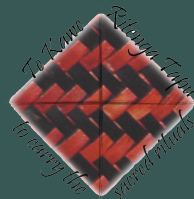
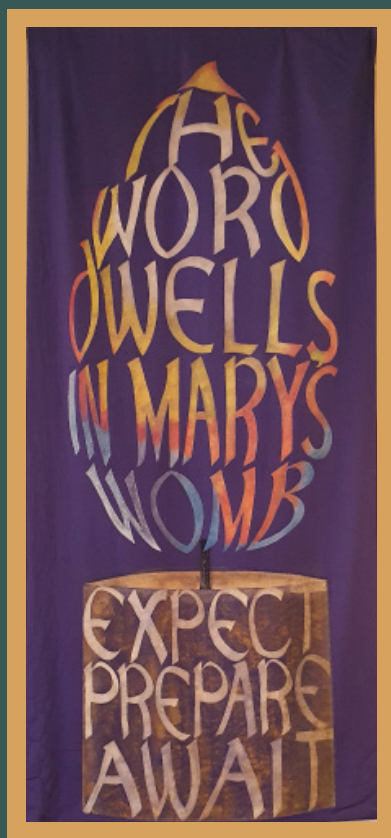


Liturgy



A magazine to support liturgical life in parishes, schools and faith communities.

Produced by the Catholic Diocese of Auckland, Liturgy Centre



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The Liturgy Centre - Te Kawe Ritenga Tapu

Mission Statement

To resource and energize our faith communities to participate fully, consciously and actively in the liturgy and so take up Christ's Mission.



*Message displayed inside front door.
Presbyterian Church South Auckland*

*Illustration front cover - Advent Banner
St Mary's Church Papakura*

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Liturgy

*The quarterly magazine of the Liturgy Centre,
Catholic Diocese of Auckland*

December 2022

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From the Editor

Uncertainty can be a spacious and holy ground where questions form and doubt lingers. I recall a homily in which it was said, the opposite of faith is not doubt. The opposite of faith is certainty. In his recent letter, Pope Francis tells us that “Christian life is a continual journey of growth” (DD. 62). To grow is to encounter and struggle with doubt, to wrestle with uncertainty and to allow space for the challenge of questions with uncertain answers.

Certainty and growth do not have an easy friendship. While certainty may be unyielding and inflexible, even leading at times toward hard-heartedness, growth is patient, tolerant, friendly, inclined toward humility and grateful.

To ‘enlarge the space of our tent’ is to stand on the ground of holy uncertainty. What will enlarging our tent do to us? What will it do to our liturgy? What will we manage to hold on to? Even more significantly, what will we need to let go of? Our future is uncertain.

It was pointed out to me recently that *“the Spirit presses the Church not only to go deeper into what it already knows but also to go forward into what it does not yet know. Thus historical development is not a mere chronological unfolding of a reality already completely*

present and familiar. Instead, it is an organic, even dramatic process in which something new appears, often evoking consternation and disagreement.”

(“Catholicism in a New Key”, a chapter by John R Sachs SJ in *Speaking Truth in Love: The Theology of Walter Kasper*, (Liturgical Press: 2014).)

This is another way of saying the end is as uncertain as our way of journeying towards it. Enlarging our tent, is both a going deeper into what we already know, and also a going forward into what we do not yet know, a going forward into something not already determined. It is a dramatic process from which something new might well appear. Participation is key. This is so both in liturgy and in the going forward and the going deeper of the Church. We are given such leverage. It is not known what enlarging our tent might lead to. What matters is the engagement, the involvement, the participation of the People of God.

That our participation might be so important in contributing to and shaping an as yet unknown future is a sign of God’s endless gift of grace. God does not await the certainty of a particular outcome before blessing us with grace. Grace is simply poured out. The rest is up to us, though we are not orphans, the nudging, guiding

Spirit ever present. Even the holy, it seems, dwells with some element of uncertainty.

I did not know until recently that grace and gratitude come from the same root word: gratia. Just looking at the word should be clue enough, but apparently not for everyone. These two sisters, grace and gratitude, have a comfortable relationship. The appropriate response to grace is always gratitude. Both the desire and capacity to give thanks, are themselves gifts of grace. Grace is inescapable. We cannot avoid it, and we cannot live without it. Gratitude on the other hand is optional. Only one leper returned to say thank-you. The rest enjoyed the grace of the gift received without turning to say thank you. Saying thank you requires a pause, a glance back over one's shoulder.

We are a Eucharistic people and therefore a people of gratitude. Gratitude is our daily habit, our weekly habit, our annual habit. As we edge toward the end of 2022, we pause a moment to take stock and express gratitude. We live in uncertain times with an uncertain future: much that we might once have been certain about is not standing the test of time. Yet grace does not fail. Where grace goes, let gratitude follow.

I am grateful to Thomas O'Loughlin who generously and regularly contributes to Liturgy. In *Liturgy, Synodality and the*

Great Dialogue of Faith, p18, Thomas points out that our manner of going forward must involve sitting around the Lord's table in dialogue. My gratitude also extends to Paul Farmer who is ever ready to sit with a good coffee in hand and share his extensive knowledge of liturgy, this time reflecting on the nature of celebration p12. I am also grateful to Pat Brady for wisdom and knowledge generously shared. He reflects on the significance of the Pope's use of the phrase, 'The People of God', in, *What's in a Name: Reflecting on the subtitle of the Pope's latest letter*, p6. There are others too for whom the year ending brings about the opportunity of gratitude.

*For people who peppered life with kind,
gentle forgiving ways; family, friends,
colleagues, neighbours.*

*For those who stood in difficult times;
light bearers, peace seekers, bridge
builders, compassion weavers.*

*For those who have crafted and shared
their words; merry, wise, encouraging,
probing, poetic, storying, explaining,
affirming and gratitude expressing.*

*For food harvesters, meal makers, and
companions at the table.*

*For moments of uncertainty leading to
growth and for tents ripped and torn,
finding ways to enlarge.*

*For all who have shared the path, for
laughter, the many tears and all that
has been in this 2022 year, thank you.*

*Source of grace and all that is good,
we thank you.*

Judith Courtney

Knowing Our Story

Knowing Our Story, is a series of stories compiled by Manuel Beazley, about the land or whenua on which our Tamaki Makaurau-Auckland churches are built. We cannot exist separate from place. We live and dwell in a place which has a history, a story behind it. Knowing the story adds wholeness to our being, and our being there.

Papakura

St Mary's Church

Manuel Beazley

Manuel is the Vicar for Māori in the Catholic Diocese of Auckland.

He is of Ngāi Tupoto, Te Rarawa and Ngāti Kaharau, Ngāpuhi descent.

PAPAKURA is a name of relatively modern origin which literally means “Red Earth” as is evidenced by the local feature named “Red Hill” Puke-Kiwi-O-Riki. Rose Hill also picks up on the idea that the soil in the area is characteristically red.

The traditional name for the district is Wharekawa. It has been the home for a number of Māori iwi and hapu,

including Ngāti Tamaoho, Te Akitai, Ngāi Tai and Ngāti Pōu. The people of Wharekawa derived mana from their association with the Manukau Harbour and also from Hunua which supplied all their needs and is a great taonga for them. It is said that in the old days the sound of the kererū (NZ Pigeon) in Hunua could be heard as far away as Whātāpaka (Karaka).



Newton

St Benedict's Church

NEWTON. The steep slopes of Newton were a kete kai (food basket) for the tribes of Tāmaki Makaurau as they travelled from coast to coast, traversing the gully's ridgelines. For hundreds of years, the peaks now called Karangahape Road and Upper Symonds Street were part of a network of routes that Māori used to exercise ahi kā (an enduring presence), seasonally cultivating their land, or forging tribal alliances.

