

The Voice

24th October 2010 Thirtieth Sunday in Ordinary Time, Year C Psalter Week 2



PLEASE REMEMBER IN YOUR PRAYERS

- **Recently deceased:**
John Felici, Lesley Watters, Betty Marshall.
- **Anniversaries:**
Cardinal Norman Gilroy, Brother Colin Smith, Father Bill Daniel, Una Beaumont, James McNamee, Ken Howe, Sheilah Mortimore.
- **Remembrances:**
Kevin Garnett.
- **Sick:**
Fr. John Wakeling, Fr. Ted Shepherd, Fr. Donald Gunn, Nuala Bone, Gary Beverley, Margaret Hope, Patricia Flynn, Alan Harland, Merv Bray, Marie Carter, Anne der Kinderen, Rita Shiel, John Taylor, James Taylor, Tracie Passlow.

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Morebath

The Reformation in England can be traced, not only through priests' holes, secret chapels and places of martyrdom, but also through the churches that exhibit its relentless advance.

There were martyrs and recusants, but ultimately the Reformation prevailed—quickly in the south east, slowly (with rebellion) in the north and west. There is a small place in the west where its progress is easy to trace—the parish of Morebath in Devon, near the Somerset border. I went there to see for myself.

Sir Christopher Trychay was Vicar of Morebath from 1520 to 1574. ("Sir" was the title of priests at the time; "Trychay" is pronounced "tricky".) We know about him and his parish because he, being literate, kept the accounts for the churchwardens. When the Exeter Records Office was bombed during World War II, they were destroyed, but they had already been published by a later vicar, and were the subject of an important book by Eamon Duffy, published in 2001.

The length of his tenure is less interesting than the changes that occurred therein. (In those days a priest was regarded as married to his parish; he often stayed there for life.) In 1520 Luther was excommunicated, but England was still a Catholic country; in 1521, in fact, Henry VIII received the title, 'Defender of the Faith,' for writing against Luther. In 1531, however, he styled himself Supreme Head of the Church in England; in 1547 he was succeeded by Edward VI and Protestantism was more firmly established; in 1553 Edward was

succeeded by Mary I and Catholicism was restored; in 1558 Mary was succeeded by Elizabeth I and Protestantism was restored.

The effects of all this can be traced through the accounts. We hear of the sodalities that raised money through "ales" and flocks of sheep, for the lights before the Holy Rood, St Mary, St Sidwell (patron of Exeter diocese), St Sunday (Our Lord as wounded by servile work) and so on. We follow Sir Christopher's long efforts to raise money for a good set of black vestments, only to see them banned by Edward VI. We see the parishioners hide the sacred vessels, vestments and Holy Rood under Edward; bring them out again under Mary; and surrender them under Elizabeth.

I was the only one there on the day I called. It was strange to look at the saddleback tower, to view the north aisle where Sir Christopher had placed the statue of St Sidwell; to reflect that he had said Mass there for decades, then followed the Book of Common Prayer in its various versions, then went back to the Mass and finally to the BCP. What would his parishioners (less than forty families) have made of that? If he went along with the changes, why should not they? On the other hand, given his Catholic instincts, what made him conform? Was it for their sake, to maintain as much Catholicism as he could? Was it to survive? Was it out of conviction? We can only guess. But was this how the English Reformation succeeded? There was also the original Vicar of Bray; how many others were there?

Psalm Response

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The Lord hears the cry of the poor.

Gospel Acclamation

Alleluia, alleluia! God was in Christ, to reconcile the world to himself; and the Good News of reconciliation he has entrusted to us. *Alleluia!*

Around the Parish

A warm welcome: Our Parish extends a very warm welcome to Bishop David who is visiting us this weekend.

Canonisation Celebration Thank you: Our sincere gratitude to all who made our parish celebrations last Sunday such a wonderful success. My special thanks to Rae, Dorothy, Mary, Bernie, Peter, Vince, our Parish Interns & members of our Youth Group. Libby.

