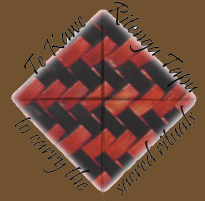
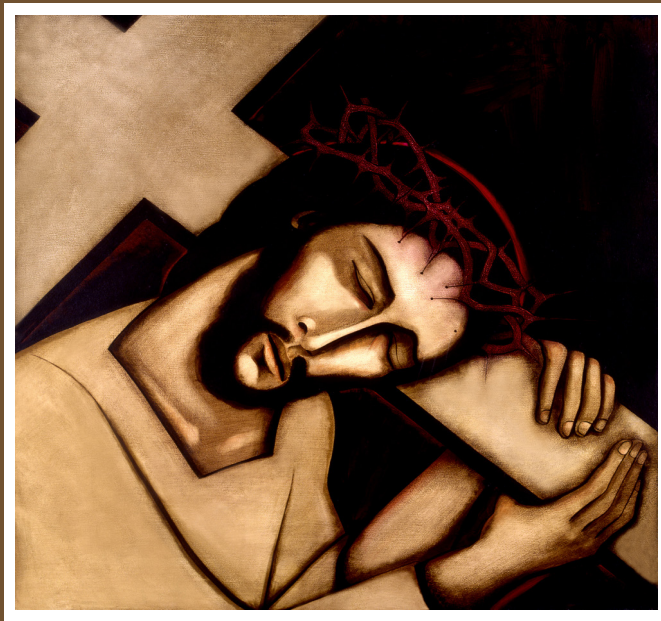


# Liturgy



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

*Produced by the Catholic Diocese of Auckland, Liturgy Centre*



Volume 48 Number 1 March 2023



## 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.*



*Sign displayed inside the Liturgy Centre  
Pompallier Diocesan Centre*

*Front cover illustration - Station 7: Jesus Takes up His Cross  
Stations of the Cross - O'Brien Studio*

See back cover for subscription information.  
**Visit our website at [www.aucklandcatholic.org.nz/liturgy/](http://www.aucklandcatholic.org.nz/liturgy/)**

# Liturgy

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

**March 2023**

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# From the Editor

The new year has brought a sense of reset and replenishing for many. New opportunities, interactions, moments of joy, grief, trials, and the promise of hope. A vast array of things to experience, and a chance for us to look forward to what this year is yet to bring.

I am buzzing with curiosity and excitement for my new role as Liturgy and Ministry Coordinator at the Liturgy Centre – a role previously helmed by great liturgists, in my opinion. Before this role, I had been working for Sr Siân Owen on a multitude of things; from special projects, to IT, design, and administration. My time at the Diocese began right as I graduated from University of Auckland, where I studied a conjoint Bachelor of Music and Bachelor of Commerce. It was during my tertiary studies that I became heavily involved at my parish of St Joseph at Takapuna, working part-time as the Liturgical music coordinator.

My understanding of liturgy blossomed quite organically early on. I started off as an accompanist for one of the choirs in the parish at the age of 15, eventually expanding to becoming a cantor and choir leader. This coincided with my love for classical and jazz music, fuelled by playing the trombone in the school orchestra & jazz band, and especially by singing in choral groups and barbershop quartets. Over the years I have listened, pondered, and questioned as to why certain things

*Randall Ramos*

in the liturgy were happening. I was intrigued by the role of music playing into the basis of our baptismal call, forming the constant question to everything I consider when preparing/planning for any liturgy: How is this leading me and others into a full, active, and conscious participation?

Now embarking on this journey, I pray for the guidance and tenacity, the awe and thirst for learning, in order to serve the best that I can in this role. The magnitude of the responsibility is not lost on me.

As we witness the conclusion to this year's Lenten season, we set ourselves in preparing for the Sacred Paschal Triduum and Eastertide. Let us be immersed in the wonder and mystery of the Triduum, remembering the new life Christ has won for us.





Christians, to the Paschal Victim  
Offer your thankful praises!  
A Lamb the sheep redeems;  
Christ, who only is sinless,  
Reconciles sinners to God;  
Death and life have contended in that  
combat stupendous:  
The Prince of Life, who died,  
reigns immortal.

Speak Mary, declaring  
What you saw, wayfaring:  
“The tomb of Christ, who is living,  
The glory of Jesus’ resurrection;  
Bright angels attesting,  
The shroud and napkin resting.  
Yes, Christ my hope is arisen;  
to Galilee he goes before you.”

Christ indeed from death is risen,  
our new life obtaining.  
Have mercy, victor King, ever  
reigning!  
Amen. Alleluia.

- Victimae paschali laudes

*For all that has been in these full years  
of Judith's formal ministry we say thank  
you,*

*For all emails responded to, questions  
answered,*

*For all liturgies prepared and liturgies  
led,*

*For all music suggestions made and  
music played,*

*For people welcomed, and communities  
sustained,*

*For all prayers written, with connections  
with news and everyday life woven  
together,*

*For all communities and organisations  
supported, stories listened to and held  
with care and confidence,*

*For work to bring about the Kingdom  
unnoticed and hard to measure,*

### **Thank You**



A special moment of gratitude and appreciation to our dear friend, Judith Courtney, for her mahi and aroha, spearheading the work of the Liturgy Centre over the years. She has truly lived out the mission of helping to energise our faith communities to participate fully, consciously, and actively in the liturgy.

May God bless you abundantly in your next adventures!



Liturgy Centre  
Catholic Diocese of Auckland

# LAY LEADERS OF LITURGICAL PRAYER

To prepare people to lead  
Liturgy of the Word  
& Liturgy of the Word with Communion.

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**SATURDAY**  
9.30AM TO 3PM

Lunch provided  
One-off koha of \$10

Day 1: 18 March  
Day 2: 29 April  
Day 3: 27 May  
Day 4: 24 June  
Day 5: 29 July

Day 1 will be held at  
Pompallier Diocesan Centre  
30 New Street, St Mary's Bay

Participants need to be present at  
all sessions.

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or visit [aucklandcatholic.org.nz/layleaders-prayer](http://aucklandcatholic.org.nz/layleaders-prayer)



Catholic Diocese of Auckland  
Te Taumata o te Hahi Katorika

# 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.*

## Kaitaia

### St Joseph'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.*

The word Kaitāia means to discard food, which references an ancient story where two sisters, Tarawhati and Tukotia were tasked with growing vegetables to impress a suitor, Toakai. Tarawhati proved to be more successful, with her storehouse full to overflowing at the end of the harvest. As there was

so much food, some had to be discarded which in te reo Māori is “tāia”

The abundance of food is also evidenced in the rich bird life in the ancient Kauri forests and an endless supply of seafood along Te Oneroa a Tohe - Ninety Mile Beach. Nowadays there are many farms and orchards surrounding the town.



At the time when the first Europeans arrived the area was known as Te Ahu, but an older name for the area where the township of Kaitāia now stands was Te Ika Hunuhunu meaning “The char-grilled fish.” Te Ika Hunuhunu was a bend in the river that rangatira (chiefs) used to sit at to determine the allocation of spoils of war, of different responsibilities or decisions.

The Ngāti Kahu and Ngāti Kurī tribes had dwelt with Te Rarawa in the district for decades before the Te

Rarawa leader Nōpera Panakareao invited missionaries into the area. The land made available for purchase once held six pā. At the mission station, established in 1833 by Joseph Matthews and William Puckey. Sixty-one rangatira signed Te Tiriti o Waitangi at Kaitāia on 28 April 1840. One of these was Erenora, the wife of Panekareao, one of only a few women to sign Te Tiriti. Two early churches were replaced in 1887 by St Saviour’s Church. In its cemetery are the graves of the two missionaries and Panakareao.