The karaka and mānuka trees that were known to have grown in this part of the gully, called TE URU KARAKA, could have housed plump kererū (NZ pigeon) for the hunter/gatherer to feast on. Fresh water springs that squeezed through the ground near the corner of Upper Queen and Randolph Streets, and that were found to the east of Symonds Street Cemetery, would have formed a creek at the bottom of the gully to quench the thirst of any weary traveller.





What's in a Name?

Reflecting on the Subtitle of Pope Francis' latest Apostolic Letter

Pat Brady

Rev Pat Brady is a priest of the Auckland Diocese and Parish Priest at St Joseph's Orakei.

The subtitle of Pope Francis' Apostolic Letter *Desiderio Desideravi* is "On the Liturgical Formation of the People of God".

The obvious meaning of this phrase is that the letter will be concerned with forming everybody in the Church in knowledge of the liturgy.

But more than that, people who are familiar with the documents of the 2nd Vatican Council may pick up on the phrase "people of God" and recognise that this is the important description of the Church which serves as the title of Chapter II of *Lumen Gentium*, the Council's Dogmatic Constitution on the Church. They may even be aware of how significant it was that this chapter on the People of God came before Chapter III,

"The Church is Hierarchical". This was a clear statement of a new appreciation of the Church coming through in the deliberations of the Council fathers – to move away from seeing the Church first and foremost as a hierarchical institution, and more as a community of people.

The Council document on the Church hadn't begun that way. The first draft the bishops discussed in their first session at the end of 1962 took a very institutional approach to the Church, focussing on its visible structure. This draft, criticised for its "triumphalism" and "clericalism", was resoundingly rejected, and another draft, drawn up by the Belgian theologian Gérard Philips, was presented in 1963. This formed the basis of the final text,



although its chapter on “The Hierarchical Constitution of the Church and the Episcopate in Particular” preceded its chapter on “The People of God and the Laity in Particular”.

In *The Vision of Vatican II: Its Fundamental Principles* (Collegeville: Liturgical Press Academic, 2019), the Australian theologian Ormond Rush provides an interesting background to the change that took place in placing *Lumen Gentium*’s 2nd chapter on “The People of God” before Chapter III, “The Church is Hierarchical”. He notes that the change in the order of the chapters was proposed by Cardinal Suenens in a Coordinating Committee meeting in July 1963, sixteen months before the constitution was finally promulgated in November 1964, although he further notes that the cardinal’s assistant, Albert Prignon, had earlier suggested it to him (*The Vision*, 260-261).

Ormond Rush continues: “This change in chapter order arguably constitutes one of the most significant shifts in the history of Vatican II. When compared with the dominant self-understanding characterising the church across the whole of the second millennium, the change constitutes nothing less than a reconfiguration of the Catholic imagination regarding the nature of the church.” He quotes Jan Grootaers: “The restructuring ... showed that bishops, laity, and religious were all part of the

people of God, the description of which took precedence over the chapter on the episcopate”, and, again, quoting Charles Moeller, the change “was a stroke of genius; this produced the first of the Copernican revolutions which marked the elaboration of the Constitution” (*The Vision*, 262).

But there may well be a significance in Pope Francis’ choice of title for his letter beyond these legitimate interpretations. This added layer of meaning arises from the Final Report of the Extraordinary Synod of Bishops that took place in 1985, to mark the 20th anniversary of the closing of the Second Vatican Council on 8 December 1965.

We have been growing in awareness of what synods are, and what synodality means. We are learning that synodality expresses the idea that everyone in the Church has a part to play, that all the baptised are “walking together” in this journey of faith, hope and love as the Church.

We may even know that, from now on, as stated in *Praedicate Evangelium*, the recently published constitution of reform of the Roman Curia, these meetings will be known simply as “Synod”, not “Synod of Bishops”, as has been the case since Pope Paul VI first introduced such meetings in 1965.

Certainly, in 1985, when Pope John Paul II called the second Extraordinary Synod of Bishops, it was the presidents of episcopal conferences from around the world who gathered in Rome for the “celebration, verification and promotion” of Vatican Council II.

However, one of the noticeable features of the Final Report of the Synod was the almost complete absence of the phrase “people of God” from the document. It appears just once, in section 2.3, on The Mystery of the Church, which notes that the Council “described the Church in diverse ways: as the people of God, the body of Christ, the bride of Christ, the temple of the Holy Spirit, the family of God.”

But in *Lumen Gentium*, the image of the Church as the people of God was not just one of several such images; it was a foundational image, the focus of the whole second chapter of the constitution, second only to Chapter I on “The Mystery of the Church”.

Such an oversight was not lost on those who subsequently reflected on the Final Report. In the 1986 edition of *Concilium*, titled Synod 1985 – An Evaluation, edited by Giuseppe Alberigo and James Provost, the glaring absence of the People of God as a significant theme of Vatican II was commented on by Joseph Komonchak, Jean-Marie Tillard and Aloisio Lorscheider. It also features in a 1987 publication,

The Reception of Vatican II which, although consisting mostly of chapters commissioned before the convocation of the 1985 Synod, includes as an appendix an analysis of the Synod by (then) Fr Avery Dulles SJ, titled “The Reception of Vatican II at the Extraordinary Synod of 1985.”

Joseph Komonchak notes that the title “people of God” had served as “one of the architectonic themes of the Council’s ecclesiology, and that it had been introduced precisely as an articulation of the very mystery of the Church in the time between Ascension and Parousia”. He goes on to say that, although earlier interventions at the Synod indicated “how significant and beneficial it was that Christians began to see the Church as the People of God”, there appeared “evidence of a suspicion of the notion”. It would seem that for some, “people of God” conveyed, erroneously, a “one-sided sociological concept of the Church” (*Concilium*, 55-56). Hence the greater emphasis on the spiritual and mystical nature of the Church.

Noting the concern of some that “people of God” could be construed as being in contrast with the “hierarchical Church”, Jean-Marie Tillard notes that “this fear of democratism leads to a very considerable degree of discretion about the concept under discussion.”

He goes on: A result of this discretion is

Against this backdrop, Pope Francis' description of Desiderio Desideravi as an apostolic letter "On the Liturgical Formation of the People of God" re-establishes this conciliar image of the Church in a way which recognises all the baptised as subjects of the liturgy, as authentic participants, sharing equally the right to formation.

the absence – even from the paragraphs on communion, unity and pluriformity – of any reference to the absolute equality of all baptised persons, to their common dignity and to their common responsibility, which grounds and sums up the differences between functions and charisms" [italics in original] (Concilium, 68).

Echoing these sentiments, Aloisio Lorscheider observes that "the desire to stress the Church as mystery, and so the tendency to give priority to the image of the body of Christ and the temple of the Holy Spirit, and not so much that of the people of God, was very evident. There was a fear in some quarters, hinted at rather than openly expressed, that the image of the "people of God" had been misunderstood, and had given rise to a view of the Church which was

"sociological" rather than "theological", creating the danger of a degeneration into a merely "democratic" view of the Church. There was great stress on the idea of communion, much less on that of participation" [italics in original] (Concilium, 81).

Avery Dulles looks back to the synodal discussions where, for example, the archbishop of Garoua, Cameroon, stated that in his country the concept of 'People of God' had led to confusion regarding the distinction between the common priesthood of all Christians and the ministerial priesthood" (Reception 352-353).

Speculating on how certain themes or emphases of Vatican II were included or excluded from the final report, Dulles calls attention to two major schools of thought, each of which had prominent leaders (Reception, 351-354).

One school of thought, which Dulles calls "neo-Augustinian", was led by figures such as Cardinals Ratzinger and Hoeffner, and "put the accent on worship and holiness, wanted a church more separated from the world, more manifestly united in itself, more taken up with the cultivation of a direct relationship with God."