All Souls' Memorial Mass: Parishioners are warmly invited to celebrate this special Mass of Light, Tues 2nd November, 7pm. Together as a parish community we will remember our deceased family and friends, in particular, those families who have experienced the loss of a loved one this year.

Blessing of Graves Point Clare Cemetery: Parishioners are invited to gather at Point Clare Cemetery at 11.30am for blessing of graves on All Souls Day, Tues 2nd Nov. The Parish bus will be available to transport parishioners to and from the Cemetery, leaving the Church at 11.15am. Please contact the Parish office to book.

All Souls Day—Palmdale Cemetery Visits. Tuesday 2 November, 9.45am. Meet at the undercover area in garden outside Hillside chapel.

The Book of the Names of the Dead will be in the Church during November. You are invited to write the names of the faithful departed in it; a lamp will be lit at all Masses.

November Mass Envelopes are available on the table in the gathering area. The Bishops of Australia have set a stipend for November Masses at twenty dollars (\$20).

Seasons for Growth Adult Program: Our Parish will be running a four week Seasons for Growth program commencing Thurs 4th November at 12.30pm, in the Riley Room. Change, loss and grief impact on every member of society. Seasons for Growth is a program dealing with loss and grief in many forms. It presents opportunities for personal growth and for participants to work

through their own loss experience. It provides tools to assist working through change in life. For more information or to register, please phone the Parish office.

Sacrament of Reconciliation: Children preparing for this Sacrament are being presented at all Masses this weekend. Please keep our children and their families in your prayers.

Melbourne Cup Trifecta: Members of the Rosary Group will be selling tickets. 50c each. Please retain your tickets.

St. Vincent de Paul Clothing Appeal: Please return bags next weekend, or if you wish bags to be picked up, contact Peter on 0425 358 376

Sacred Moments in Everyday Life: Our Adult Formation Program on the Sacraments starts on Nov 4th and will continue on Nov 11th and 18th. This program has been organized in response to the Parish Survey conducted earlier this year. Parishioners are invited to attend as many or whichever sessions they would like to. Sessions will be held in the Leo Mahon Room, starting 10am and finishing 12.00pm. Those wishing to bring their own lunch and stay for fellowship afterwards are welcome to do so. A cuppa will be available. A donation of a gold coin to help cover costs is invited. As already announced the sessions will be led by Fr. John Frauenfelder of the Broken Bay Institute. Fr. John has a reputation as an interesting and challenging presenter. The sessions have already stirred interest from well outside our parish with some indicated they will be travelling from Sydney to take part. Those interested in attending are invited to book in by Monday before each session by ringing the parish office or completing the enrolment sheets on the table in the gathering area.

Readers and Extra-Ordinary Ministers of Communion Rosters now available in Altar Servers Sacristy.

Sympathy: St. John the Baptist Parish family would like to extend its prayerful sympathy to the family, relatives and friends of Maria Bairaiwai who was buried from our

church last week.

Lectio Divina prayer group meeting Thursday 28th October, 10.30am in the Blessed Sacrament Chapel. All welcome!

Bus Fund Cake Stall will be held at 7.45am & 9.15am Masses next week 31 October and not 11th November as previously planned.

Bus Trip to St. Mary of the Cross MacKillop Centre, Nth. Sydney for a Healing Mass, Tuesday 9th November, 11am. Fr. Thaddeus from East Gosford will celebrate Mass. Cost \$5. Bus leaves 8.45am. Contact Susie 4342 3893.

Baptisms: We welcome into our faith community and pray for Tiali Anne Senter and Bali Barney Tory who were baptised last weekend.

On the Bus: Drivers of the bus for the weekend of 30/31 October will be: Vigil 5pm Mass: Jenny Dempsey. 7.45am & 9.15am: Ivan Dempsey.