## *Epsom*

### *Our Lady of Sacred Heart Church*

The area we now know as the suburb of Epsom had no particular association with Māori pre-1840 and therefore was not known by a specific name.

The main geographical features are the volcanic cones of Maungakiekie (One Tree Hill) Tītīkōpuke (Mt St John’s), Maungawhau (Mt Eden) and Te Tātua a Riukiuta (Three Kings). These maunga (mountains) define the area of the Epsom valley or flatlands.

The name Epsom is thought to have been given to the area by Colonel Robert Henry Wynyard who owned land in that vicinity. The name itself comes from Epsom in Surrey, England.

There are Māori names though of certain significance in the Epsom area:

Maungakiekie – The mountain of the kiekie shrub. Other names for the hill were Te Tōtara-i-āhua, where a lone Tōtara tree stood (hence One Tree Hill) and Ngā Whakairo a Titahi - the carvings of Titahi referencing the terraced earthworks on the maunga.

Maungawhau – mountain of the Whau tree

Tītīkōpuke or Te Kōpuke – the prominent mound.

Te Tātua a Riukiuta – the belt of





Riukiuta. Riukiuta was a priest of the Tainui waka.

Ngā māra a Tahuri – the gardens of Tahuri, have been suggested as a pre-1840 name for Epsom, but more correctly, the name refers to gardens on the southern slope of Maungakiekie.

Te Ana a Rangi – Rangi’s cave, and Ngā Ana Peka Rau – The “Bat Caves” near St Andrew’s Road.

Te Puna-a-Rangi – The spring of Rangi, at the junction of Manukau Road and Mt St John’s Road. The name Rangi refers to Rangihuamoa, the wife of the paramount chief of Waiohūa, Huakaiwaka.

Owhaitihue – Breaking of gourd also known as Te Pou Hawaiki, a pā (village) on the site of the former Auckland College of Education.

Te Ti-Tūtahi, the lone cabbage tree. This stood near the corner of Mortimer Pass and Broadway and was where the umbilical cords of Waiohūa chiefs were placed.



# God as a Midwife

## *Who Births and Brings to Life*

*Sarah Hart*

*Dr Sarah Hart is a lecturer in Biblical Studies at  
Te Kupenga - Catholic Theological College*

The writings of the Old Testament offer many different images of God. Well known is the idea of God as a Creator God—the one who created the world and universe, as communicated through the great Hymn of Genesis 1, and who fashioned humankind, as told in the folklike narrative of Genesis 2. Another image is that of God as a warrior or fighter, reflected in the phrase ‘the Lord God of hosts.’ God’s acts of power, greater than those of other gods, are remembered with this phrase when the ‘Sanctus’ or ‘Holy, holy, holy’ is prayed at Mass. Or the image of God as a shepherd is frequently used, as found in the much-loved Psalm 23, ‘The Lord is my shepherd, I shall not want.’

The images of God often have a real background, for example, the God of the Israelites fought with them in battle when they went out to fight the Moabites, who in turn had their God Chemosh fight with them (Jer 48:1-47). The God of one nation was fighting via its people against the God of another nation. With time, a figurative sense developed, that is, a word came to be

used not with its original sense but with an imaginative or symbolic meaning. Images of God can have a literal origin and then take on a figurative sense.

Returning to the notion of many different images of God, the varying images can be thought of as gender-neutral or gendered, but a better way to think of the images is that each image gives insight into the nature of God. No single image is perfect or says everything. Each image reveals different aspects of the nature of God.

A lesser-known image of God is that of God as a midwife. The word midwife is made up of the preposition ‘mid’ and the noun ‘wife’. Mid refers to a position between two things or persons and so the midwife helps a mother to bring a child from the environment of the womb through into this world.

If episodes of *The Māori Midwife* on the Māori TV channel are viewed, we learn that a midwife facilitates mother and whanau to deliver babies.



Midwife imagery is used throughout the ages. For example, the mother of the Greek philosopher Socrates was a midwife. He thought of himself as a midwife who helped people deliver or bring to birth their ideas.<sup>1</sup>

Whenever you read the scriptures and the writing is about birthing, breaking through waters, placing on the mother's breast, delivering babies, or, figuratively speaking, bringing to life, you are in the realm of the imagery of God as a midwife.



Art by Richard Mehren, csj  
*Sisters of St. Joseph, LaGrange, IL.*

## Hebrew midwives at the time of Moses

Probably the most famous midwives in the Old Testament are those mentioned when the Israelites were in bondage in Egypt at the time of the birth of Moses (Exod 1:15–2:10). They are even named—Shiprah, meaning ‘fair’ and Puah, meaning ‘splendid’.

These two mighty midwives not only help Hebrew women deliver their babies, but also through ‘civil disobedience,’ refuse to kill baby Israelite boys as decreed by the Pharaoh. They show themselves to be political deliverers.<sup>2</sup>

Against the backdrop of the two Hebrew midwives, Pharaoh’s daughter discovers a baby in a basket among the reeds. She gets her attendants to draw up the basket from the water, which echoes the breaking of waters and midwives facilitating birth out of the womb. Moses’s name means ‘I drew him out of the water.’ When these stories of the Hebrew midwives, of a baby being drawn from the water and of its naming are read together, the scene vibrates with birthing connections.

## Imagery of God as midwife to the community of Israel (Is 46:3-4)

The role of the midwife often appears figuratively in the Hebrew Bible whereby not a person, but God is the

one who helps to bring into being.

The prophet Isaiah speaks of God in terms of a midwife. Isaiah says to those who have survived the Babylonian exile, the remaining ones of the community of Israel, 'you have been borne by me from your birth, carried from the womb; even to your old age I am the one, even when you turn gray I will carry you. I have made, and I will bear; I will carry and will save' (Is 46:3-4).

God is presented as bearing and carrying each remnant member of the small exilic community and continuing to enable each of them in life. God is like a midwife in the sense of bringing the people of Israel into being and continues to sustain the community. This is midwife imagery used in the context of God and the community of Israel.

### **Jesus calls to God as a midwife (Ps 22:9-11)**

Midwife imagery is also used by Jesus. In the tradition of the Catholic church Psalm 22 is prayed on Good Friday through the experience of Jesus on the cross. Jesus prays to God 'Yet it was you who took me from the womb; you kept me safe on my mother's breast. On you I was cast from my birth, and since my mother bore me you have been my God. Do not be far from me, for trouble is near and there is no one to help' (Ps. 22:9-11).



*Mother Mary And Dead Jesus Christ With The Cross Of Calvary | SBI-300097623*

When the words of Ps 22 are understood as those of Jesus calling to God, we see that Jesus thinks of God as a midwife. Jesus' thoughts turn to his earthly beginning, how God like a midwife took him come from his mother's womb, placed him on his mother's breast. God continued to accompany him in life. Now with impending death before him, Jesus calls for God to stay close, as God was close at his birth, hoping that God will deliver him through death into the next world.<sup>3</sup>

When a wide number of images for God are used in liturgies, worship becomes more vibrant, especially if the images are relevant to the community concerned. The image of God as a midwife can be applied at appropriate parts of our liturgies such as the Intercessory Prayers, the Prayer over the Gifts, or the Prayer after Communion. Inspired by the image of God as a midwife, the following intercessory prayers are composed as 'Prayers of the Faithful' for use at Mass or the Divine Office.