The other school of thought, which Dulles calls "communitarian" or "humanistic", "wanted the church to be more involved in the promotion of

peace, justice and reconciliation". This group was represented by Cardinal Basil Hume of England and Bishop James Malone, president of the USA Bishops' Conference.

Whatever may be the reasons for the virtual disappearance of the image of the Church as the People of God in the 1985 Synod, there followed the gradual re-centralisation of the Catholic Church in the later years of the 20th century, exemplified by the imposition of Roman control over the International Commission on English in the Liturgy (ICEL), as described by Bishop Maurice Taylor, the chairman of ICEL from 1997 to 2002, in *It's the Eucharist, Thank God* (Decani Books, 2009, especially 47-70) and the appearance of the Roman instruction *Liturgiam Authenticam* in 2001.

Against this backdrop, Pope Francis' description of Desiderio Desideravi as an apostolic letter "On the Liturgical Formation of the People of God" re-establishes this conciliar image of the Church in a way which recognises all the baptised as subjects of the liturgy, as authentic participants, sharing equally the right to formation.

Writing of the necessity of finding channels for liturgical formation, Pope Francis says: "It is important now to spread this knowledge beyond the academic environment, in an accessible way, so that each one of the faithful

might grow in a knowledge of the theological sense of the liturgy" (DD 35).

Again, writing of the "Ars celebrandi" (the Art of celebrating), Pope Francis says: "Speaking of this theme we are inclined to think of it only in regards to ordained ministers carrying out the service of presiding. But in fact this is an attitude that all the baptised are called to live" (DD 51).

It is useful to keep in mind Jean-Marie Tillard's observation of the absence, in the 1985 Final Report "– even from the paragraphs on communion, unity and pluriformity – of any reference to the absolute equality of all baptised persons, to their common dignity and to their common responsibility."

By contrast, Desiderio Desideravi repeatedly draws attention to the importance of all the faithful, not only as legitimate recipients of liturgical formation, but also as sharers in the liturgical action, and their participation in the offering in the sacrifice of Christ. Such action does not belong just to the priest, but to all (DD 36).

There is also a sense of complementarity with this apostolic letter appearing at the same time that we are learning to engage in the work of synodality. The make-up of the 1985 Synod together with its content is in marked contrast with the emerging make-up of the

current synodal initiative together with the focus and content of Desiderio Desideravi.

Pope Francis is concerned with overcoming the tension between the spiritual and the material, reacquiring a truly sacramental, incarnational vision through the liturgy which is so different from a materialistic vision on the one hand, or a spiritualistic vision on the other(DD 46). This is precisely what is necessary for avoiding the kinds of dichotomy noted above when, on the one hand, “people of God” was considered to be too “political” a notion to be included in the Final Report, whereas, on the other, preference was given to a concept such as “communio” which could lend itself to a more “spiritual” or safer interpretation.

The liturgy is the “antidote”, to use Pope Francis’ word, to the kinds of subjectivist and individualistic forces that operate within us, and lead us to becoming confined by sociological categories.

Sixty years after the opening of the Second Vatican Council, Pope Francis is reminding us of who we are, together; drawing on one of the key images of the Council to help us understand where and with whom we stand before God, in Christ. His choice of subtitle for his letter is not simply an indication of the targets for catechesis; it is a recognition of the reason why the liturgy exists, and its nature as the action of all of us, united in and with Christ.

Lumen Gentium

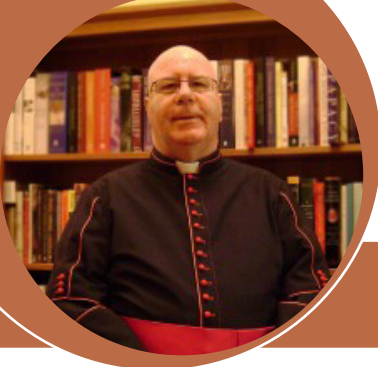
On the Church
VATICAN COUNCIL II

CHAPTER II

ON THE PEOPLE OF GOD

9. At all times and in every race God has given welcome to whosoever fears Him and does what is right.⁽⁸⁵⁾ God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness. He therefore chose the race of Israel as a people unto Himself. With it He set up a covenant. Step by step He taught and prepared this people, making known in history both Himself and the decree of His will and making it holy unto Himself. All these things, however, were done by way of





Coffee With Mons



In this interview with Paul Farmer (PF) we (LC) discuss

Celebration

LC What is a recent example of a celebration?

PF On November 12th we kiwis were treated to a great celebration as we watched the Black Ferns triumph over England to win the World Cup. We found ourselves a nation feasting on celebration – it was great. The celebration of this event seemed to lift the whole nation.

LC Is it correct to think of a celebration as a party?

PF In our society when we think of a celebration we think of joy, we think of a party, or having a good time. But the word celebration is deeper than that. A cause for a celebration could be a funeral, a triumph in battle, the recalling or remembering of a disaster, for example ANZAC Day, or the Erebus or Tangiwai disasters. Celebration is about recalling the past, recalling an event of significance and looking forward to the future.

LC Is it helpful for us to think

of a celebration as a fun event?

PF Some celebrations will be full of fun and laughter and high spiritedness. Others will be sad and sombre. Still others will be somewhere between these two extremes. Not every celebration is a party or a fun occasion. The Mass and the sacraments are celebrations, but they are not parties. They are religious, ritual celebrations.

LC What situations does the word 'celebration' apply to?

PF The word 'celebration' is a multiplex word. It has a whole variety of meanings and applications. It's a word we are all familiar with and use frequently in a variety of contexts. We all enjoy a good celebration. Celebrations make it possible to celebrate and punctuate the events of life; a birth, death, anniversaries, marriages, new beginnings, achievements, birthdays, funerals, historical events. The word celebration can be applied in a variety of ways; ANZAC Day is a celebration, an All Black victory gives us cause for celebration, Queen Elizabeth's funeral was a celebration, Christmas, New Year and Matariki are celebrations.

celebrate?

PF We all need events and occasions, celebrations, to help connect with each other, connect to our past and help us look ahead to the future. Humans are made for celebrations. The person who doesn't celebrate, won't be very well. A celebration might be a big blowout, or it might be something very simple. But we need to celebrate. Celebrating is something we must do. It is part of being human.

LC Where does the word 'celebrate' come from?

PF Well, it comes from the Latin, *celebrare*, which meant to assemble and give honour and sing praises with joy. In its early form, it was always associated with people coming together for the liturgy.

LC Is the liturgy a celebration?

PF Yes. The liturgy is a celebration of the Paschal Mystery which we celebrate with Christ who is present with us.

LC What does the Church celebrate?

PF In the Church we have a whole calendar of celebrations. We recall events from the past, the lives of the Saints. We celebrate who we are and what we are about as we celebrate the sacraments. We celebrate over and over the Eucharist. That is our most important celebration because that is the climax of all that we are.

LC Who celebrates the Sunday Eucharist?

PF The whole community that was formed in the waters of baptism. Everyone present celebrates. The priest presider, the readers, the welcomers, the ministers of Communion, the musicians, the whole assembly. We have different roles but together we celebrate. We are all celebrants of the liturgy.

LC We are used to thinking that the priest is the celebrant of the Sunday Liturgy. Is this a correct understanding?

PF So often we think it is the priest who celebrates the Mass. The priest does celebrate the Mass, but not alone. The whole community celebrates the Mass. Some of our Catholic sayings are not helpful to our understanding of this. For example, people say, 'Father Bill is saying Mass' or, 'that's Fr Jack's Mass.' This is not correct. Father Bill and Father Jack are members of the community who celebrate the Mass together. Secretaries and everyone in the parish community needs to be encouraged to avoid these expressions. Our language needs to reflect what we are doing as a community.

