

The Voice

5th July 2015

Fourteenth Sunday in Ordinary Time, Year B

Psalter Week 1



OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Recently deceased:**
Barry Ryan, Bob Scholte,
Lawrence Thorsen,
Donna Thorson, Leo Oliver,
Joan Clarke.
- **Anniversaries:**
William Arahill, Madge Walsh,
Andrew Lee Seong-Soon,
Brian McPhee, Eugene Avar,
Margaret McQuillan,
James and Elizabeth Carr,
Bill Raper.
- **Remembrances:**
Raymond McQuillan,
Agnes Arahill.
- **Sick:**
June Ferry, Kate Tinson,
Janelle Darson,
Pat Bombell, Patricia Welsh,
Kevin Houghton,
Lola Proctor, Beryl Allen,
Terry Curtis, Rene Glaze,
Fr. Brian Rowland,
Fr. Bill Meacham,
Jack Moulds, Alan Harland,
Grace Williams, Irene Beck,
Arnold Diorio, Bruce Spence,
Peter Crookes, Joy Coleman,
Roy Beveridge, Saxon Hall,
Audrey Winsbury.

Anyone who has seen the film or show 'Billy Elliott' will understand this incident in the Gospels.

Billy was a young boy who was brought up in a drab, decaying coal mining town in the north of England. The plan of his father and brother was to keep him in the box they knew - coal mining and boxing. But he had a passionate desire to dance. As he said, his whole body 'went electric' when he tap danced through those grim streets.

When dancing he created a different world and eventually his imagining of a different future won through - the last scene has him dancing in Swan Lake.

I have seen the film twice. I have cried twice. It was a somewhat similar situation for Jesus. He returned to Nazareth, having performed 'mighty works' of divine power around the countryside. But the home town crowd knew better what to expect from his hands. After all, they were the hands of a carpenter. He could do exquisite woodwork. That's who he was. That was the limit of who he was. They knew his family and network of relatives.

In other words, they thought they had him taped. They knew what box he fitted into. Woe betide if he got too big for his sandals! They wanted to trap him in an identity, constraining him in a role which would leave them undisturbed.

But, like Billy Elliott, only to the nth degree, Jesus had a deeper sense of identity. There was a dimension to his life of which he was aware: a special relationship to his heavenly Father, and a divine dynamism which welled up from the depths of who he was, and it had to find expression.

And he imagined a different future, a future of a healed and companionable human family within which was what he called 'the Reign of God'.

There was no way he was going to be put down and circumscribed by the home crowd. He could not do any 'mighty works' given their scepticism and failure to support his boundless sense of identity. He left Nazareth and went on to try to create that future he

imagined, and never returned to Nazareth.

Family and networks of friends can be very supportive. They can also be stifling, suffocating. They know what school one went to, what your first job was. They think they have you taped.

Those of us who are older need to guard against taking on the features of the Nazarenes who stereotyped Jesus. But it is to the younger members of the congregation that I would like to really address this Gospel. Only God knows your true identity, who you are and who you are meant to be.

Why were you born in the 20th century and not the 15th or the 4th or the 24th century? Why were you loved into existence by God and your parents 20 years ago, 14 years ago, 18 years ago?

Each of us has a unique identity without which the cosmos would be incomplete and each of us has a unique role to play in salvation history.

It may take a lifetime to really cotton on to God's sense of one's identity and role, or one may be fortunate enough to find out relatively early. But like Billy Elliott and Jesus it is essential to break out of the expectations of the home crowd. It may even be necessary to disappoint those who love us dearly, family, teachers and friends.

So one should pray for gifts of the Holy Spirit: of understanding so that one might be enlightened about one's identity and role, and then of courage to take risks and persevere against the odds.

Each of you has been given a divine dynamism at baptism. You are no ordinary human being. Your heart pulses to a different beat than that which simply repeats the monotonous rhythms of the expected.

You share the heartbeat of Our Lord Jesus Christ, Lord of the Universe. When you allow your heart to beat with His, your body, your personality will 'go electric' as Billy Elliott would say. When that happens you will really know your true identity, your true role and you will be able to go on and perform His *mighty works*. © Fr Michael Tate

Psalm Response

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Gospel Acclamation

Alleluia, alleluia! The Spirit of the Lord is upon me:
he sent me to bring Good News to the poor. *Alleluia!*

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Entrance chant: getting things started

Bruce Janiga

It's time to begin Mass. The cantor or leader of song welcomes the people, gives them any brief instruction they may need, and announces the opening hymn. All stand, and the entrance chant or hymn begins. The ministers enter from the back of the church. The procession reaches the sanctuary and the ministers arrive at their appointed places. The singing stops. Father has reached his chair. The Mass begins.

Does this sound familiar? This is how many communities begin their liturgies: the song at the beginning of Mass is considered travelling music to get the priest to his chair. As we adjust to a new translation of the *Roman Missal*, perhaps it is time to (re)examine the nature of the introductory rites.