## Opening Prayer

To you, O God, who brought the Israelites through the waters of the Red Sea, we lift up our hearts. As midwives assist at births, we ask you to deliver the many communities on earth to break forth into fuller life. And so we pray–

**God who delivers, enable life in its fullness.**

For all leaders, grant them wisdom to find ways that do not divide but bring people together in peace and justice–

**God who delivers, enable life in its fullness.**

For all midwives and medical practitioners, may they be graced in their roles as they facilitate health and life–

**God who delivers, enable life in its fullness.**

For all who experience grief and trauma, give them courage and hope to break through darkness into life–

**God who delivers, enable life in its fullness.**

For those who are dying, gift them with the trust that you will deliver them into new life–


**God who delivers, enable life in its fullness.**

<sup>1</sup> Plato, Theaetetus, Sophist: 148e 157c, 160e.

<sup>2</sup> Carol Meyers, "Mid-wife Bible" <https://jwa.org/encyclopedia/article/midwife-bible>

<sup>3</sup> Juliana L. Claassens, *Mourner, Mother, Midwife : Reimagining God's Delivering Presence in the Old Testament.* (Louisville, KY:

Westminster John Knox Press, 2012), 64-79.



Te Ritenga o te Kupu a te Ariki, mō ngā tamariki - Liturgy of the Word with Children

**Liturgy of the Word with Children**

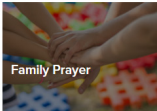
A resource page for those who minister in the community by facilitating Children's Liturgy of the Word

The Liturgy of the Word with Children is...

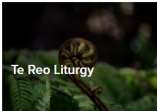
- a ritual for the proclamation of God's Word with Children appropriate to their understanding,
- a moment of salvation in which the living God communicates life to God's children and in which they respond with awe
- liturgy, and is not Sunday School. Activity sheets can be useful as take-home material for family follow-up, but they are not a celebration.
- time to hear God's Word at an appropriate level.
- an opportunity to hear the Gospel message and consider how to practice it in life.

Preparation Material


12 March Lent 3rd Sunday	19 March Lent 4th Sunday	26 March Lent 5th Sunday
09 April Easter Sunday	16 April Easter 2nd Sunday	23 April Easter 3rd Sunday



Family Prayer



Te Reo Liturgy



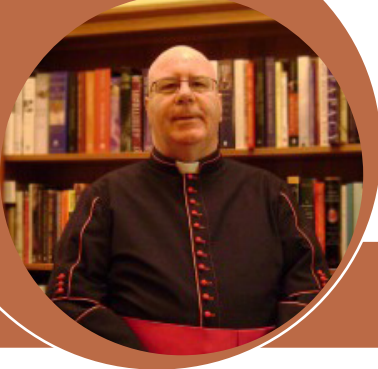
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Did you know that the Liturgy Centre has a resource page for those who minister by facilitating Liturgy of the Word with Children?

[HTTPS://WWW.AUCKLANDCATHOLIC.ORG.NZ/LITURGY-PRAYER/LITURGY-OF-THE-WORD-WITH-CHILDREN/](https://www.aucklandcatholic.org.nz/liturgy-prayer/liturgy-of-the-word-with-children/)

We post 8 weeks in advance so ministers have enough time to prepare for their rostered day.

If you or your parish are keen to learn more or receive training in using this resource please email [liturgycentre@cda.org.nz](mailto:liturgycentre@cda.org.nz)



# Coffee With Mons



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

**LC** What are rubrics?

**PF** In the liturgy we are familiar with liturgical books; the Lectionary, the Roman Missal, the Sacramentary, the Roman Pontifical. In all of these liturgical books there are rubrics.

The text in all of the books printed for the liturgy are either in red or black. The rubrics is that text printed in red. Rubrous, the word from which we get the word rubrics, means red, in Latin.

**LC** Why do we have rubrics?

**PF** The parts printed in red indicate how the ceremony is to be performed. The rubrics might say, for example, the presider extends his hands, or the procession moves to the font, or, whatever the instruction is.

This means we don't always need to be making decisions about how to do things. The decisions about how we do things are already made.



*A photo of a page from the Roman Missal  
Liturgy Centre*

**LC** Are the rubrics read aloud?

**PF** The rubrics are never read. Only what is in black is read. It often amazes me, that sometimes at Sunday Masses, the rubrics are read aloud. I have noticed this sometimes occurs during



the Liturgy of the Word. For example, the words ‘the second reading’ are in red. The words, ‘the second reading,’ should therefore not be read. The chapter and verse of the reading is also in red, so it is not to be read either. What is in black is to be read, for example, ‘a reading from the second letter of Paul to the Corinthians’, or ‘a reading from the book of the prophet Jeremiah’. The theme of the reading is often there, but it is in red and therefore, it is not to be read.

**LC** What is the relationship between the rubrics and the liturgy?

**PF** The rubrics are to support the words and actions of the liturgy. They are not the liturgy. If you are reading instructions about a lawn mower it will tell you how to use it and in what situations you can use it, but the instructions are not the lawnmower.



*A Walk Through the Mass*

**LC** How important is it to follow the rubrics accurately?

**PF** Important though the rubrics are, they should not be used slavishly, as if they were an end in themselves. Our celebration of the Mass is full of meaning. The purpose of the rubrics is to help bring out that meaning so that people clearly understand the meaning of the celebration they are engaged in.

**LC** What place did rubrics have in the pre-Vatican II Church?

**PF** One of the characteristics of the pre-Vatican II Mass, was that the priests became “rubricists”. They were slaves to rubrics. They would sometimes make measurements to make sure distances were as indicated by the rubrics. They may have felt the liturgy was not authentic if they made any error with the rubrics. This was not the intention of rubrics. They were really intended to evoke meaning and highlight the words and symbols the celebration contains.

**LC** Are there any rubrics you would like to draw our attention to?

**PF** In the Liturgy of the Word priority should be given to silence. The General Instruction of the Roman Missal, which is another source of rubrics or instructions for how to celebrate the liturgy, says, ‘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,’ GIRM56.

When the presider has finished the Collector Opening Prayer, the presider sits and the reader ideally remains seated for a few moments while we prepare ourselves to listen. Often, we find the reader is moving to the ambo even before the priest sits down. After the Collect, the reader should sit, let the Church settle, then move to the ambo.

**LC** Can there be any variation to the rubrics?

**PF** Yes. This is what the GIRM says: 'The 'norm of the holy Fathers' requires not only the preservation of what our immediate forebears have handed on to us, but also an understanding and a more profound pondering of the Church's entire past ages and of all the ways in which her one faith has been expressed in forms of human and social culture so greatly differing among themselves,' GIRM9.

The function of the rubrics is to bring out meaning. In different cultures and different communities, bringing out meaning might well require differences in how the rubrics are applied.

**Mystery & Mission: The Art of Liturgical Celebration**, which is a collaboration between the Australian Pastoral Musicians Network and the National Liturgical Council. It will be held from 28 – 30 September 2023 at the Hilton Brisbane.

This national conference will be a wonderful professional development opportunity for Religious Education Co-ordinators (RECs), Assistant Principals – Religious Education (APREs), those in leadership positions relating to Mission and Identity, and all those who plan prayer and worship in Catholic schools.

Featuring Four Keynote Presentations:

Dr Timothy P O'Malley (Theologian & Liturgist – University of Notre Dame USA)  
Sarah Hart (Leading Catholic contemporary composer and artist – Nashville USA)  
Rev Dr Tom Elich (Internationally renowned liturgist & Liturgy Brisbane Director)  
Assoc Professor Maeve Louise Heaney VDMF (Theologian, composer and author)



The Australian Pastoral Musicians Network and the National Liturgical Council are delighted to announce a combined Liturgy and Music Conference.