Report from October meeting of Parish Pastoral Council:

- Chris Field gave us a Report on Stewardship in the Parish.
- 8 stained glass panels to be put inside the Church.
- Mary MacKillop Canonisation. 9.15am & 6pm Masses with functions after to celebrate.
- St. John the Baptist School had a very successful "Kids at Sea". It was a great effort by all the children.
- The Youth are still working towards attending WYD 2011 in Spain. They are having a meeting with Mark MacDonald to discuss arrangements.
- The family Formation Ministry has a Programme 4th, 11th and 18th November.
- Parish Pastoral Plan has been completed. A copy of the Parish Pastoral Plan is available for parishioners at the Parish office.

Photographic Exhibition: Our Parish is privileged to host a special Photographic Exhibition showing inspirational women, including one of our own parishioners, who have made valuable contributions in various areas in the Catholic Church from dioceses all over Australia. The exhibition will be in the Leo

The Just Word

A Prayer for Peacemakers
Spirit of God, Give us the openness, deep with us to recognise, daily, all peoples 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 work places, 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.

Going out on a limb for Jesus

Bruce Janiga

Luke's Jesus is frequently seen at table with followers and potential followers. Sharing a meal is a key way for people to connect in the biblical world. Potential disciples come from both the realm of the religiously observant and the religious outcasts. A marginalised group that plays a key role in Luke is tax collectors (traditionally called publicans).

Luke tells us that John the Baptist's preaching attracts "even tax collectors" (3:12), and he narrates both the call of Levi (Matthew) the tax collector (5:27-32) and the story of Zacchaeus (19:1-10). An additional text, unique to Luke, is the parable of the Pharisee and the tax collector (18:9-14), in which we learn that sinners can become saints and that not all those who are considered pious are righteous in the eyes of God.

Later in the Gospel, Jesus is challenged concerning the legitimacy of paying taxes to Caesar (20:22-26). His response indicates that while we have an obligation to the emperor, we also have an obligation, and a higher one at that, to God. Consequently, when Jesus is brought before Pontius Pilate, his accusers falsely claim that he forbids paying "taxes to the emperor" (23:2). In having Jesus accused of these false charges, the evangelist highlights Jesus' innocence by showing that his opponents could not condemn him for what he actually did; they need to fabricate charges in order to convince Pilate that he is a threat to society.

Writing for Theophilus, a presumed official in the Roman Empire, Luke includes more mentions of paying taxes and tax collectors than any of the other Gospels. This helps promote Luke's message that Jesus and his followers are not a threat to the Romans. By the time Luke writes in the 80s, Christians have been blamed by Nero for the fires of Rome in AD 64 and have suffered persecution in various areas as a "pernicious superstition" (Tacitus, *Annals*). Luke's text emphasises that Jesus and his followers are good, law-abiding people who should not be considered a threat by Theophilus or the emperor. Three times Jesus is declared innocent by Pontius Pilate (23:4, 14, 22), and after Jesus dies he is declared innocent by the Roman centurion (v 47).

On his way to Jerusalem, where he will meet his death, Jesus begins to confront his opponents more frequently, and his message becomes more of a challenge to them. His "parables of the lost" in chapter 15 (lost sheep, lost coin, lost son) emphasise his mission as one of reaching out to rescue those who have strayed. This does not sit well with many of his opponents, because those who are "lost" are considered unclean and

undesirable — unacceptable table companions. One stop on the way to Jerusalem is Jericho, an ancient city not too far outside of Jerusalem, where Jesus once again encounters a mixed reaction to his words and deeds. In Jericho, Jesus encounters Zacchaeus.

As the chief tax collector in Jericho, Zacchaeus would be included among the outcasts. Working for the Romans, who have occupied the Holy Land for nearly a century by Jesus' day, his task is to oversee the collection of taxes that are paid to the emperor. Because of their connection with the Romans, tax collectors are despised by many of their neighbours. Contributing to this is the fact that many of them took more money than they were entitled to, cheating their own fellow Jews in order to benefit themselves. For most people the approved tax rate was already a burden, but an added amount would make them despise the tax collectors even more.