LC Do secular and religious celebrations share common characteristics?

PF Yes. The characteristics or components of celebration in a non-religious setting are also present in a religious setting. They are human

characteristics and are present in both settings. Celebrations tend to affirm and dignify who we are as people. They help us understand where we are at and enable us to look forward to the future.

LC Are there general characteristics to a celebration?

PF A celebration always involves a gathering of people who have a common reason for being there, such as a wedding or a birthday. In our Christian celebrations, we come together because we are the community of the baptised. We come together each Sunday to celebrate the Eucharist. Gathering is important. And I think a celebration always involves food and drink. A celebration wouldn't feel like a celebration without food and drink. At the Eucharistic table we have food and drink. Food and drink is essential to a celebration. I think food consummates what you are doing. If there is no food it's as if nothing has really happened. Food and drink are essential components of a celebration. A celebration also involves the telling of stories. We tell stories at weddings, funerals, birthdays. We do it after a rugby match. And in the liturgy, we tell stories from the past that are contained in the scriptures and hopefully expanded in the homily.

LC Any more?

Another aspect of a celebration is having music and singing. Most celebrations have some kind of music and singing. A Church service, a funeral, a wedding.

The Queen's funeral had singing and beautiful music. At an ANZAC Day service, a 21st birthday or a wedding reception, there will be music. After a sports match on TV we sometimes see a team sing together or during a sports game, fans in the stadium sing. In the liturgy we sing and make music. This adds depth to what we are doing. It deepens our experience of what we are doing. It connects us in a deeper way to the liturgy, to what we are doing, to what we are saying and it deepens our connection to one another and it opens pathways for encounter with the holy. Another thing we do when we prepare for celebrations is decorate. The Church has always been very good at preparing the environment for celebration. We use colour, candles, lights, flowers. This is to help us enter the occasion of the celebration more fully and experience it more deeply.

LC Do celebrations require preparation?

PF Most definitely. A lot of components go into a celebration and in a liturgical celebration, a lot of work needs to go into those components. The components must not be treated in a minimalistic or perfunctory way. The components of a liturgical celebration need to be well prepared and well carried out so that the meaning of what we are doing is clear to those who have gathered to participate in this celebration.

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KEYNOTE SPEAKERS



Timothy P. O'Malley Ph.D. is academic director of the Notre Dame Centre for Liturgy and director of education at the McGrath Institute for Church Life. He teaches and researches at the University of Notre Dame in liturgical-sacramental theology and is the author of ten books including works on liturgical formation and the doctrine of real presence. Prof O'Malley speaks at conferences and events throughout the USA and Europe and is a consultant to various committees of the US Conference of Catholic Bishops.



Bernadette Farrell is a renowned liturgist and composer whose hymns, including *Christ Be Our Light*, *Unless a Grain of Wheat*, and *God Beyond All Names* are known and loved throughout the world. Alongside directing church music ministry, she has been a Seminary lecturer and an advisor to the UK Bishops Conference. Bernadette has a passion for social justice which comes to the fore in many of her songs and has inspired her work as a Community Organiser with Citizens UK advocating for refugees, fair housing, a living wage and access to community health care.

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Capacity for Symbol

Judith Courtney

"Here there is outlined the first task of the work of liturgical formation: man (sic) must become once again capable of symbols' (DD 44). Pope Francis is quoting Romano Guardini as he laments the limited capacity of people in this current age to read and understand symbols.

How do we once again become capable of symbols? The answer could lie, partially, in the liturgy itself, or at least in our participation in it. Pope Francis indicates this possibility in two ways. First, he speaks of 'formation for the Liturgy and formation by the Liturgy' (DD 34), going on to say that formation for the Liturgy depends on formation by the Liturgy which is essential. We are formed 'by the Liturgy.' This invites us to look more deeply at how we celebrate the Liturgy, since how we celebrate, forms us. Secondly, he discusses the *Ars celebrandi*, the Art of celebrating the Liturgy, of the assembly. "There are many ways in which the assembly, as one body, participates in the celebration. Everybody doing together the same gesture, everyone speaking together in one voice" (DD 51).

Could a manner of celebrating the liturgy that is more attentive to the instructions found in the General

Instruction of the Roman Missal facilitate our greater engagement with and capacity for symbols? What lessons in *Ars celebrandi* does the GIRM hold for us? And if we attended to these lessons, in what way might the liturgy then form us? And if through our celebration we were formed differently, would our capacity for symbol deepen?

Let's take a moment to consider whether there are instructions in the GIRM, that if we paid them greater attention, might aid us in growing into an *Ars celebrandi* of the assembly that the Pope encourages.

Beginning with silence: 'Among the ritual acts that belong to the whole assembly, silence occupies a place of absolute importance' (DD 52). From the General Instruction of the Roman Missal, 'The Liturgy of the Word is to be celebrated in such a way as to favour meditation, and so any kind of haste such as hinders recollection is clearly to be avoided. ... It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the First and Second Reading, and lastly at the conclusion of the Homily' (GIRM 56). There is a strong expectation of silence. We are formed by our experience of the liturgy we celebrate. How greatly will

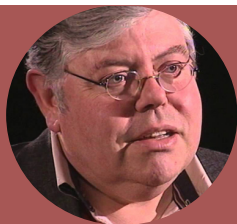
the formation of people vary, between the parish which incorporates silence as indicated and the parish which does not? Silence is anticipated in other places too; in the Prayer of the Faithful, after the invitations to pray, after Communion.

“It is most desirable that the faithful, just as the Priest himself is bound to do, receive the Lord’s Body from hosts consecrated at the same Mass ... so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated” (GIRM 85). “How do we recover the capacity to live completely the liturgical action” (DD 27)? How do we read the symbolic action when we are offered bread consecrated at a liturgy other than the one we are celebrating now? This practice downplays, in a very major way, the participation of the Assembly in the sacrifice actually being celebrated. We bring the bread, we offer the bread and in so doing offer ourselves, we pray over the bread, and then when the bread is to be returned to us, we are given something else. We must, as the Pope says, recover the capacity to live completely the liturgical action, but the liturgical action must be meaningful and our participation in it real.

“While the Priest is receiving the Sacrament, the Communion Chant is begun” (GIRM 86). Would our understanding of Communion deepen

if we all began to sing at this moment? Not just a choir or a cantor, everyone. Perhaps if we were standing together, even better. And what if we all continued singing (and standing) until the last person had eaten and drunk? Then what if we sat down together in a shared silence? This would be a great art. How differently would the liturgy form us? We might then be on the road to recovering some of that capacity to live the liturgical action and read the liturgical symbols.

“Our participation in the Body and Blood of Christ has no other end than to make us become that which we eat’ (DD 41, Leo the Great). This is not from the GIRM, but, none-the-less it is useful for reflection. I find myself wondering, as I watch many and various bows during Mass; readers, ministers of Holy Communion, Prayer of Faithful reader. My thoughts drift. I find myself wondering, ‘what about bowing to people after Communion’. For the people have become, in the words of Leo the Great, what they have eaten. The people have become Christ. Perhaps the last act of the Extraordinary Ministers of Holy Communion could be to bow to the people. The people, standing of course, could then bow to each other. We might then grasp more deeply the great enormity of what happens when we eat and drink the Body and Blood of Christ. How such a liturgy would form us! How such celebration might enlarge our capacity for symbol.



Liturgy, Synodality, and the great Dialogue of Faith

Thomas O'Loughlin

Thomas O'Loughlin is a presbyter of the Catholic Diocese of Arundel and Brighton and professor-emeritus of historical theology at the University of Nottingham (UK).