# MYSTERY & MISSION THE ART OF LITURGICAL CELEBRATION

28 – 30 SEPTEMBER 2023  
B R I S B A N E

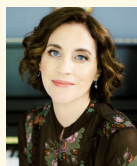
## KEYNOTE SPEAKERS



**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.



**Rev Dr Tom Elich** earned a Doctorate of Theology in Paris, specialising in medieval liturgy and sacraments. Since then, he has been director of Liturgy Brisbane. For a decade, he was national secretary for liturgy with the Australian Catholic Bishops Conference. In the 1990s, he took part in the work of ICEL, and then taught liturgy at the Brisbane College of Theology and at ACU. He is a long-time member of the international Societas Liturgica, the Australian Academy of Liturgy, and the National Liturgical Architecture and Art Council. He recently finished almost fifteen years as parish priest at Bulimba in Brisbane.



**Sarah Hart** is one of the leading figures in contemporary Catholic music today. Her songs of faith, spirit of joy, and love for teaching and leading workshops have touched the lives of thousands. Based in Nashville, Tennessee, she has recorded 12 full-length collections with a signature blend of folk, pop and rock which delight listeners of every age. Sarah is also a Grammy Nominee and BMI Winner and a Mark Award Winner for TV/Film Music Writing. Her music has been recorded by many artists including Amy Grant, Celtic Women, Matt Maher and The Newsboys.



**Dr Maeve Heaney** was born in Dublin, Ireland, and is a consecrated missionary of an institute of consecrated life called the Verbum Dei Community. A theologian, musician and composer, Maeve completed a Licentiate and Doctorate in Sacred Theology at the Pontifical Gregorian University in Rome where she taught for two years. She lectures in Systematic Theology at ACU and works in the area of formation at Holy Spirit Provincial Seminary. One of her strongest interests is bringing together, in theological thought and praxis, the realms of music, theology and spirituality at the service of lived faith and outreach to future generations.

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SAVE THE DATE: REGISTRATIONS OPENING 6 FEBRUARY 2023

For all enquiries contact [liturgy@liturgybrisbane.net.au](mailto:liturgy@liturgybrisbane.net.au)





## ***In the Adoration of the Cross, the Faithful Encounter Mystery***

***Ajani K. Gibson***

*Reprinted from Pastoral Liturgy January/February 2023, article by Ajani K. Gibson*

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*O God, who willed that your Only  
Begotten Son  
should undergo the Cross to save the  
human race,  
grant, we pray,  
that we, who have known his mystery  
on earth,  
may merit the grace of his  
redemption in heaven.  
Through our Lord Jesus Christ, your  
Son,  
who lives and reigns with you in the  
unity of the  
Holy Spirit,  
God, for ever and ever.*

*- Collect for the Feast of the  
Exaltation of the Holy Cross*

The thick silence of Good Friday is liturgically punctuated by the Celebration of the Passion of the Lord. The Church universal is drawn to Calvary in prayer, petition, and contemplation upon the crucifixion of Jesus Christ. The depth of this mystery beckons the faithful to stand at the foot of the cross and adore. In turn, the Church invites all to *Ecce lignum Crucis, in quo salus mundi pepéndit*: “Behold the wood of the Cross, / on which hung the salvation of the world.” Such an

invitation places before all the cross of Christ, the key which unlocks salvation for the world. It is a reality which elicits a simple yet profound response: “Come, let us adore.”

The Adoration of the Holy Cross on Good Friday finds one of its earliest descriptions in the journal of Egeria, a fourth-century pilgrim to Jerusalem. As she recalls the presentation of the relic of the cross of Christ, she describes the faithful approaching the sacred wood, one by one, to bow before the relic, touch it, behold it with their eyes, and kiss it.<sup>1</sup> These gestures, witnessed to in the fourth century and subsequently developed, are preserved in the second part of the Celebration of the Passion of the Lord. There, the cross is presented before all to behold, to approach in awe, and venerate with reverence.

The instrument of the world’s salvation becomes the touch point for the mystery of salvation. The mystery is now tangible. It is present. It is real. All are invited to behold it, to encounter it, and be enveloped by it. Come, let us adore!

## Ecce, Behold

The Adoration of the Holy Cross unfolds after the Solemn Intercessions with two forms of showing the cross. The first form calls for the cross to be unveiled by the priest. The second instructs the priest or deacon to process to the altar with an unveiled cross. Both call for the chanting of *Ecce lignum Crucis*, “Behold the wood of the Cross,” three times. Each time, the people respond: “Come, let us adore.” All are invited to behold, which leads to adoration.



*Easter scene with cross. Jesus Christ.  
Watercolor vector illustration | SBI-305227055*

Familiar to many are the words of John 1:29, articulated by the priest prior to the reception of Communion. The declaration to “Behold the Lamb of God, / behold him who takes away the sins of the world” professes the reality that Jesus Christ is the Lamb of God. The Eucharist being presented for adoration and consumption is truly Christ, the one through whom life is received. A moment of encounter and transformation is inaugurated, leading those present at the Mass to not only consume the Lord, but also to be consumed by the Lord. A relationship is called forth. This moment of *Ecce*, beholding, is important to better understand the *Ecce* of Good Friday. The *Ecce* of Good Friday calls all to be consumed by the cross so that life may be given.

The words of the Good Friday “*Ecce*” antiphon are said to be connected to the original discovery of the true cross by St. Helena. The antiphon is meant to beckon the hearer to a moment of first discovery. Imagine what it was like for St. Helena to set her eyes upon the cross of Christ.

Awe must have overcome her as she beheld the instrument of redemption. St. Paulinus of Nola stated: “Once you think that you behold the wood on which our Salvation, the Lord of majesty, was hanged with nails whilst the world trembled, you, too, must tremble, but you must also rejoice.”<sup>2</sup>

Those invited to behold the wood of the cross are not simply called to look at it. Rather, it is a command to encounter the reality of the crucifixion. The reality is set before us in John 3:17: “For God did not send his Son into the world to condemn the world, but that the world might be saved through him.” Salvation is presented through cross. Redemption is placed before all to behold.

To behold, then, is not simply to look upon an object. To behold, especially the cross, is to encounter the mystery of salvation. A transportation to the foot of Calvary is to take place at the Ecce invitation. There, the prophecy of Zechariah finds its fulfillment still in the twenty-first century, “They will look upon him whom they have pierced.” (Zechariah 12:10; John 19:37). A profession of faith is made: Jesus Christ humbled himself, “becoming obedient to death, even death on a cross” (Philippians 2:8), for the salvation of the world. This is the reality all are invited to be enveloped by, to be transformed by. This is the reality to behold as the cross is shown on Good Friday. Behold the wood of the cross and be moved by it. Behold the wood of the cross and encounter the means of redemption.

### **The Wood of the Cross, on which Hung the Salvation of the World**

Originally the veneration of the relic of the true cross, the Adoration of the Holy Cross on Good Friday offers a theological

reflection on the instrument of life. The passage of time and the expanse of the Church make it difficult for there to be a relic of the true cross in every place. In place of the relic, a cross or a crucifix is used for this ritual. While there is debate regarding the usage of a crucifix versus a cross, the reality that the ritual moment communicates deserves greater attention.



