



The Voice

21st December 2008

Fourth Sunday of Advent, Year B

Psalter Week 4

ADVENT

Discretionary Generosity

PLEASE REMEMBER IN YOUR PRAYERS

- Recently deceased:
- Anniversaries:
- Remembrances:
- Sick:

Current governmental largesse has put a lot of money in our hands, with the aim of stimulating the economy.

There are fears that pensioners, parents and carers will spend it on booze and gambling (or even save it!), so “discretionary spending” is being encouraged.

Could I urge, in the middle of all this, a little “discretionary generosity?”

You see, this parish has done more than its share in stimulating the economy, but we have been caught by a “contraction” that has left us in the lurch. A project that cost more than eight million is no small stimulus; a debt of \$1.85 million, because of a collapse of land values, is a big burden.

We need to do two things: (a) reduce our debt to manageable proportions, and (b) increase our income so that we can handle the loan repayments as well as keep the parish ticking over.

Cut-backs are taking place, but I think you will agree with me that there is not all that much fat to cut; we should be careful of crippling our ability to provide pastoral care and to do our work of evangelisation.

The first step towards making the loan manageable is to reduce it as quickly as possible by \$400,000. Our invitation to donations towards the organ, bells and baptistery funds (as well any other aspect

of the new church) is part of this exercise.

How do we address the second aspect, that of increasing our income for recurrent expenditure as well as for the debt?

Basically, we need to increase the second collection. To assist budgeting, an important component of this is the envelope collection. Regular credit card payments are convenient and efficient.

If you cannot otherwise increase your contribution to the second collection, could I make the following suggestion?

If you cannot do so in any other way, reduce your contribution to the first collection, and put the difference on the second. We need more money to run the parish.

As Christmas approaches, what about this? Could visitors give a donation? Could parishioners, who come only occasionally, think of giving financial support to a project that makes the church available to them when they want it?

Non-Catholics might also be approached. Our new buildings, after all (especially the church) are a considerable enhancement of the Woy Woy streetscape. In a sense, it belongs to everyone here. Can we appeal to their good will and pride in their town?

Donation forms are available in the foyer.

FR JOHN HILL, P.P.

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Psalm Response

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Gospel Acclamation

Alleluia, alleluia! I am the servant of the Lord:
May his will for me be done. *Alleluia!*

Around the Parish



Social Justice



From the Diocese and beyond



Why We Sing (Part 2)

David Haas

As we continue our exploration of *Sing to the Lord: Music in Divine Worship*, let's look at some of the more theological and philosophical points in its opening section, "Why We Sing." We previously looked at the sacramental nature of liturgical music; in its next few paragraphs, STL delves into biblical understandings of music within the journey of faith. Note that there is no mention of singing *alone*. God exhorts the Israelites to be a witness as a *people* (Dt 31:19); the chosen *people* (not the chosen individual) sing praise after passing through the Red Sea (Ex 15:1-18,21); Deborah sings *with* Barak after their victory (Jgs 4:4-5:31); and David and his followers *together* "made merry before the LORD with all their strength, with singing and with citharas, harps, tambourines, sistrums, and cymbals" (2 Sm 6:5). Jesus and the disciples sing before the Passion and suffering (Mt 26:30; Mk 14:26); Paul instructs all to "address one another" in their musical ministry of discipleship (Eph 5:18-19); and Paul sings with his companion Silas while imprisoned (Acts 16:25).

In other words, the ministry of music is always most authentic when shared in community — it is relationship-centred. It is not about "me" but rather about "we." This first chapter constantly refers to the relationship between God and people — both Israel in the Exodus and Christians in the glorious resurrection. "The primordial song of the Liturgy is the canticle of victory over sin and death" (7).

