



# The Voice

1st March 2015

Second Sunday of Lent, Year B

Psalter Week 2

## LENT

### OF YOUR CHARITY PRAY FOR THE SOULS OF

- **Recently deceased:**  
Simon Arnfield, Mary Smith, James Leo O'Donoghue.
- **Anniversaries:**  
Kenneth McDonnell, Melanie Andrews, Fr. Tim Brien, Alan French.
- **Remembrances:**  
Paul, Reg and Pat Hogan.
- **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 Welsh, Beryl Allen, Ralph Weate., Grace McNeany, Madge Wood.

## Mount Tabor

When the Moslems recaptured the Holy Land after the Crusader period, they put the (defenceless) monks at the Benedictine monastery on Mt Tabor to the sword. When the Franciscans reoccupied the site in the nineteenth century, they built a church and friary there. It is a singular irony that, as a friar told me when I was last there, that the mountain can now be shelled from four countries—Israel, Jordan, Syria and Lebanon. Strange that this place, symbolic of Christ's self-giving, should once again be immersed in war.

Of course, the incident might not have happened on Mt Tabor at all. There are traditions that Mt Hermon (further north, in modern Lebanon) was its context. Or maybe it was neither. The important thing is, not on what mountain it occurred, but that it occurred *on a mountain*.

Mountains are places where human beings instinctively seek to encounter God. This can lead to abuses, and in the Old Testament stories are told of the "high places" where the people of Israel often resorted to false gods.

The Transfiguration is every year celebrated on the Second Sunday of Lent, as the Temptation is recalled on the First. The Transfiguration has many aspects. This year, the conjunction of readings draws our attention to *faith*.

The story in the first reading is probably told, in the first instance, to show why Israel abhorred human sacrifice (unlike the nations around them). Abraham's faith is tested because the son he is told to sacrifice is his only son, the child of his old age. His faith and obedience are rewarded by the promise that his descendants *will be as many as the stars of heaven and the grains of sand on the seashore*.

The second reading applies this to Christ: *God did not spare his own Son, but gave him up for us all*. He spared Isaac, but not his own Son. This is what the disciples who are on the way with Jesus to Jerusalem have to learn. They are following him in great fear, since they suspect that the journey to Jerusalem can only end in his death, and that they will probably have to die with him. For them, that would be failure. Jesus' talk of resurrection should have conveyed to them that his death - and theirs, one day - would be a triumph. The Transfiguration is meant to make them understand this: they see Jesus in his risen glory and hear the Father's words of affirmation; with these words ringing in their ears, they are meant to go forward in faith.

So with us. On our Lenten journey, we need to understand where we are going, and how God helps us to get there.

FR JOHN HILL, P.P.

### Inside this issue:

Notices and News	2
The Entrance Chant	3
Your Lenten Pledge Card	4
Directory	4

### Psalm Response

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I will walk in the pre - sence of the Lord; in the land of the li - ving.

### Gospel Acclamation

*Praise to you, Lord Jesus Christ, king of endless glory! From the shining cloud, the Father's voice is heard: this is my beloved Son, hear him. Praise to you, Lord Jesus Christ, king of endless glory!*

## Around the Parish

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

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

**World Day of Prayer:** Service will be held here this Friday, 6th March at 11am. It will be followed by refreshments in the Walter Baker Hall.

Ecumenism is the movement among Catholic, Orthodox and Protestant Churches towards Christian Unity. When taking part in Ecumenical services we concentrate our thoughts upon what the gathered denominations in the congregation believe in, not what our differences are in our beliefs. More information [www.worlddayofprayeraustralia.org](http://www.worlddayofprayeraustralia.org)

**Volunteer Church Cleaning Roster 6/3/15:** Elena Egan, Rano Spiteri, Brian Jordan, Veronica Jordan.

**Bus Trip to Wiseman's Ferry** for morning tea and **Windsor** for lunch at the club. Wednesday, 4th March, leaving at 8.30am. Cost \$15. Contact: Susie Casey 4344 1742.

**Bus Trip to Healing Mass at Mary McKillop**, North Sydney. Tuesday, 10th March, leaving at 8.30am. Contact Susie Casey 4344 1742 or 0403 417 639.

**Cancer Support Group** for those suffering from cancer or those wishing to pray for them, meet the first Tuesday of each month due this Tuesday 3rd March, 2.30pm in the Leo Mahon room.

**The Peninsula Multicultural Choir** sing at the 5.00pm Mass once a month, i.e. Saturday before 3rd Sunday. Practice is in the Church from 3.00pm, staying on to sing at 5.00pm Mass. New members are invited to attend practice and will be most welcome. Next practice 3.00pm Saturday, 14th March. Enquiries: Phone 4341 4160.

**'El Shaddai' Woy Woy Prayer Group** meetings for the month of March will be 14th and 21st. On Saturday, 7th March the 17th Anniversary of 'El Shaddai' prayer group will be held in St. Patrick's Catholic Church, East Gosford. Enquiries: Mary Owen Ph: 4341 7612.

