the worship and prayer of the faithful, to administer sacramentals, to officiate at funeral and burial services. Dedicated to duties of charity and of administration, let deacons be mindful of the admonition of Blessed Polycarp: “Be merciful, diligent, walking according to the truth of the Lord, who became the servant of all.” (Cf Mt 28:18, f)

Paragraph 29 continues by taking the ministry of deacon to a level that was revolutionary for its time:

Since these duties, so very necessary to the life of the Church, can be fulfilled only with difficulty in many regions in accordance with the discipline of the Latin Church as it exists today, the diaconate can in the future be restored as a proper and permanent rank of the hierarchy. ... With the consent of the

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When will I have given enough — of my income, of my time, of my talents? Today's Gospel suggests that only total stewardship will do: “When you have done all you have been commanded to do, say, ‘We are useless servants. We have done no more than our duty.’”

See Luke 17:10



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.

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 7.30pm and finish approx 10.20pm. Cash prizes. Ticket sales from 6pm. Proceeds benefit Parish. Enquiries: Rob 0427 990 818.

The Return of the Deacon (continued)

(Continued from page 3)

Roman Pontiff, this diaconate can, in the future, be conferred upon men of more mature age, even upon those living in the married state. It may also be conferred upon suitable young men, for whom the law of celibacy must remain intact.

In 1972 Paul VI decreed that the “steps to ordination” were to be altered to better reflect the new understanding of priesthood. This changed a process that had been in effect for more than a millennium. Tonsure was eliminated, and a person now became a cleric at the sacramental ordination as a deacon. The “minor orders” were eliminated as steps, and two of them (lector and acolyte) were converted into lay ministries. The subdiaconate was eliminated, and the promise of celibacy became part of the diaconate.

Through the Council's reestablishment of the permanent diaconate, the church has been enriched with a vibrant ministry. Deacons do not exist to simply “help Father” but to exercise their distinctive roles as ordained ministers, whether in our sacramental celebrations or in the ministry of charity to the poor and marginalized. The permanent diaconate helps bridge the gap that existed between the clergy and laity. With lectors, acolytes, and ordained, permanent, often married deacons assuming regular roles in the liturgy, we all can better approach the full, conscious, and active participation of the gathered faithful. 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.