The document's opening chapter also reminds us that "charity, justice, and evangelisation are thus the normal consequences of liturgical celebration. Particularly inspired by sung participation, the body of the Word Incarnate goes forth to spread the Gospel with full force and compassion" (9a, emphasis mine). Again, music in the context of rit-

ual celebration cannot tolerate being an exercise in its own selfish introspection. It demands a response of discipleship, of acting not only to practise charity (the child is hungry, so we must feed the child) but also to become people who help empower and create justice (why is the child hungry in the first place?). This is the true evangelisation that is not only spoken of in this document but also proclaimed loudly by Paul VI in his prophetic but largely ignored apostolic exhortation *Evangelii Nuntiandi* (*On Evangelisation in the Modern World*).

These implications should confront us to ask ourselves important questions about our motivations for being ministers of music — why we choose the music we do and how we approach our ministry, development, and our true dedication to the participation of the assembly and not the musical aesthetics of the music ensemble, choir, or cantor. Regarding sung prayer as an evangelical enterprise forces us to abandon old priorities and adopt new ones. Our passions, strategies, and evaluations should provoke these types of questions:

- How does this music help the assembly to pray authentically?
- How do our demeanour and attitude help convey that the centre of attention is not the musicians but rather the community who has gathered?
- How does our ministry of music help confront, propel, and seduce believers into a change of life that will lead to a life with a true preferential option for the poor and suffering?

These are not musical questions, but they are and should be the *result* of our music-making in liturgical celebration.

(Continued on page 4)



In the first reading, God promises King David that his house and his kingdom will endure forever. It is through Mary's "Yes" — "I am the handmaid of the Lord. Let it be done to me as you say." — that the promise finds fulfilment.

Devotions



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"

Dr John Hill, *Parish Priest*

Fr Barry Nobbs, *Assistant Priest*

Parish Staff: Libby McManus, Pamela
Burton & Raelene McLenaghan

Parish Office Hours: 9.30 a.m. – 4.30
p.m., Monday to Friday

Deadline for The Voice: 4.30 p.m.
Wednesday

SUNDAY MASS TIMES

Vigil Saturday 5pm; 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 Robyn on 4341 0584.

CASH HOUSIE 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 Robyn on 0432 619 182.

PARISH CHOIR – Practice Wednesday nights in the church, 7 p.m. Enquiries: 4341 3367.

ST JOHN THE BAPTIST CATHOLIC PRIMARY SCHOOL, 21a Dul-kara Rd South Woy Woy 2256. p 024341 0884 f 0243 445049

Why We Sing (Part 2)

(continued)

(Continued from page 3)

The "full, conscious, and active participation" that the Second Vatican Council called for is valuable not just because it's nice to have everyone attentive and involved but because participation in the liturgy is participation in the life of Christ. And what was that life? Jesus modelled a life of servanthood, of justice-living and peacemaking, of hope, joy, healing, liberation, and inclusion.

The call to participation that is reenergised in this document is called "counter-cultural." Toward the end of its first chapter, STL states: "The quality of our participation in such sung praise comes less from our vocal ability than from the desire of our hearts to sing together of our love of God" (13). This desire requires that we be formed in the mind of

God, not just in our musical or even our liturgical competencies and strengths. As the chapter concludes, we must take heed: "Sometimes, our voices do not correspond to the convictions of our hearts. At other times, we are distracted or preoccupied by the cares of the world. But Christ always invites us to enter into song, to rise above our own preoccupations, and to give our entire selves to the hymn of his Paschal Sacrifice for the honour and glory of the Most Blessed Trinity" (14).

Amen.

ML

David Haas is director of The Emmaus Centre for Music, Prayer and Ministry and campus minister and artist in residence at Benilde-St. Margaret's High School in St. Louis Park, Minn. As a composer, he has published and recorded more than 35 collections of liturgical music. He is an active author, workshop and retreat leader, pastoral musician and recording artist. From *Ministry & Liturgy*, copyright © Resource Publications, Inc. All rights reserved. Reprinted with permission under licence number 6744.

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www.woywoycatholic.org.au



Diocese of
Broken Bay