The current *General Instruction of the Roman Missal* builds on the previous instruction. Little in the document is truly new, but much has been stated more clearly in the hope that we will grow in our understanding and celebration of all of the various parts of the liturgy. How we begin our eucharistic celebration sets the tone for the entire liturgy. From the moment the singing begins, we transition from our everyday activities into the celebration of the mystery of God's love for us. This is not just travelling music; it does not just cover the entrance of the priest. Rather, it helps us enter into the celebration. The GIRM reminds us,

Great importance should therefore be attached to the use of singing in the celebration of the Mass After the people have gathered, and as the Priest enters with the Deacon and ministers, the Entrance Chant begins. Its purpose is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical time or festivity, and accompany the procession of the Priest and ministers. (40, 47).

Note that the final purpose in the list is to "accompany the procession"; fostering unity and drawing the assembly into the mystery are more important.

After nearly 50 years of encouraging assembly participation, music is often still viewed as so much functional window dressing. This perception short-changes the power that music can have for the liturgy, and the liturgy suffers.

When carefully chosen, the entrance chant can cause us to truly enter into the celebration. Music must be allowed to do its job and invite participation from the entire assembly, including the priest and other ministers. Many years ago, *Music in Catholic Worship* stated, "No other single factor affects the liturgy as much as the attitude, style, and

bearing of the celebrant" (21). From the very beginning of Mass, the priest is called to participate. Too often he does not sing and expects the music to stop when he gets to the sanctuary and is ready to offer the greeting. But in the 2007 statement *Sing to the Lord: Music in Divine Worship*, we read:

The priest joins with the congregation in singing the acclamations, chants, hymns, and songs of the Liturgy. ... To the greatest extent possible, he should use a congregational worship aid during the processions and other rituals of the Liturgy and should be attentive to the cantor and psalmist as they lead the gathered assembly in song. In order to promote the corporate voice of the assembly when it sings, the priest's own voice should not be heard above the congregation. (21)

Furthermore, we are reminded, "Care must be taken in the treatment of the texts of psalms, hymns, and songs in the Liturgy. Verses and stanzas should not be omitted arbitrarily in ways that risk distorting their content. While not all musical pieces require that all verses or stanzas be sung, verses should be omitted only if the text to be sung forms a coherent whole" (143). If we expect our assemblies to fully engage in singing, they must perceive the music as important. If we want them to sing, we need to give them a chance. Singing one or two verses to cover the procession hardly accomplishes this. The more they sing, the more they will sing. With strong musical leadership and a well-chosen text and tune, the assembly will be drawn into the mystery we have gathered to celebrate. But the participation of the priest is crucial. He is called to sing as part of the gathered assembly. If he is standing mute at the chair, adjusting books, or trying to get the attention of the server, he sends a message that what the rest of the assembly is doing is not important.

Getting things started requires the full cooperation and engagement of all involved in the celebration of the Eucharist, and the entrance hymn needs to be thought of as much more than travelling music. The first song of the liturgy has the power to gather all assembled into conscious, active, and full participation in celebrating the mystery of our faith.

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.



We would do well to echo the psalmist, saying, "Our eyes are fixed on the Lord, pleading for His mercy." May we always recognise and use wisely the gifts of freedom and abundance He has showered upon us.

See Psalm 123



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. Ph: 4341 0884. Fax 0243 445 049.

ST JOHN THE BAPTIST YOUTH GROUP For information and events contact Sam French 042 244 9539.

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.

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 10.20 p.m. Cash prizes. Ticket sales from 6.00 p.m. Proceeds benefit Parish. Enquiries: Rob 0427 990 818.

Standard Collection Notice

St John the Baptist Parish, Woy Woy Peninsula, collects personal information, including sensitive information about members of the faithful. The primary purpose of collecting this information is to enable it to administer the sacraments and pastoral care to the faithful, and often to children of the faithful. Information may be required to allow the Parish to meet some of its legal obligations, provide care for the child while under supervision and discharge its duty of care. If you reside in the Parish or otherwise continue to use its services, the information may also be used to solicit donations and/or request your services as a volunteer from time to time.

The Parish from time to time discloses personal and sensitive information to others for administrative purposes. This includes

- Other Parishes
- Parish School
- Other Parish Schools
- Medical practitioners
- People providing services to the schools including volunteers
- Diocesan agencies

The parish from time to time will publish in the Newsletter and on noticeboards per-

sonal information such as name, address and telephone numbers as they relate to parish activities and rosters.

If we do not obtain the information requested, we may not be able to administer the sacraments.

Personal information collected from children is disclosed to their parents or guardians. Parents or guardians may seek access to personal information collected about them and their son/daughter by contacting the Parish Priest.

Adults may also seek access to information collected about them in the same manner.

As the Parish is largely reliant upon locally raised funds and local effort for its continuation, information received from those who reside in the Parish or avail themselves of its services may be used to solicit donations and other forms of support from them. On occasions it uses the resources of the Diocese to support this process and in the course of this, information is made available to those people. We will not disclose your personal information to other third parties for other fundraising purposes without your consent.

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



Diocese of
Broken Bay