Being small of stature, Zacchaeus runs ahead to climb a tree in order to get a glimpse of Jesus. Jesus meets Zacchaeus more than halfway. His response to Zacchaeus' inquisitiveness is to invite himself to stay at Zacchaeus' house. Naturally this leads to grumbling on behalf of Jesus' opponents because "he has gone to be the guest of one who is a sinner" (19:7).

Jesus' visit to Zacchaeus' house indicates that he welcomes Zacchaeus into the realm of discipleship. Zacchaeus illustrates his intention to become a new person. His pledge to give half of his possessions to the poor is a sign that he intends to make a new beginning. His promise to "pay back four times as much" if he has "defrauded anyone of anything" (v 8) shows an intention to go beyond what is expected in making restitution for any wrongdoing.

Jesus interprets Zacchaeus' response as an indication of the fact that "today salvation has come to this house" (v 9). Breaking bread with Zacchaeus and others in his house gives Jesus another chance to preach the word to sinners and saints alike.

When we gather at the table of the Lord, we are guests at his table. We, like Zacchaeus, are invited not because of our own personal goodness but because of God's graciousness. May the gifts of word and sacrament help us to change our lives and walk more fully in the ways of discipleship. May we too be willing to go out on a limb for the sake of the gospel.

ML

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's Church in Upper Montclair, N.J. From Ministry & Liturgy, copyright © Resource Publications, Inc. All rights reserved.



Both the first reading and today's psalm say clearly that the Lord hears the cry of the poor. Have I been given the gifts — of time or money or abilities — to be the means by which God answers their need?



Catholic Parish of Woy Woy Peninsula

Woy Woy, Umina, Ettalong, Koolewong, Tascott, Blackwall, Bookar 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

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WOY WOY N.S.W. 2256

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"He must increase, I must decrease"

Dr John Hill, *Parish Priest*

Fr Barry Nobbs, *Assistant Priest*

Office Staff: Libby McManus, Pamela Burton & Raelene McLenaghan

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 7pm; Sunday 7:45am, 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 7.15 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).

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 HOUSE every Saturday night at St Mary's Hall, Ocean View Rd, Ettalong (opposite Palm Beach Ferry Wharf). Games start at 7.30 p.m. and finish approx 10.15 p.m., cash prizes. Ticket sales from 6.00 p.m. Proceeds benefit Parish. Enquiries 43690626.

ST JOHN THE BAPTIST YOUTH MINISTRY—for information and events contact Parish Office 4341 1073.

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

Letter to the Hebrews

Paul Turner

Excerpts from the Letter to the Hebrews are proclaimed as the second reading at Sunday Mass for several weeks in Ordinary Time in two out of every three years of the lectionary cycle. The name of this letter's author is unknown. Although some people assumed it was written by St. Paul, it does not match the style and content of his letters.

Written for an audience familiar with the Old Testament, the Letter to the Hebrews builds on the themes of covenant, sacrifice, and temple in order to explain the ministry and mission of Jesus Christ. As do many other New Testament books, it concludes with an exhortation explaining how its readers can live a good life.

The book is dense. Even a short passage demands concentration. Perhaps this is why the *Lectionary for Sunday Mass* splits the book in two. Excerpts from the first half are proclaimed from the 27th to the 33rd Sundays in Ordinary Time of Year B. The second half supplies readings from the 19th to the 22nd Sundays of Year C.

Normally, the second reading in Ordinary Time offers the principal excerpts of a particular New Testament book over a single series of weeks. (This resembles a weekly television drama, which has little to do with other programs broadcast the same night but has everything to do with what you saw last week and will see next week during the same time slot.) The Letter to the Hebrews is a rare exception; its content is so rich that the lectionary serves it to us in two smaller helpings. The faithful who pray over each passage at home before arriving at church on Sundays will derive the most benefit from it.

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Paul Turner, pastor of St. Munchin Parish in Cameron, MO, holds a doctorate in sacramental theology from Saint Anselmo University in Rome. Comment online at ML_Current_Issue_Discussion.

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