



The Voice

15th March 2015

Fourth Sunday of Lent, Year B

Psalter Week 4

LENT

OF YOUR CHARITY PRAY FOR THE SOULS OF

- Recently deceased:**
 Anthony Gilchrist,
 Cissy Tuilekutu, Russell Smith,
 Shirley Finucane,
 Kay Marie Morrison.
 Douglas James Langford,
 Mark Reginald Church,
 Carlo Bevilacqua.
- Anniversaries:**
 Cardinal James Freeman,
 Archbishop Guildford Young,
 Bishop Patrick Murphy,
 Edna Mary Follett,
 Lucy Laura de Souza,
 John Wahlin, Ken Faye,
 Lawrence Roser.
- And the sick:**
 Fr. Bill Meacham, Lola Proctor,
 Grace Williams, Alan Harland,
 Ruth Fuller, Evangeline Cusay,
 Peter Crookes, Mark Church,
 Mary Dwyer, John Mortimore,
 Charles Knowles, Lila Emery,
 Irene Beck, Pat Welch,
 Terry Curtis, Beryl Allen,
 Ralph Weate, Madge Wood,
 Grace McNeaney.

Raised up with him

The second reading on these Sundays (3-5 of Lent, the Sundays of the Scrutinies) sometimes throws light on the gospel, sometimes on the first reading. This week we have it both ways.

The gospel is from the discourse to Nicodemus, placed by John early in Jesus' public life. Much of the focus of this address is on baptism, but baptism as related to Jesus' death and resurrection. John, whose gospel contains much play on words, here is making us think what "lifted up" means: *The Son of Man must be lifted up, as Moses lifted up the serpent in the desert...* "Lifted up" can mean "crucified", but it can also mean "glorified", and John has no problem with the idea that Jesus is glorified precisely through being crucified. Just as the Israelites who had been bitten by serpents looked up at the "lifted up" serpent of Moses and were cured (Num 21:4-9), so those look up at the "lifted up" Jesus will 'have eternal life in him.'

And so the second reading draws out the baptismal implications of the Nicodemus address: *when we were dead through our sins, he brought us to life with Christ ... and raised us up with him and gave us a place with him in heaven, in Christ Jesus.*

And this is where the first reading comes in. On this fourth Sunday, the first reading has something to do with life in the Prom-

ised Land. This year we have a quick summary of the end of the southern kingdom, the destruction of the Temple and the Exile, and the return to Jerusalem. We are reminded that Jesus came to bring to an end of the real exile, that caused by sin. He accomplished this in his Passover, and handed over its effects to us in ours - in our baptism. This is the idea expressed by John in his image of our coming out of the darkness into light. The faith we have in the "lifted up" Christ is what, through baptism, brings us into the light of faith.

The Bishop has promised a letter announcing clergy appointments that will take place after Easter.

It was supposed to arrive in time for distribution last weekend but something happened and did not turn up.

At the time of writing (Tuesday) I am hoping that it will arrive by Friday this week and can be distributed with this newsletter this Sunday.

If not, you will see it as soon as possible.

As the details are still embargoed, I cannot comment or indeed say anything else until it appears.

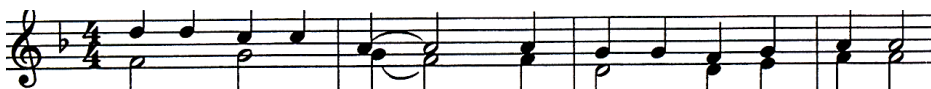
FR JOHN HILL, P.P.

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Psalm Response

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Let my tongue be silenced, if ever I forget you!

Gospel Acclamation

Praise to you, Lord Jesus Christ, king of endless glory! God loved the world so much, he gave us his only Son, that all who believe in him might have eternal life. *Praise to you, Lord Jesus Christ, king of endless glory!*

Around the Parish

2nd Rite of Reconciliation will be celebrated Thursday, 26th March at 7.30pm.

Stations of the Cross are followed every Wednesday at 4pm and Friday at 7.30pm during Lent.

Lectio Divina 10.30am every Thursday during Lent in the Blessed Sacrament Chapel.

Parish Nurse: Melanoma is a familiar word to most Australians, but it is only when melanoma directly impacts our lives that we begin to understand the seriousness of this type of skin cancer.

Unfortunately, Australia has the highest incidence of melanoma in the world. On average, 30 Australians will be diagnosed with melanoma every day and more than 1,200 will die from the disease each year.

For more information go to Melanoma Institute Australia <http://www.melanoma.org.au> See brochures at the table in the gathering area.

Paschal Lambs—Milk and white chocolate \$8 ea. for sale in our Piety Stall.

Volunteer Church Cleaning Roster 20/3/15: Jo Salter, Judy French, Christina Thorson, Maria Wickens.