The word 'synod' has been part of our Christian vocabulary since the third century when bishops from across Asia Minor (modern Turkey) realised that there was much to be gained from gathering together at synodoi – where roads intersect and so where conversations and meetings of travellers occur – and learning from one another, and then acting in the way that seems best to the group. From those early meetings (one of the first was the Synod of Ancyra [now Ankara, the capital of Turkey] in 314) grew the notion of the great councils (such as Nicaea in 325), and of meetings of

bishops in a locality (usually called synods such as the Synod of Thurles [in Ireland] in 1850 which affected pastoral practice among Catholics across the English-speaking world), and, indeed, the practice of holding diocesan synods made up of the clergy of that diocese. The notion of the Synod of Bishops was an outcome of Vatican II: the bishops had found it so useful to meet and discuss matters together at the Council (1962-5) that they thought an on-going forum would be useful. As with all such ideas, it tended to get bogged down in routine – and most of the synods held in Rome from the late-1970s until Pope Francis produced little but very boring reports which were later turned into papal documents that few, outside a narrow circle, even noticed.



Synodoi – where roads intersect and so where conversations and meetings of travellers occur.

Then came Pope Francis with his Jesuit background of gathering the brethren together and thrashing out problems on the basis that if 'two heads are better

than one,' then hearing from everyone will bring light and understanding to a problem that is far greater than that available to a few (no matter how special they are – whether that is the pope in the Catholic Church, the bishop in his diocese, or the local priest in his community). A synod is where people come to listen and learn from one another.

Synod versus Briefing

A useful question with which to introduce the topic of 'synodality' is to ask what is the opposite of a synod? The opposite is not to do nothing, but to hold a briefing. In a briefing, for example that given by a general before a battle, people are assembled so that one person – the chief – tells everyone else what they are to do. There might be a little bit of listening, but essentially it is a top-down communion. The one giving the briefing is in charge, knows what is needed and wanted, and the group takes it in, and obeys it. The briefing model is by far the most common model of communication that we meet day to day.

This is the model used in the classic lecture: one expert standing at the podium giving out information, others listening (or not) and absorbing it. It represents knowing and knowledge as a commodity: the expert sells it to the audience, the group consumes it. It is also found in the notion of the King's

Speech to the British parliament: this is what the government want to happen in the coming year. It is found also in the press conference: this is what we want you to know, so get the message and make it known. It is a binary model of giver / receiver; speaker / listener; expert / student; one active voice / many passive voices. If you want to think of it visually, it is a podium raised on a platform, and there is one person speaking (usually a male – hence the term 'mansplaining'), perhaps with a pointer and with a map or a power-point.

Synod involves encounter

But a synod is where people – equal in dignity – encounter one another. The activity is conversation – conversing: a back and forth activity of talking and listening, giving and taking and meeting in the middle. This is by its very nature not top-down, but rather face to face and sideways. It is a discussion. All present are giving and teaching; all present are listening and learning. This is the discussion group. This is club meeting. This is the self-help support group – and it is the family gathering and the gathering of friends around the dinner table.

It is a sharing of wisdom and a process of discovering for the group, by the group, and within the group. It is a journey from the known to the unknown. Visually, it is a circle of chairs or a

roundtable discussion. Each is valued, each needs to be heard, and each has something to offer – we Christians can assert this because each is baptised and the Spirit inspires each of us. A room laid out with a circle of chairs is actually a physical acknowledgement of on-going presence and action of the Holy Spirit in our Christian lives. ‘The spirit blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit’ (Jn 3:8).



The pulpit disappeared from Catholic buildings over 50 years ago – because it represented a two-tier clericalist ecclesiology. But psychologically many Catholics are still operating as if the pulpit was still part of the liturgy. This pulpit is in the Lutheran Church in Riseby in northern Germany; but there may be a virtual one still in a community near you!

What has this to do with liturgy?

What is the visual expression of a briefing in liturgy? The pulpit. We may have removed the physical object from Catholic Churches, but the idea is very much alive. The priest is seen as the one who has the answers (‘Father knows best’), he gives out the orders and the laity follow them (‘Pray, pay and obey’), and he provides / administers the liturgy (‘Father said his Mass’) and we consume it (‘We had Mass’ / ‘We got Communion’). The priest is active, the rest are passive or ‘just the congregation.’ He alone is the celebrant; and the gathering are consumers or audience.

What does a synodal liturgy look like? The Table of the Lord is the most important space in our religion and is a sacrament of the Heavenly Banquet when ‘And they will come from east and west, and from north and south, and will sit at the table in the kingdom of God’ (Lk 13:29). The table is to the synodal church what the pulpit is to the top-down, clericalist church. At the table we share with one another, we address our neighbour as family (hence our use of ‘brothers’ and ‘sisters’ in our prayers such as the *Orate fratres*), and we listen to one another, and together we listen to the Word of God. Liturgy is synodal in its nature: we all gather to celebrate with the presbyter presiding at our assembly. We are all celebrants. The community is wholly celebrant

– this is what Vatican II had in mind when it spoke of ‘active participation’ (not one person, the priest, active; and the others passive) of all who are baptised.

We are an assembly of the People of God: we listen we speak, we contribute, we share, we receive. The Lord Jesus is in our midst, he is at our elbow at table. This is a vision that is still strange – after 60 years – to most Catholics; and the pandemic has been a disaster for this vision in too many cases. The Covid liturgical experience has put a greater emphasis on the ordained priesthood as solo actors – but this was an exceptional time. We may have, alas, regressed in many places to pre-Vatican II attitudes and approaches – this may be a sad reflection on just how superficial our reception of Vatican II has been or how poorly we have communicated our liturgical vision both in seminaries and parishes – and it is now time to take stock, and move on. The current emphasis on synodality is a perfect antidote to this two-tier model of liturgy with its active-clerical-providers and passive-lay-consumers. We need to meet one another, listen, speak, and share.

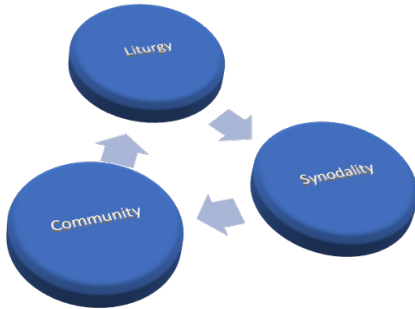
If we are to engage with the synodal process – as laid out in the Synod Preparatory document which looks at the dynamic between Jesus, the Crowd, the Apostles (paragraphs

16-21), then we need to imagine our liturgy as a place where we know that we walk together, draw strength from one another, and then with all our voices together we sing our new song of praise to the Father. It is not ‘the priest’s Mass’ or ‘my devotions’ - liturgy is about us. We form a choir – each singing her or his own part – and the whole being greater than the sum of those parts. Our choir and our song then join the choirs of the angels and archangels and all the saints who with the Christ sing Holy, Holy, Holy to the Father.

Real Synodality ↔ Local Liturgy

Pope Pius X famously said that the Church was ‘a society of un-equals’ where some were officers (clergy) and most were “other ranks” (laity). It was a hierarchical top-down vision very much like the monarchies he admired (he was the Emperor of Austria’s favoured candidate to be made pope) and like the monarchy over which he himself was ‘sovereign’ (he still pretended he was the King of Rome). The clergy were to be active and speaking (the ‘teaching church’ – *ecclesia docens*) and the laity were to be passive and listening – *ecclesia discens*. There was no need to listen to the laity, much less for the laity to listen to one another. Likewise, the laity (altar boys excepted) never opened their mouths in the liturgy – the ‘dialogue Mass’ only appeared 40 years after his death. The liturgy was done by the clergy on behalf of the laity, and

then they obtained some of its 'fruits.' It was this vision that was set aside formally at the Second Vatican Council when *Lumen Gentium* presented the Church as the one People of God who were wending their pilgrim way toward



A process of listening, learning, and mutuality

God. It was also rejected in *Sacrosanctum Concilium* when it opened the liturgy to living languages and made the liturgy the work of all the baptised. Now with the new interest in the synodal church that vision is being deepened and we are being called to accept Vatican II not only on the surface but make it part of our DNA as Christians.