**Morning Tea Roster 8/3/15** after 9.15am Mass will be the Catechists group.

**Children's Liturgy Roster 8/3/15:** Therese Carroll, Marianne Bowyer, Carol Yates.

**Josephites Associates** meeting next Wednesday, 4th March, 10am in the Leo Mahon room, followed by morning tea. New members welcome. *Please note* meetings have been changed to the first Wednesday of each month in future. Enquiries: Betty 4341 8849.

**Anointing of the Sick** will be administered during 4pm Mass this Friday, 6th March.

## The Just Word

### Putting People First:

In the Pastoral Letter, Bishop Saunders notes that Pope Francis has renewed the call of the Church to make the dignity of the human person the central focus of national and global economies. His Apostolic Exhortation of November 2013 comments on economies in which "masses of people find themselves excluded and marginalised" and critics free-market competition, which has left many without opportunity and on the fringes of society. Pope Francis stated: "Some people continue to defend "trickle-down theories which assume that economic growth, encouraged by a free market, will inevitably succeed in bringing about greater justice and inclusiveness in the world. This opinion, which has never been con-

firmed by the facts, expresses a crude and naive trust in the goodness of those wielding economic power and in the sacralised workings of the prevailing economic system. Meanwhile, the excluded are still waiting." Bishop Saunders writes that Pope Francis clearly does not agree with the saying that a "rising tide lifts all boats". Which has been used to describe the benefits of economic growth. "Nor do a growing number of economists and policy experts who recognise that the outstanding performance of the economy can have very unequal outcomes."

Australia faces a crisis in the income and conditions of its low-paid workers. Over many years, the Australian Catholic Commission for Employment Relations (ACCER) has represented the interests of the one-

sixth of the workforce who have little bargaining power and rely on the minimum wage and the wages safety net.

"Minimum wages are failing to keep pace with the Australian standard of living," Bishop Saunders writes. "Since the turn of the century, average weekly ordinary time earnings increased by 80 per cent, while the minimum increased by only 55 per cent.

"Not only has the safety net failed to keep pace with the standard of living, but as a result, increasing numbers of working families are falling into poverty."

*Putting People First: The call for an economy of social inclusion*, issued by Bishop Christopher Saunders, Chairman of the Australian Catholic Social Justice Council.

## From the Diocese and beyond

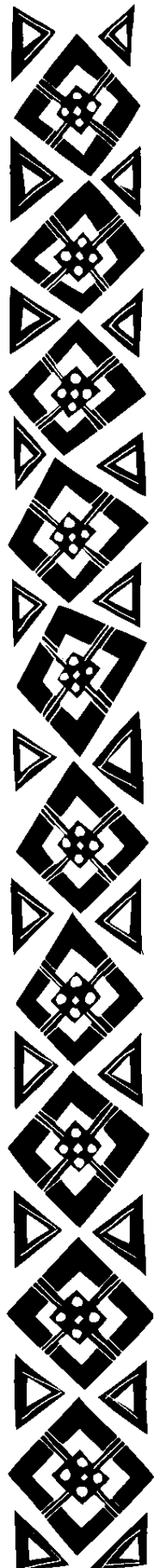
**"Coming Home for What Matters":** St. Joseph's Education and Spirituality Centre, 8 Humphreys Rd. Kincumber Sth. is holding a series of faith enrichment days throughout the year. Sr. Virginia Bourke, r.s.j. will be the presenter. First sessions 11th March, "Lent's lavish larder" - Uncovering treasures in Lent's prayers and readings. Session begins 10am, concludes 2.30pm

with breaks for morning tea and a sandwich lunch will be provided. Cost: \$25 or donation. Bookings: Phone 4368 2805 or [bookings@stjosephretreat.org.au](mailto:bookings@stjosephretreat.org.au) See notice board for details of other topics of the series throughout the year at 2 monthly intervals.

**Abrahamic Dialogue:** Rabbi Krebs will participate as a pan-

elist in an Abrahamic Dialogue—with guests sharing insights from Jewish, Christian, Muslim perspectives. 18th March, 6.30-8.00pm, Brigidine College, St. Ives. Further information/RSVP 0417 438 736.

[teresa.pirola@dbb.org.au](mailto:teresa.pirola@dbb.org.au)  
[dbb.org.au/ecumenism-interfaith](http://dbb.org.au/ecumenism-interfaith)  
and [lightfortorah.net](http://lightfortorah.net)  
See notice board for more detail.



# Properly speaking: the Entrance Chant

Ken Canedo

We have four options for the eucharistic liturgy's opening song, popularly known as the gathering song but officially called the entrance chant or introit.

Four options? Note what it says in the current *General Instruction of the Roman Missal*, paragraph 48:

In the Dioceses of the United States of America there are four options for the Entrance Chant: (1) the antiphon from the Missal or the antiphon with its Psalm from the *Graduale Romanum* as set to music there or in another setting; (2) the antiphon and Psalm of the *Graduale Simplex* for the liturgical time; (3) a chant from another collection of Psalms and antiphons, approved by the Conference of Bishops or the Diocesan Bishop, including Psalms arranged in responsorial or metrical forms; (4) another liturgical chant that is suited to the sacred action, the day, or the time of year, similarly approved by the Conference of Bishops or the Diocesan Bishop.