Children's Liturgy Roster 22/3/15: Leif Spicer, Anne Marie Tonkin, Grace Douglas.

Liturgy Team meeting *this* Thursday, 19th March, 7.30pm in the parish office. Earlier meeting this month due to 2nd Rite of Reconciliation 26th March.

Cuppa and a Chat: A group of seniors meet in the Leo Mahon room, 3rd Monday of each month due this Monday 16th March, 1.30pm-3pm. If you would like to join us please phone Bernard 4341 6343. Transport provided.

Morning Tea Roster 22/3/15 after 9.15am Mass will be our Youth Group.

World Day of Prayer Ecumenical Service: A special collection at this service has raised \$453 which will be forwarded to the World Day of Prayer organization. Thank you for such a successful day.

100 Game Bingo Marathon will be held Saturday, 4th April (Easter long weekend). Games start 2.30pm and go to 5.30pm, then we have a break including a free BBQ and catering, then 7.30pm-10.30pm.

We operate it as a 2x50 game sessions and sell the tickets for each session separately, pets and pads available. It is a great day and something not to be missed and of course if you can not make all of the Marathon, you can join in at any stage as we sell books separately.

Feast Day of St. Joseph: Prayers and devotions. Thursday 19th March, 1.15pm-2pm. Blessed Sacrament Chapel.

The Just Word

15 March -World Consumer Rights Day:

World Consumer Rights Day is an annual occasion for promoting the basic rights of all consumers, for demanding that those rights are respected and protected, and for protesting against the market abuses and social injustices which undermine them.

Consumer rights are defined as:

- The right to satisfaction of basic needs—To have access to basic, essential goods and services: adequate food, clothing, shelter, health care, education, public utilities, water and sanitation.
- The right to safety—To be protected against products,

production processes and services which are hazardous to health or life

- The right to be informed—To be given the facts needed to make an informed choice, and to be protected against dishonest or misleading advertising and labelling.
- The right to choose—To be able to select from a range of products and services, at competitive prices with an assurance of satisfactory quality.
- The right to be heard—To have consumer interests represented in the making and execution of government policy, and in development of products and services.
- The right to redress—To re-

ceive a fair settlement of just claims, including compensation for unsatisfactory goods or services.

- The right to consumer education - To acquire knowledge and skills needed to make informed, confident choices about goods and services, while being aware of basic consumer rights and responsibilities and how to act on them.
- The right to a healthy environment—To live and work in an environment which is non-threatening to the well-being of present and future generations.

Australian Catholic Social Justice Council.

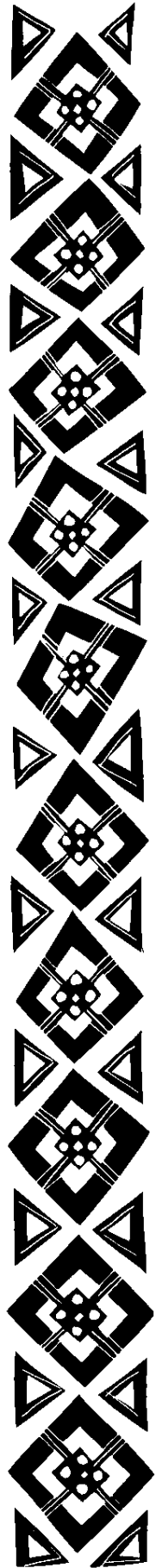
From the Diocese and beyond

A Clinical Pastoral Education training program, for those who wish to become Pastoral Care Volunteers at a Public Hospital, will be held at Gosford District Hospital. Places in the programme are strictly limited and full details of the course can be found in brochures in the gathering area.

Serra Vocations Mass and Dinner: Fr. Robert Borg, Administrator of Hornsby Cathedral Parish, will be celebrating Mass for Serra at Sacred Heart Church, 2 Richard Porter Way, Pymble, Thursday, 26th March. Mass at 6.30pm followed by a light meal and a short meeting. This month Fr. Robert will be the guest speaker and he will be speaking to us about the Season

of Lent. Everyone is welcome. Please remember to pray every-day for vocations to the priesthood, diaconate and religious life, for the perseverance of existing vocations and for all seminarians.

Phone Terry Scanlan 0438 887 295 or email terry_scanlan@bigpond.com if you would like to attend.



Good Friday Passion

David E. Fedor

Just as the week has its beginning and climax in the celebration of Sunday, which always has a paschal character, so the summit of the whole liturgical year is in the sacred Easter Triduum of the passion and resurrection of the Lord, which is prepared for by the period of Lent and prolonged for fifty days. (Congregation for Divine Worship, *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts*, 2 [Jan. 1988])

The Congregation for Divine Worship issued this circular letter to address misunderstandings and abuses concerning this most sacred time of our liturgical year, "that the great mystery of our redemption be celebrated in the best possible way, so that the faithful may participate in it with ever greater spiritual advantage" (5). It is a must-read for anyone involved in the preparation of the Triduum.