A genuine appreciation of the liturgy as the work of the whole People of God cannot but be synodal – an assembly that meets, listens and speaks to one another in the presence of the Christ. Likewise, a genuinely synodal Church – and Pope Francis sees a 'synodal future' for the Church – cannot but be that of a community which values our liturgy

as the work of all engaged with one another. A synodal community is a wholly celebrant community.

The period between now and the Synod in 2023 / 2024 is intended to be one of preparation – and there are groups meeting to discuss synodality right around the Catholic Church. But it should also be a time for taking stock not only of how we 'do' liturgy warts and all, but of how we understand who we are and what we are about when we celebrate together. Unless we have a listening and active liturgy, we cannot have a listening and active synodality. Likewise, unless we engage with the questions posed by the demands of a synodal church, we will never have a liturgy that celebrates that the Word has come among us and 'pitched his tent in our midst' (Jn 1:14).

True synodality demands a renewal of liturgy. A genuine community liturgy demands we embrace the agenda of synodality.

And in all this we can replace the word synodality with dialogue and the word liturgy with prayer. The terms are various: 'synodality,' 'community,' 'dialogue,' 'liturgy,' 'prayer' – but the reality is one: we are called at our baptism to sit around the Lord's table and dialogue in, with and through the Logos (which is translated literally as 'the dialogue').

Book Review

Lively Oracles of God

– perspectives on the Bible and Liturgy

Gordon Jeanes and Bridget Nichols (eds)

Collegeville, Liturgical Press 2022

Reviewed by James Cronin

First published in Liturgy News Spring 2022, Liturgy Brisbane, reprinted with permission.

This volume of essays challenged me in several areas. The first shock came in the contribution of Thomas O'Loughlin, prominent British Liturgist, who points out the haphazard way the Christian Bible came into being.

The confused nature of our reception of the Jewish scriptures ... combined with the messiness of what survived from the writings of the first - and second-century Christians as the 'New Testament', mean that the collection of texts now held in unique reverence is also 'as much the product of fallible human minds as of the divine initiative' and the work of the Spirit in guiding churches (p. 47).

If that is the case, why cannot we add some non-biblical texts into our celebration? Many today want a pop song at their wedding or a poem at their funeral. Are such lyrics any less worthy than St Paul's Ode to Love (1 Cor 13) or any more softly erotic than the hiding dove the Song of Songs (2:14)? The way out of this conundrum is found in acknowledging that there is a rule of

faith that governs our use of the Bible itself. Editor Gordon Jeanes puts it like this: *The Worshipping practice of the Church cannot be said to provide data or rules about specifics. It is more basic than that. Aiden Kavanagh rightly says that the 'law of belief' shapes the 'law of worship', but the latter constitutes or founds the former (p.259).*

The second shock came through hard-hitting chapters on exclusion – exclusion on grounds including physical handicap, race and gender. Australian Stephen Burns reports:

At the moment, outside denominationally endorsed resources, much bolder models are also emerging in relation to the blessing of queer unions, including those of a polyamorous nature, where declarations of consent, exchange of symbols, and so on are 'repeated as needed' (p.246).

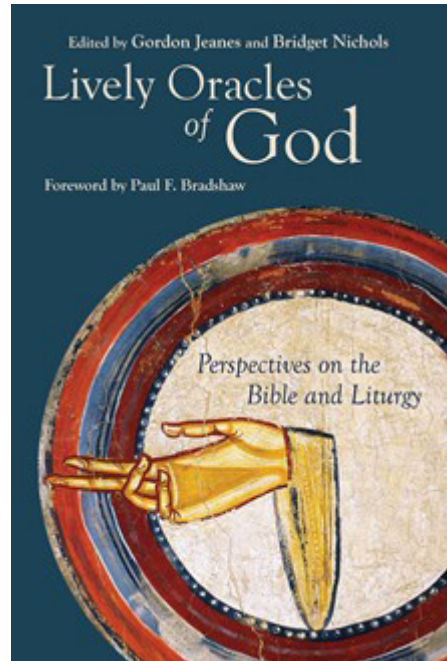
Now, many of the contributors to this volume are Anglican, but given the

depth of scholarship exhibited, I had to ask myself if one day all mainline denominations would rue our lack of attention to such needs and agendas! In the chapter on all who feel marginalized, Léon van Ommen stated:

The examples of people who feel excluded by the worshipping community abound, and often certain characteristics overlap; for example someone may be black and gay, or disabled and a woman. Why is it that people who are often pushed to the margins by society do not find the Church a more welcoming place, despite the fact that Churches sing that 'All Are Welcome'? (p170-1).

A friend who is a disability pensioner with myriad handicaps often wants to chat to me in a loud voice before Mass begins, and the only place out of the weather is in the main body of the church. I suspect that some may resent this intrusion into their quiet time with the Lord. Let us admit that we have a long way to go in aligning our priorities with those of Jesus whose *life-giving death – a reimagination of reality – was preceded by his ministry in which he habitually went to those at the margins and restored their dignity whilst side-lining the religious centre of his day. Jesus redescribed the perception of what centre and margin is according to God's order* (p. 179).

The issues I have raised thus far have to do with the 'world in front of the



text', that is, our cultural and current problems as opposed to the cultures and preoccupations presupposed by the biblical authors. Not that the latter are unimportant. It makes a difference, for example, to know that Matthew was writing for a Jewish audience, whilst Luke was more concerned to make the Gospel relevant for the Gentiles; and many things fall into place when one knows that Mark's Gospel, with its stark description of the events of Calvary was aimed at consoling persecuted Christians, threatened with a similar fate. But scripture, proclaimed in the Liturgy and broken open by the preacher, needs to speak to the gathered assembly. *Preachers who do not regularly work to incorporate concern*

with the coronavirus as well as concern for racial justice and healing into their sermons are being irresponsible. I would add, writes John Baldovin, that issues like care for the planet, gender equality, and social justice in general ought regularly to be themes for preaching. To give these matters attention is not to betray the Bible but on the contrary to do ... exactly what the Bible itself does: interpret how God is speaking today (p. 31).

I move on to some other matters that raised my interest.

Decorated gospel books were being created for liturgical use, perhaps as early as the fourth century, notes Bridget Nichols (p. 153). Besides the inadequate and antiquated translations we are saddled with in the Catholic Church, we mostly do not have worthy lectionaries of gospel books either. Yet it is negligent not to acknowledge the reality that tangible material like Bibles and lectionaries or gospel books have an effect on the gathered assembly (p. 23).

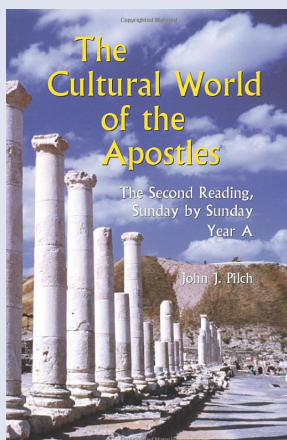
In our parish we have not had the Liturgy of the Word with Children during Sunday Mass for several years. Our one talented leader has left the parish, but Ann Loades opens new possibilities. *The responsibility for worship is a matter to be shared by all those involved, of whatever age ... Not everyone needs to know everything – how could they. But there is much that can be shared and*

much that can be learned from children themselves (p. 207). On enquiry, it may be found that members of a 'geriatric assembly' also need to be honoured and may welcome some involvement with children in liturgy ... (p. 222).