*Still photo of wooden cross with  
Jesus Christ in church | SBI-304894351*

One of the hymns prescribed for the adoration of the cross is “Crux Fidelis / Faithful Cross.” The sixth-century hymn gives insight into the disposition of beholding as it exclaims: “Sweet the timber, sweet the iron, / sweet the burden that they bear!”<sup>3</sup> Focus is given

to the reason behind sacred nature of this wood, for it is through the cross that offense of Adam is undone. The second stanza of the hymn bears witness to this:

For, when Adam first offended,  
Eating that forbidden fruit,  
Not all hopes of glory ended with  
serpent at the root:  
Broken nature would be mended by  
a second tree  
and shoot.

The second tree is the tree of Calvary, which bore the Saviour of the world, Jesus Christ. The tree is the key to the door eternity. One tree brought death while the other gives life. The ninth stanza of “Crux Fidelis” emphasizes further the beauty of the wood to be adored:

Noblest tree of all created,  
Richly jewelled and embossed:  
Post by Lamb’s blood consecrated;  
Spar that saves the tempest-tossed;  
Scaffold-beam which, elevated,  
Carries what the world has cost!

Christ’s sacrifice gives the cross its power. His blood consecrates it and forms it as the key with which the gates of heaven are unlocked. The instrument that was once a symbol of a curse of a criminal, and of a death is now a fountain of life. The reality of this is more clearly emphasised in the instructions given for the Adoration of the Cross. The

cross is accompanied by candles as it is brought forward through the duration of its exposition. Note the period of exposition of the cross is not limited to the liturgy itself. People are encouraged to pray at the cross for some time after the egress of the ministries.

The usage of candles is of particular importance since candles are not present in the Good Friday liturgy until the adoration. The altar candles were removed the night before. The sanctuary lamp is extinguished. The places of reverence and honour typically illuminated by candlelight are symbolically darkened. It is, then, the instrument of salvation that offers light during the darkness of Good Friday. The first light of the paschal mystery shines not from the tomb but from the



*An old empty church with light rays coming through the windows / SBI-301081102*



cross. This is subtlety in the liturgical details of the day. Yet, it calls to mind the significance of the cross.

### **Come, Let us Adore!**

Having been invited to behold the reality of the cross, the people respond: “Come, let us adore.” It is an appropriate response since the cross should draw the attention of all to the person of Christ. By embracing the cross, honour, glory, and power are rendered to the Lamb who was slain (Revelation 5:12). The antiphon “Crucem tuam adoramus” assigned for the veneration of the cross makes the purpose clear:

We adore your Cross, O Lord,  
we praise and glorify your holy  
Resurrection,  
for behold, because of the wood of a  
tree  
joy has come to the whole world.

The joy made incarnate through annunciation is fulfilled through the cross. This is reason for adoration. This is reason for hope on Good Friday. The instructions for the moment of veneration invite the faithful to approach individually to make a sign of reverence before the cross. While practical accommodations allow for the dispensing of individual veneration in the case of a large number of people, approaching the cross individually is critical to this moment. Each gesture of veneration professes the

reality all were called to behold. With any invitation, a response is required. “Come, let us adore,” then becomes a conscious response to being overtaken by the reality that salvation has come. Bending before the cross mirrors the humble obedience of Christ to submit to the cross. Subsequently, bending before the cross proclaims our commitment to it, a show of fealty.

Just like the Christians of the early centuries, the Church today is called to approach the cross with awe and reverence, to behold, and be transformed.

#### Notes

1. Ancient Christian Writers: Egeria: Diary of a Pilgrimage, trans. George E. Gingras, vol. 38 (New York: Newman Press, 1970), 110-112.
2. Paulinus of Nola, Letter 31, 7, trans. P.G. Walsh, Letter of St. Paulinus of Nola II, in Ancient Christian Writers (Westminster, MD: Newman Press, 1967), 137.

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## Faithful Living: Discipleship, Creed and Ethics

By Michael J. Leyden.

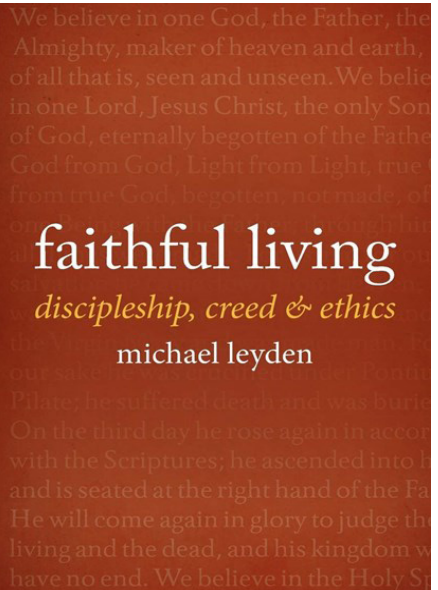
London: SCM Press, 2019.

Reviewed by Bruce T. Morrill, SJ | Vanderbilt, University Divinity  
School | Nashville, Tennessee

*First published in Worship, January 2023, Liturgy Press, reprinted with permission.*

The motivation for Anglican priest and theological educator Michael Leyden's book is to offer an alternative to what he describes as the conventional, theologically misguided, and pastorally ineffective approach to teaching theological ethics that starts from moral issues in their complexities only eventually to reach back into ecclesial doctrine for pertinent theological input. He counters with what he calls a doctrinally motivated ethics, "rooted in the reversal of the usual role of doctrine from resourcing an ethical quandary to orientating an integrated Christian ethics of discipleship, denoted in the question, what kinds of lifestyle choices, decisions and actions might be implied for contemporary disciples by the theological substance of the Christian faith?" (19, emphasis original). Leyden proffers what he calls a processual, inductive ethics of "implication" instead of an "indictive" ethics.

On the basis of nearly a decade of teaching students engaged in parish ministry and preparing for ordination. Leyden identifies a malaise in both Christian



religious formation and everyday life whereby people see little connection between doctrine and ethics, nor either of those in relation to Sunday worship. In a brief introductory claim, "Worship is the place where disciples are formed," he seeks to "extend" *lex orandi*, *lex credendi* to *lex vivendi*, citing Karl Barth (4). That "sub-task," however remains only tacit until the

closing chapter, wherein Leyden, citing Schmemann and a couple other liturgical theologians, devotes nine pages to laying out three principles “toward a Catechesis for an Integrated Ethics of Discipleship:” think liturgically, think pedagogically, think responsively (170). This makes for a frustrating read, since the back-cover blurb opens by asserting the book “considers the formational impact worship can have on Christian ethics.”

For his part, Leyden opens his concluding chapter by aptly summarising what he executed over the preceding pages: “Thus far I have suggested some examples of ethical reasoning that might be inferred from the Nicene Creed to answer the question: what kinds of lifestyle choices, decisions and actions might be implied for contemporary disciples by the theological substance of Christian faith?” (165). Leyden’s method is to treat each successive article of the creed by first expounding its doctrinal content, drawing on select biblical, historical, and/or contemporary theological quandaries and constructions, and then proposing one “ethical implication that may be inferred from that discussion for the choices, decisions and actions facing a contemporary disciple” (24). Leyden offers repeated disclaimers that the ethical issues he draws out from the doctrinal instruction are neither exhaustive nor definitive.

In the end, the book’s broad claim about liturgical practice as formative of ethical

dispositions never materialises; rather, the only liturgical-theological basis (*lex orandi*) to the entire work is the axiom that worshipers recite the Nicene Creed on Sunday. Otherwise, liturgical worship and prayer make their appearance in questions for reflection at each chapter’s end.