Note also the instruction in the same paragraph on how the entrance chant is to be sung: "This chant is to be sung alternately by the choir and the people or similarly by a cantor and the people, or entirely by the people, or by the choir alone."

This paragraph contradicts those who claim that the opening song at Mass needs to be a robust congregational hymn — one side of a surprisingly loud and heated debate among liturgists and musicians. They might argue, "But this instruction is from the newly retranslated Roman Missal (2011). All these years we've been following the instruction from the 1970 sacramentary." What did that instruction say?

The entrance song is sung alternately either by the choir and the congregation or by the cantor and the congregation; or it is sung entirely by the congregation or by the choir alone. The **antiphon and psalm of the *Graduale Romanum* or *The Simple Gradual* may be used**, or another song that is suited to this part of the Mass, the day, or the season and that has a text approved by the conference of bishops. (26, emphasis added)

So the option to chant the entrance antiphon has been there all along. But what happened — why did this option fall out of practice?

Where did the propers go?

In the 1960s, even after the Second Vatican Council, we still used the terms "low Mass" to describe liturgy with minimal or no music and "high Mass" to describe liturgy in which the propers — that is, the prescribed antiphons and chants — of the Mass ordinary were sung.

Many parishes had an English high Mass on their Sunday schedule, and a custom emerged wherein a congregational hymn was sung as an entrance song to accompany the procession of the ministers, followed by the chanting of the entrance antiphon by the choir during the incensing of the altar. That is, two options were

used at one Mass! Meanwhile, at Sunday low Mass, hymns were sung only at the four processions: entrance, offertory, communion, and recessional. Catholic publishers actively promoted the idea of hymn substitution for the entrance and communion propers — one of many reasons why this practice soon became widespread. Although the 1970 promulgation of the English Roman Missal did away with the "low" and "high" designations and encouraged regular singing of the chants of the ordinary of the Mass, hymn substitution for the propers had become firmly entrenched in those six years between *Sacrosanctum Concilium* and the *Missal of Pope Paul VI*.

Should we bring them back?

Why is it important to sing the propers? These Scripture-based prayers are designed to go with the daily readings and presider's prayers; they are in harmony with the day's solemnity or feast. Hymn substitution, unless carefully chosen to match the propers in text or theme, disrupts the Roman Missal's symmetry.

Thus traditionalists cry, "The Propers are proper!" and point accusatory fingers at those who don't share their view. Meanwhile, those who lean toward contemporary music claim (with some justification) that the people and choirs don't know how to chant and that hymn substitution is a proven, long-standing custom that empowers assemblies to sing.

Everyone needs to take a deep, compassionate breath. The sacred liturgy is ill-served by shrill shouting matches. Can't both sides look at the four options with more openness?

The retranslated English version of the Roman Missal is only four years old. We can't expect widespread promulgation of chanted propers without education of musicians and assemblies. Toward that end, publishers must provide accessible chant settings of the entrance and communion antiphons; OCP and GIA already have such resources available. Perhaps this Lent is a good time to introduce these chants.

Further, I hope that today's composers will take on the challenge of setting the propers to contemporary music, as they are doing with verbatim settings of the responsorial psalms. Why not compose the entrance and communion antiphons for guitar and piano accompaniment? I know this will make traditionalists cringe, but contemporary music is not going away from the Roman liturgy any time soon, especially since it has such resonance with a vast majority of the faithful.

Singing the entrance and communion antiphons is an opportunity for dialogue, creativity, and unity among a liturgical community that has been unnecessarily fractured for far too long.  
**ML**

Ken Canedo is a composer and writer who serves as pastoral musician at Holy Trinity Parish in Beaverton, Ore. He is the author of *Keep the Fire Burning: The Folk Mass Revolution* (Pastoral Press). From *Ministry & Liturgy*, copyright © Resource Publications, Inc. All rights reserved. Reprinted with permission under licence number 115216.




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Abraham was prepared to sacrifice his only son, Isaac. St. Paul reminds us that God Himself "did not spare His own Son." Are my gifts to the Lord — of my resources, of my time, of myself — also sacrificial?

*See Romans 8:32*

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## 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](mailto: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

## Second Week of Lent Year B

### Obedience

Genesis 22:1-2, 9a, 10-13, 15-18

Psalms 116:10, 15-19

I will walk before the Lord, in the land of the living.

Romans 8:31b-34

Mark 9:2-10

The story of Abraham and Isaac is a precursor to the story of God the Father who says of Jesus, "This is my beloved Son. Listen to him." In the letter to the Romans, St Paul sums it up. "If God is for us, who can be against us? He ... did not spare his own Son ... God did not demand that extreme sacrifice from Abraham, but praised him for his obedience. God calls us into relationship. Sin is a deliberate breaking of our relationship with God. This week I will work on discerning what God is calling me to do. I will keep my heart open to listen and then respond like Abraham, "Here I am!" I will spend time in prayer to deepen my relationship with God.



We're on the Web!  
[www.woywoycatholic.org.au](http://www.woywoycatholic.org.au)



Diocese of  
Broken Bay