One part of the Triduum that has been subject to experimentation is the passion narrative of St. John during the Good Friday liturgy. Although the synoptic Passion narratives of Mark, Matthew, and Luke are currently part of the three-year lectionary cycle for Passion (Palm) Sunday, the Gospel of John has been part of the Good Friday liturgy since the Middle Ages. The most theologically developed of all the Gospels, John's account of the Passion does more than tell the story of what happened; it reveals the meaning of what happened. John's passion narrative is filled with references to Scripture that explain that what we are witnessing in the Passion, death, and burial of Jesus is a fulfillment of prophecies in the Jewish Scriptures. More than the other Passion narratives, John's points to the resurrection. It is fitting that the Passion according to John is placed at a pivotal position in the middle of the Triduum.

The proclamation of the Good Friday Passion must be done with great care and in a way that draws the assembly into this central mystery. Over the past 50 years, there have been many various attempts to make this Gospel "come alive" to those assembled. The most common method was to have three readers (narrator, speaker, and Christ) do the major portion while the assembly read the part of the crowd. This was considered the norm for several decades. In addition to this, some parishes would sing a verse of a favorite passion hymn (e.g., "Were You There") at various points during the Passion. An extreme attempt to make the Passion narrative come alive was to turn the reading into a full-blown Passion play, complete with costumes, many actors, and special effects.

In the latter case, the performance overpowered and became the anticipated focus of the Good Friday liturgy. The well-paced ritual, from the silent entry of the clergy, through the veneration of the cross (which is the *true* cli-

max of the liturgy), and the silent departure of all, became mere window dressing.

In recent years liturgical ministers have begun to reexamine all of the above approaches to the Passion narrative. They are finding that good intentions that are not thought through do not always accomplish what they set out to do; many of the innovations actually mask the deep mystery of salvation that this day offers us.

So how can we best communicate this Passion narrative? Perhaps a starting point is to read the norms that apply:

The Passion narrative occupies a special place. It should be sung or read in the traditional way, that is, by three persons who take the part of Christ, the narrator and the people. The Passion is proclaimed by deacons or priests, or by lay readers

For the spiritual good of the faithful the Passion should be proclaimed in its entirety. (33)

This makes it clear that John's passion, like all other Gospel readings, is intended to be proclaimed to those assembled. The assembly, in turn, is called to receive the word of God. Their active participation is the opening of hearts, minds, and ears to allow the Scriptures to enter in and nourish their faith. Listening is an activity that allows us to hear and respond.

With a renewed understanding of the importance of chanting during the liturgy, having three cantors proclaim the Passion can add another level of solemnity to this pivotal Scripture reading. If your parish has people who can do this, I recommend the *Sung Passion Gospels* (GIA G-4988), which presents a simple traditional chant with the option of a choir singing the part of the crowd. If done simply, without any drama, and at a good pace, a chanted Passion can draw the assembly into attentive listening.

Regardless of whether the Passion narrative is chanted or read by one or three persons, it deserves to be rehearsed. Pacing, interaction between persons, a sense of communication, and other concerns should be worked out beforehand.

When we remove the distractions we may have inserted into our presentations of the Passion, the Good Friday Gospel, proclaimed well, will convey its powerful message to an open and attentive assembly. 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.



All that we have and all that we are comes from the Lord. "We are truly his handiwork," says St. Paul in the second reading, "created in Christ Jesus to lead a life of good deeds which God prepared for us in advance."

See Ephesians 2:10



Catholic Parish of Woy Woy Peninsula

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 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"

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 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.

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.

Your Lenten Pledge Card

Fourth Week of Lent Year B: Mercy

2 Chronicles 36:14-16, 19-23

Psalms 137:1-6

Let my tongue be silenced, if I ever forget you!

Ephesians 2:4-10

John 3:14-21

Scripture tells us in many ways of the mercy of God. In the Old Testament reading, God used Cyrus, the king of Persia, to restore the Israelites to Jerusalem to end the Babylonian exile. Paul and John both remind us that God sent Jesus to bring us out of our sins and into eternal life.

We depend on the mercy of God to forgive our sins. We express our reliance on God's mercy every time we say the Our Father and ask that we be forgiven even as we have forgiven others. This week I will imitate God's quality of mercy. I will be slow to anger and quick to forgiveness, while driving in the car, with my family, at work, and wherever I go. I will make it a practice to pray, "Lord, grant me patience and understanding."



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



Diocese of
Broken Bay