Take, for example, the chapter on Christ’s conception by the Holy Spirit and virgin birth: Leyden begins with his doctrinal instruction, drawing on three contemporary New Testament scholars to explain “The Importance of a Really Human Jesus” (103). The implication for integrated discipleship he then selects is “the current ethical debate about disability and humanity” (105). Having rehearsed the arguments of a few ethicists (none addressing liturgy), he concludes the chapter with a couple questions, starting with: “What might it do to your worship to think carefully about Jesus’ humanity in relation to modern concerns about diversity, including disability, ethnicity and sex?” (113).

It would seem that, rather than forming ethically integral disciples, recited liturgical words in themselves, such as the Nicene Creed, serve as occasions for making critical connections with knowledge gained in catechetical instruction. Leyden’s book might serve as a useful model for liturgical-homiletic preparation for catechetical preaching to the worshipping assembly.

# The Oxford Handbook of Ecumenical Studies

Edited by Geoffrey Wainwright and Paul McPartlan. Oxford: Oxford University Press, 2021.

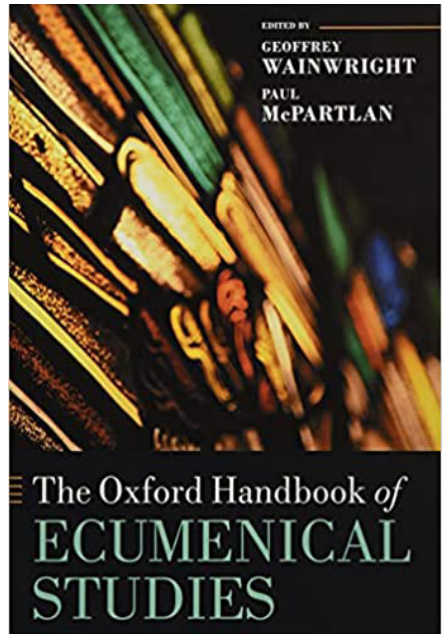
Reviewed by Kimberly Hope Belcher | University of Notre Dame

*First published in Worship, January 2023, Liturgy Press, reprinted with permission.*

If the ecumenical movement is to bring forth a new spring out of the so-called ecumenical winter of the early twenty-first century, engaging a new generation into its work will be absolutely critical.

This work will need to be done not only by scholars and pastors but also by regular Christians who engage in ecumenism in their work, family, and charitable lives. Official ecumenical documents, while essential sources, assume historical and theological knowledge that many undergraduates and an increasing number of seminarians and graduate students are lacking, so there is a dire need for teaching resources accessible to beginners. I evaluated the Oxford Handbook of Ecumenical Studies primarily against my experiences of teaching ecumenism to undergraduates who know little or nothing of it. It performs admirably.

I begin with Part VI, “Debate and Prospects,” which contains three essays on possible types of church unity



and three on possible methods for increasing church unity. All are valuable for contextualising contemporary models of ecumenism, eliminating misunderstandings, and clarifying terminology. Harding Meyer’s “Unity in Reconciled Diversity” provides historical context, defines essential terms, gives perspective into the

challenges faced by different polities, and is accessible to undergraduates with only one semester of theology experience. The other five essays in this part are similarly excellent; any could provide a foundation for the question “what does it mean to do ecumenism in the twenty-first century?”

Part of the challenge of becoming an ecumenist is learning the varying meanings attached to the word throughout its history and in the various churches engaged in ecumenical dialogue.

Parts I and II, “History” and “Traditions,” with essays by well-known scholars, give this essential introduction. Part III, “Achievements and Issues,” is a reliable introduction to particular issues.

“Baptism,” “Eucharist,” “Ministry,” and “Liturgy” (chapters 16-19) would be especially welcome in university or seminary courses that are focused on these particular topics, especially in places where the university or seminary curriculum leaves little room for explicit courses on ecumenism.

Part IV, “Instruments,” introduces the various fora in which ecumenical activity takes place. In addition to key international councils and multilateral and bilateral dialogues, this part contains soe less well-known but important instruments such as ecumenical monastic communities

and united and uniting churches. “Interchurch Families” and “Week of Prayer for Christianity Unity” could be used in pastoral training as well, as these instruments are critical at the local pastoral level.

Part V, too, “The Global Scene,” looks toward an ecumenical future. The brief treatments of “Africa” (Dirk J Smit.), “Asia” (Scott W. Sunquist), “Latin America” (Néstor O. Míguez), and the “Middle East” (Frans Bouwen) uniquely demonstrate how regional concerns of racism, decolonialism, and war alter the shape of Christian unity and disunity.

These specific regional questions continue to become more and more important in a movement that has sometime seemed, especially to newcomers, too focused on European history and doctrine.

It is surprising not to see Canada, then, included in a chapter on “North America,” although Jeffrey Gros’s essay on the “United States of America” is a magisterial summary.

In short, the Oxford Handbook of Ecumenical Studies has much to offer, not only to those who have been doing ecumenism for decades (its breadth ensures something new even for such scholars), but still more so for those who will be doing ecumenism in the decades to come.

# Praying Together When Floods Strike

Ka inoi tatou - Let us pray.

Ki te ingoa o te Matua, o te Tamaiti, o te Wairua Tapu - Amene

## **We gather to pray:**

To place ourselves and all who are suffering in God's eternal and merciful care. To express solidarity with those who are suffering? By the Spirit's grace, to expand our hearts, grow in compassion and discern how love can be expressed.

Let us pause and in silence turn our hearts towards those who are suffering.

## **Silence**

For homes overwhelmed by flood waters, Lord have mercy

*Response: Lord have mercy.*

For crops and farms ravaged by flood water,  
Christ have mercy,

*Response: Christ have mercy.*

For people displaced, left homeless, Lord have mercy

*Response: Lord have mercy.*

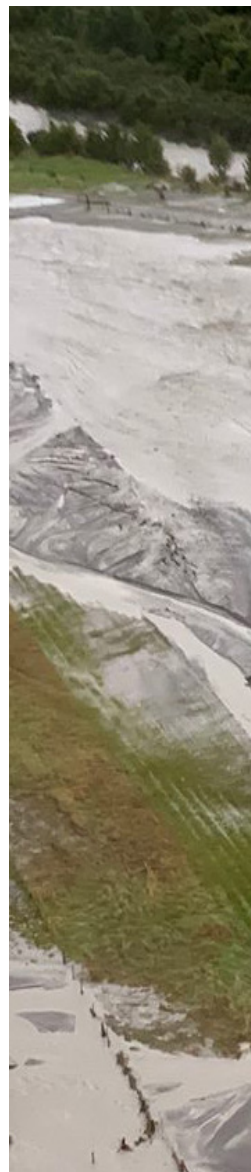
## **Naming our Situation**

Rivers spilled over their banks.

Pine tree slash bombarded bridges and crops.

Bridges lifted off their foundations and disappeared in raging waters.

*Response: Have mercy on us God in your kindness.*







A car swept downstream in floodwater currents.

A train lay crumpled beside it's tracks.

*Response: Have mercy on us God in your kindness.*

A landslide swept through someone's home,

Mud spilled in through the windows and back door.

Walls caved in under the pressure.

*Response: Have mercy on us God in your kindness.*

Waves washed against a front door,

The sea stretched across a road lifting concrete and asphalt.

A cliff face tumbled into the sea,

*Response: Have mercy on us God in your kindness.*

Livestock drowned in a paddock,

Crops were sumberged beneath suffocating waters,

Farmers wept.

*Response: Have mercy on us God in your kindness.*

Clutching a few scant belongings, families waded through-waist-deep water.

Helicopters lifted people from rooftops.