This volume includes material on many other excellent themes: (lament, where the psalms come into their own), funeral rites, the liturgical seasons, biblical (il) literacy, and much else.

Reading this book will both enrich and unbalance you. Give it a go.

Lively Oracles of God is available from Liturgical Press as a paperback and as an ebook.



*The Cultural World of the Apostles:
The Second Reading
Sunday by Sunday Year A
Available from the Liturgy Centre
\$28.90*

A Liturgical Calendar for Aotearoa New Zealand

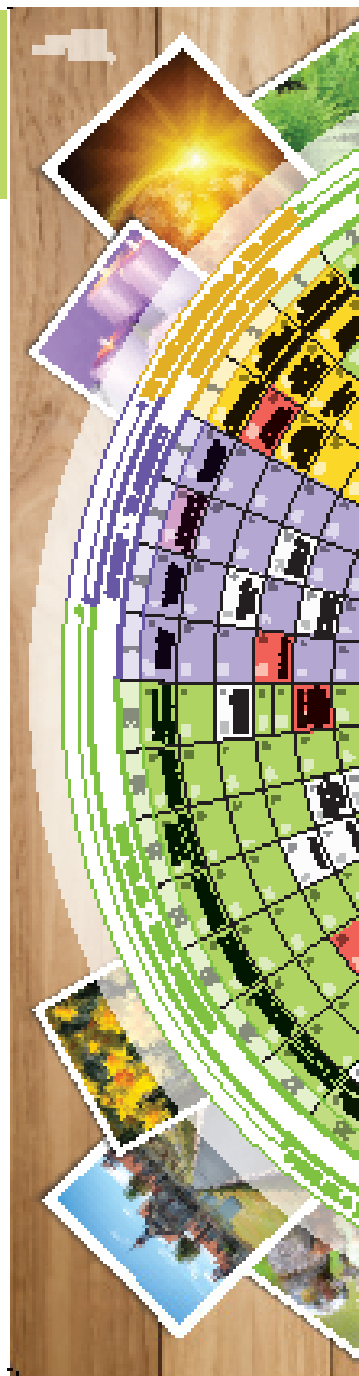
The Liturgy Centre is delighted to make available this new Liturgical calendar. When boxes of last year's Liturgical calendars, sent from Chicago, finally arrived at our door, following months of covid related delays, soaking wet and unsalvageable, the moment seemed right to develop our own Liturgical calendar.

The inspired developer of this idea was Sister of St Joseph, Sian Owen, who leads the Pastoral Team at the Auckland Diocesan Centre. Sian collaborated with the National Centre of Religious Studies for this project. The NCRS designer Jane Maisey is also a sister of St Joseph.

A calendar is an important tool which gives us an eye to the future, offering opportunity to plan, prepare and make the most of Liturgical Seasons as we move through the Liturgical Year. It is appropriate and a little heart-warming to have a liturgical calendar that is ours: a calendar that 'knows us' so to speak. In a sense it understands who we are, and reflects this back to us.

The calendars come in two sizes.
Large (66cm x 66cm) at \$20.00 each
Small (41cm x 41cm) at \$2.00 each.

To order, email tinac@cda.org.nz





Preparing the Liturgical Environment - A Quick Guide

Liturgy Centre

The liturgy is always celebrated in a place. It has a setting: the setting needs to be prepared. "Let us be clear here: every aspect of the celebration must be carefully tended to (space, time, gestures, words, objects, vestments, song, music ...)" (Desiderio Desideravi p. 23). Pope Francis often speaks about encountering Jesus in the liturgy. This is the goal of liturgy and care for the liturgical environment is one of many factors contributing to this goal.

Ideally in a parish, a team of people will care for the liturgical environment. Close liaison with the parish liturgy committee is important, as is taking time to reflect on scripture or other appropriate text.

Some principles apply across all liturgical seasons. Ideally, the liturgical environment will be clean, uncluttered and beautiful, retaining a noble simplicity. Liturgical colours are important. Proper vestments display liturgical colours but floral arrangements and banners can also reflect appropriate liturgical colours. Think about what might be done differently to engage people visually with changing liturgical seasons. Consider how to give expression to various ethnic groups. In Aotearoa NZ, it is appropriate to include a Māori

dimension in the liturgy. Consider how you might do this.

The altar and the ambo are the most important objects in the church. The altar is the table of the Lord's Body and the ambo as the table of the Lord's Word. They are both tables from which we are fed. From one, God speaks a life-giving word to us. From the other God feeds us with life-giving food. Since these objects are so important in themselves, we don't want to clutter the space around them. Care needs to be taken when placing flowers or other objects. Just as we wouldn't put arrangements under our table at home we don't put objects under the altar-table in the church. Make sure arrangements have space where they won't be knocked or obscure important lines of sight. Avoid cluttering, for example, don't place a vase of flowers in front of a banner (unless the banner is specifically designed for that purpose)

Take time to reflect on each Sunday's scripture readings. You might gain inspiration and if space in the foyer allows, perhaps create a display that supports meditation on the readings.

If the liturgical environment can be prepared in a way to help a community experience, reflect on and journey

together through the liturgical year, there is much to be gained, for individuals but more importantly, for the community as a whole.

Advent – Purple

Advent is the first season of the Church Year and thus a good time to clean and freshen the liturgical environment. Advent begins on the fourth Sunday before Christmas and ends on December 24th. If you have an Advent banner, hang it. It is important not to confuse the colours and signs of the secular world with those of the liturgical world. Shops might be full of the reds, greens and whites of Christmas memorabilia at this time of year, but it is not Christmas yet in the Church. The liturgical colour for this season is purple. The word Advent is to do with coming. Themes of waiting and preparing are important. The Advent wreath or Jesse tree (use one or the other, not both) are important Advent symbols. In Aotearoa NZ, some parishes have adapted their Advent wreath in a manner that connects us to the Southern Cross. Avoid putting flowers in the sanctuary during Advent. This will help people appreciate the great joy of Christmas when it comes. For other arrangements include purple as the main colour. Gaudete Sunday is the third Sunday of Advent. Its colour is pink, signifying joy. Consider how to include this colour on Gaudete Sunday.

Christmas - White

Preparing the Church for Christmas will take place over one or two days

preceding the Christmas liturgies. We want the church to look truly glorious for Christmas. Begin by removing and storing the Advent signs. Set up the Christmas crib. The baby will not be placed in the crib until the first of the Christmas liturgies. The wise men might be placed some distance from the crib. They can be moved nearer for the Feast of the Epiphany. Christmas begins on December 25th. The Christmas season includes the Feast of the Holy Family, the Feast of the Epiphany and the Baptism of Jesus. Your flowers for this season will be generous arrangements, full of golds and yellows. If you have a Christmas banner, hang it.

Ordinary time – Green

This first section of Ordinary Time begins the day after the Baptism of our Lord and continues until the day before Ash Wednesday. Take your crib and Christmas banner down after celebrating the Baptism of Jesus and carefully store them. Make your floral arrangements during Ordinary Time simpler than for Christmas. Include plenty of greenery. If you have Ordinary Time banners, hang one.

Lent – Purple

Lent begins on Ash Wednesday and continues until sundown on Holy Thursday. Flowers should be used very sparsely during Lent, if at all. Flowers in the sanctuary are not permitted. If you have a Lenten banner hang it. During Lent, we recall the waters of baptism in which we were baptized into

Christ's death, dying to sin and evil, and beginning new life in Christ. Our focus is on almsgiving or doing good, deepening our prayer life and turning away from sin. A Lenten banner might pick up on one of these themes. In Aotearoa NZ the Catholic Aid agency Caritas always has a particular area of concern, prayer and education for Lent. Find out what the area of focus is and consider how you can bring this theme to life, perhaps in your foyer display or maybe in some other way. Holy Week begins on Palm Sunday, within the season of Lent. The liturgical colour of this day is red.