Anxiety deepened in the search for people missing.

*Response: Have mercy on us God in your kindness.*

Our grief is deep.

Tears are not enough.

Our home is gone.

The place we lived and laughed and watched our children grow,

has been swallowed by flood water.

The land we stood upon has turned liquid.

### **Silence**

A reading from the  
book of Deuteronomy

*Deuteronomy 31:8-9*

The Lord himself will go before you  
and will never fail you or desert you.  
and will be with you;  
so do not fear and



never be disheartened.  
The Word of the Lord.  
Thanks be to God.

### Silence

For hope we pray, let not despair  
overwhelm.

*Response: O God, hear our prayer.  
Your love is eternal.*

For healing we pray, that the wounds  
of loss and heartache will pass.

*Response: O God, hear our prayer.  
Your love is eternal.*

For comfort we pray, may the kind-  
ness of people shine.

*Response: O God, hear our prayer.  
Your love is eternal.*

For consolation we pray, that no-one  
be left to face loss alone.

*Response: O God, hear our prayer.  
Your love is eternal.*

For courage we pray, that we will rise  
to face this heartache.

*Response: O God, hear our prayer.  
Your love is eternal.*

For compassion we pray, that people  
will love, care and serve one another.

*Response: O God, hear our prayer.  
Your love is eternal.*

### All: The Lord's Prayer

Our Father who art in heaven,  
Hallowed be thy name.  
May thy kingdom come  
And thy will be done on earth

As it is in heaven.  
give us this day, our daily bread,  
And forgive us our trespasses,  
As we forgive those who trespass  
against us.

### Dismissal

Go in peace.

In the midst of thie turmoil and devas-  
tation,  
may the God of peace hold you and  
bless you.

May you know that you are held within  
God's care, today and always.

Go in peace.

Through Christ we pray.

Amen



# *Caring for the Most Vulnerable*

## *Bishop Steve's Caring Foundation*



*Ann-Marie Parker*

*Ann-Marie is the Manager of the Catholic Caring Foundation  
in the Catholic Diocese of Auckland.*

In response to the widespread flooding in the Auckland diocese, including the North Island, and Cyclone Gabrielle wreaking havoc on Northland, the Coromandel, the Hawkes Bay region and Gisborne/Tairāwheti district, Bishop Steve launched two emergency appeals.

Moved by the stories of anguish and despair and images of catastrophic damage, Catholics from around Aotearoa New Zealand and the world responded to Bishop Steve's ask for help. The Cyclone Relief Appeal was quickly set-up by the Caring Foundation to help the dioceses of Palmerston North and Hamilton who currently do not have a bishop. Bishop Steve reached out to them to offer his Caring Foundation's support to handle donations so that funds could be disbursed quickly and efficiently.

So far over half the funds raised have already been given to the two dioceses. Using their networks, they will channel donations to help those in need. However, after visits to the hardest hit areas in both regions, it has emerged that the recovery will be long and painful. In the midst of this disaster, Bishop Steve, has urged us all to come together and make a difference by supporting the two dioceses with donations. The appeal is still open, and help is needed more than ever as the reality of the

devastation hits the most vulnerable communities.

In Gisborne/Tairāwheti, Cyclone Gabrielle is the seventh major weather event to have hit the region. This has impacted even the most resilient communities.

Please donate in the following ways:

- online  
**[www.caringfoundation.org.nz](http://www.caringfoundation.org.nz)**
- Internet banking to the Foundation's bank account BNZ 02-0100-0242648-00

(Please use your surname and initials as reference, and Cyclone as reference).

To receive an emailed receipt, please email [info@caringfoundation.org.nz](mailto:info@caringfoundation.org.nz) to let us know you have made your donation and we will send you a receipt.

- For international donations, please email [info@caringfoundation.org.nz](mailto:info@caringfoundation.org.nz) for more details.

The Caring Foundation is Bishop Steve's philanthropic trust who support agencies who work with the most vulnerable throughout the Auckland diocese. The Foundation relies on compassionate donors to help their ministry, and also receives funds on behalf of the Tindall Foundation and other trusts.

# Observing Lent - A Lenten Carol Service

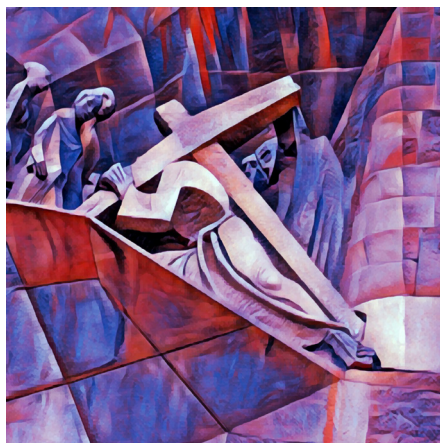
Michael McConnell (R.I.P. 2017)

Most people think of "Carols" as going with "Christmas". However a carol is simply a popular seasonal song, often using a dance rhythm which gives it an instant appeal.

A range of carols exists: Advent Carols reflect on the prophecies and look forward to the messiah's coming, or reflect on his second coming. There is a body of Easter Carols, some of which are well known even in New Zealand, e.g. "This Joyful Eastertide." And there also exists a smaller and perhaps lesser known body of Carols for Lent and Passiontide. (Refer to the Oxford Book of Carols as a source.)

The format of the service is:

- Processional Hymn
- Opening Prayer
- Exposition of the Blessed Sacrament ( especially appropriate in this "Year of the Eucharist")
- Readings with appropriate Carols and Hymns as the Congregational response, finishing with:
  - the Gospel, proclaimed by the Celebrant
  - the Lenten Responsory, recited or sung while kneeling. (This is found in Evening Prayer for Lent. It can be sung effectively to any 2 section chant, unaccompanied)



Digital art on photo taken by Klau2018 (Pixabay  
- Cutout of Antoni Gaudí's architectural complex  
(Sagrada Família), Barcelona, Spain.

- Prayers of Intercession (from the Breviary for Evening Prayer) followed by
- The Lord's Prayer (which can be sung if you have a good tune)
- Benediction of the Blessed sacrament is then given in the traditional form, followed by
- Dismissal and Recessional Hymn if desired

A small group of singers is required to perform the Carols which would be unfamiliar to most of the congregation. A judicious use of Lent and Passiontide hymns ensures that all are included in the singing. These could include: When I Survey The Wondrous

Cross    Glory    Be    To    Jesus  
Praise   To   The   Holiest   In   the  
Height (including the Passiontide  
verses which are nearly always  
omitted)   Soul   of   My   Saviour  
Lift High The Cross (selected verses)  
Check your hymnal's seasonal Index for  
other hymns suitable for Lent.

The parish Liturgy planning /  
preparation group will choose the  
readings which should be appropriate  
to the musical resources used. The  
following list is drawn from readings  
we have used at St Joseph's over the  
years:

- Genesis 3: 1-15 The Fall, and the  
promise of a Redeemer
- Exodus 3: 1-8, 13-15 God promises to  
deliver His people
- Jeremiah 31: 31-34 The promise of a  
new covenant and the forgiveness of  
sins
- Isaiah 58: 1-12 True fasting: to care for  
the poor and oppressed
- Phillipians 2: 6-11 Our lives must be  
modelled on Christ Jesus
- The Gospel: Matthew 6 1-6, 16-18  
Your Father who sees in secret, will  
reward you.

After each reading, ( except the Gospel),  
there follows at St Joseph's Cathedral a  
Choir response in the form of a carol,  
and a Congregational response in the  
form of a hymn.