Easter Triduum – white (Holy Thursday), **purple** (Good Friday), **white** (Easter Vigil)

The Triduum is one liturgy that takes place over three days. It includes the Last Supper on Holy Thursday, The Passion of our Lord on Good Friday and The Easter Vigil on Holy Saturday. Each of these have different requirements of the liturgical environment. There will be no flowers for the Feast of the Last Supper but an appropriately placed liturgical arrangement, perhaps in the foyer, might include bread or wheat or wine or grapes of any combination of these. Alternatively, it might involve an attractive arrangement using water and a towel. Ideally we want any display in the church to support the liturgy. On Good Friday, the church is bare. All statues have been veiled in purple cloth and the tabernacle is left open and empty. There is no decoration in the church, though an arrangement

with a cross or crown of thorns might be placed in the foyer. On Holy Saturday, we prepare the church for glory. Christ has risen – alleluia. We enter the church in darkness, holding candles, the light of each candle is taken from the Easter candle. The light of the Easter candle is taken from the Easter fire. Try to ensure that each person holding a candle has a system of catching dripping wax, thus avoiding the nightmare of hours of cleaning before the liturgies of Easter Sunday. If you have an Easter banner featuring the resurrection, hang it. Flower arrangements are the best you have to offer, with sumptuous whites and golds.

Easter – white

The Easter season lasts for a total of fifty days, from Easter Sunday until Pentecost Sunday. Keep the whites and golds in your flower arrangements throughout this time and keep your Easter resurrection banner hanging throughout. Though Pentecost Sunday is within the Easter season, the liturgical colour for this day is red. If you have Ascension or Pentecost banners, hang them on the appropriate Sundays.

Ordinary Time - Green

Ordinary Time begins again the day after Pentecost Sunday. Green is the colour. Though the feasts of the Most Holy Trinity and the Body and Blood of Christ occur in Ordinary Time, the liturgical colours for both of these days is white. Floral arrangements during Ordinary Time are simpler than during

the Easter season. Include plenty of green. The Solemnity of Christ the King, colour white, is the last Sunday of the Church year and the last Sunday of Ordinary Time. Christ is the servant king who calls us into a spirit of service and care for others.

Season of Creation

The Season of Creation is a relative newcomer to the Church calendar, having been added in 2015. It falls within Ordinary Time, beginning on September 1st and ending on October 4th, the Feast Day of St Francis of Assisi. If you have a banner for the season of creation, hang it. Arrangements might include pot plants and various greenery. You might want to create a foyer display that focuses on a particular environmental need, perhaps devastation caused by floods or concerns around plastic. Take time to talk with and develop your ideas with your liturgical environment group and liturgy committee.

Objects and Statues

The baptismal font is an important liturgical object. It should have a place of importance and not be obscured by any arrangement. On your parish feast day, give special attention to your Saint's statue. If your parish has several statues of various saints, they might not always be on display. Bring them out and present them beautifully on their Saint's day. Keep them in good condition.

Special days of celebration

These days do not have special colours, just the colour of the church season that they fall within. The Church includes many special days of prayer and celebration throughout the course of the year. Some of these include a world day for the poor, a day for refugees and migrants, a day for seafarers, world communications day, week of prayer for Christian unity. You will need to consult an Ordo to become familiar with all of these days. In consultation with your Liturgy Committee, select some of these Sundays and create foyer displays encouraging people to reflect deeply on these themes that the Church draws our attention to. This is an opportunity to broaden what you might use as resources for displays; small boat, worn out shoes or clothes, an empty wallet might be used in a display about refugees. If you step out into this dimension, remember that beauty is always a guiding principle.

Candles

Liturgical candles will be attended to by the parish sacristan. Some people like to light devotional candles as a physical sign of their prayer. Ensure the place for candles is safe from the risk of fire. It should be a beautiful space that encourages people to stop and pray.

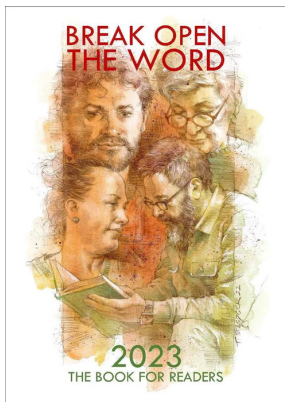
Other Occasions

It adds to peoples' experience when the church is well prepared, sparkling, for First Communion, Confirmation and other celebrations you might identify.

Liturgy Centre Resources

Resource Catalogue

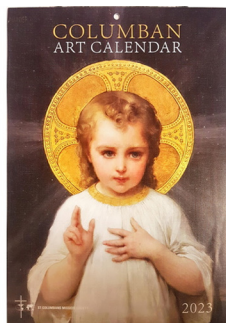
<https://form.jotform.com/220655497381867>



Break Open the Word 2023 Year A.

The Book for Readers, gives the readings and psalms for each Sunday with a commentary designed to provide not only background to the text but assistance on how to proclaim it. A pronunciation guide is included, as well as a section entitled "The Ministry of Reader".

Publisher Liturgy Brisbane



Columban Calendar

The Columban Calendar is well-known for its traditional artwork and liturgical information.

Publisher Columban Missionaries



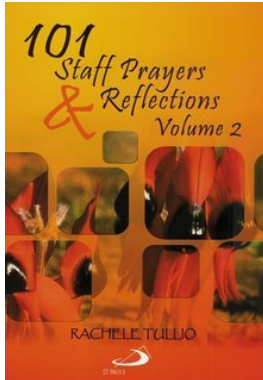
The official Ordo for Australia and New Zealand

An indispensable reference for liturgy planning and is a requirement in every sacristy and church office.

The spiral-bound B5 size is printed in two colours for clarity.

Publisher Liturgy Brisbane

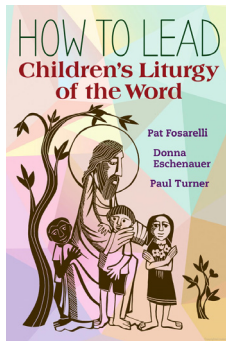
To view and order resources, contact the liturgycentre@cda.org.nz
or online at <https://form.jotform.co/93346356565870>



101 Staff Prayers and Reflections

This spiral-bound book contains a range of prayers and reflections that can be used at meetings and staff gatherings.

St Paul's Publications Australia



How To Lead Children's Liturgy of the Word

This guide offers insight into how leaders of children's Liturgy of the Word can best meet the developmental needs of children.

Publisher LTP



Serve God With Gladness: a Manual for Servers

Servers will learn about the art of serving. Movements are clearly illustrated by photographs and diagrams

Publisher LTP

The Liturgy Centre provides:

- Resources to support liturgical ministries, including books with Sunday and daily readings and reflections on the readings. These provide excellent background material for readers.
- Guidebooks for various ministries including readers, Extraordinary Ministers of Holy Communion, musicians, sacristans and the preparation of liturgical environment
- Resources on art and architecture
- Formation opportunities for Readers of the Word
- Formation opportunities for Extraordinary Ministers of Holy Communion.
- Website with Prayer of the Faithful, Liturgy of the Word with Children, Readings Te Reo Māori, weekly music suggestions,



Workshops including:

- A Walk through the Mass
- The role of the Assembly
- Music: Choosing music for Mass
- Music: The Musician's Role
- Managing Copyright in your parish
- Formation and training for altar server trainers
- Sacristan support
- Formation for leaders of Children's Liturgy of the Word

Please feel welcome to contact the Liturgy Centre and discuss what formation you would like to provide for your liturgical ministers throughout the year.

Email us on: liturgycentre@cda.org.nz

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