This pattern could be modified to suit  
the resources of the individual parish. A  
selection of the choir/ carol responses

over the years, is as follows:

**Reading 1** The Holly and the Ivy. This is  
more of a Lenten Carol than a Christmas  
Carol! ( Read: The holly bears a berry as  
red as any blood ... a prickles as sharp  
as any thorn ... a bark as bitter as any  
gall) We omit the verse which sings of  
"Christmas Day in the morn"

OR - Come All You Worthy Christian  
Folk (one of the "Job" tunes, also known  
as Dives and Lazarus!)

**Reading 2** A chant setting of Psalm 50,  
"The Miserere", with Congregational  
response: "Be merciful O Lord for we  
have sinned."

During the singing of this psalm by the  
choir or cantor, some liturgical action  
could take place such as the sprinkling  
of the people with holy water or even  
the imposition of ashes, kept from  
Ash Wednesday. Some liturgists argue  
that the Ashes should be reserved  
for Ash Wednesday solely; however  
this duplication could be judged as  
pastorally appropriate, especially in  
areas where parishioners are impeded  
by work demands or distances from  
attending Ash Wednesday Masses.

In either case, the Holy Water/ Ashes  
could be placed to the side of the  
Sanctuary area on a prominent stand,  
elegantly swathed in purple cloth.

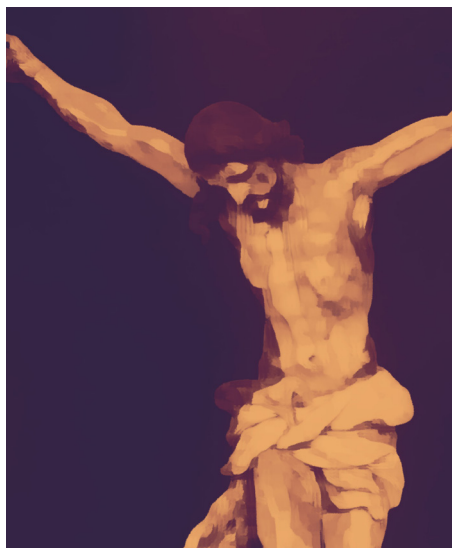
**Reading 3** This Is Our Accepted Time,  
This is Our Salvation. (Pie Cantiones,

1582) The text is appended at the end of this article. It sings along beautifully to the tune of Good King Wenceslas" (also a Piae Cantiones tune.) The source of the translation is unknown; the doxology is my own. Feel free to use this if it appeals.

OR - Remember, O Thou Man."  
(Ravenscroft's Melismata 1611)

**Reading 4** Now Quit Your Care  
(Angevin Carol) This was originally "White Lent", but later had "Christmas" words fitted to the delightful tune.

**Reading 5** A simple chant setting of the Lenten Cantic for Evening Prayer which repeats the content of the reading-



*Digital art on photo taken by Klau2018 (Pixabay)  
Jesus Crucified (wood carving), Baroque period,  
18th century, private collection located in Brazil.*

OR "Gabriel's Message Does Away"  
(Piae Cantiones 1582) in which the text has the echoes of the Easter "Victimae Paschali Laudes." If the parish has a choir which likes to sing Motets, then the following can be fitted in at appropriate places:

None Other Lamb (words: C Rosetti;  
Music Christopher Norton)  
Subdue Us By Thy Goodness (J S Bach)  
Hide Not Thy Face From Us, O Lord (R  
Farrnat)  
Sicut Cervus (Palestrina)  
To give but a few examples.

If the exposition of the Blessed Sacrament takes place within the ceremony, then a Taize chant such as "Jesus Remember Me When You Come Into Your Kingdom" works very well during the actual exposition at the beginning. "Down In Adoration Falling" should be sung as customary before the blessing. (Please us the grand Gregorian tune!)

A Carol or organ music can cover the interval whilst the priest replaces the Blessed Sacrament in the tabernacle prior to the recessional hymn. (Maybe your congregation remembers II Adoremus In Aeternum")

If the Blessed Sacrament is not exposed, then the ceremony would conclude with the final prayer, from the Breviary for Vespers, Solemn Blessing and Dismissal, after the Prayers of Intercession.



# Liturgy Centre Resources

Resource Catalogue



## A Liturgical Calendar for Aotearoa New Zealand

This 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.

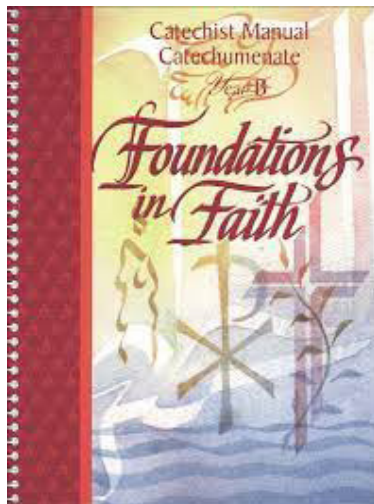
The calendars come in two sizes.

Large (66cm x 66cm) at \$20.00 each

Small (41cm x 41cm) at \$2.00 each.

**Liturgy Centre, Catholic Diocese of Auckland**

## FLASH SALE ON LIMITED STOCKS



## Foundations in Faith

Lectionary-based sessions for every week and feast day to make this a complete faith-sharing and adult formation tool.

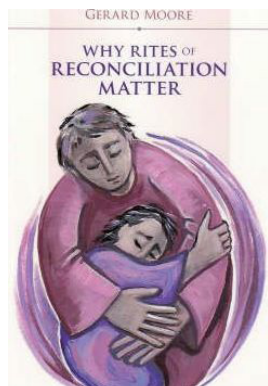
**\*Only stocks left are for Year B\***

Participant Book x 1 left

Catechist Manual x 2 left

**RCL Benziger**

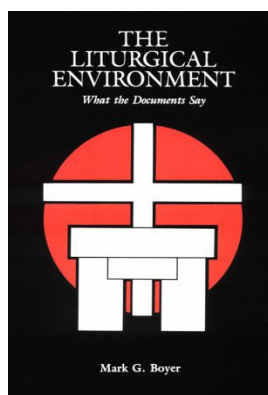
To view and order resources, contact the [liturgycentre@cda.org.nz](mailto:liturgycentre@cda.org.nz) or place an order through <https://form.jotform.com/220655497381867>



### **Why Rites of Reconciliation Matter**

Traces the history of reconciliation to the present, offering a sense not only of how the rites of reconciliation matter to Catholics but how the struggles for forgiveness are a real contribution to reconciliation in our world

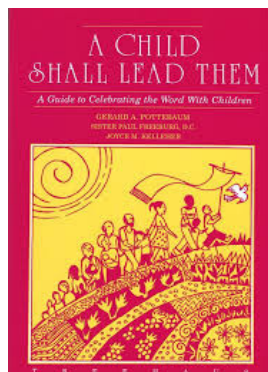
**Gerard Moore**



### **The Liturgical Environment: What the Documents Say**

A useful compendium of the church's law and guidelines on the liturgical environment - rooted in the norm of active participation as the guiding principle for all liturgical celebration.

**Mark G. Boyer**



### **A Child Shall Lead Them: Guide to Celebrating the Word With Children**

More than a how-to book, this guide reflects a profound respect for the spiritual life of children.

**Gerard A. Pottebaum  
Sister Paul Freeburg, D.C.  
Joyce M. Kelleher**

## *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](mailto:liturgycentre@cda.org.nz)

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#### **Within New Zealand:**

1 copy: \$25 per year (4 issues)

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#### **Overseas airmail:**

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