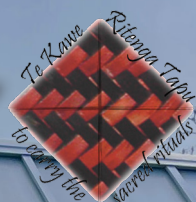


Volume 48 Number 3 | September 2023

Liturgy



Te Kawa Ritenga Tapu
to carry the sacred rituals



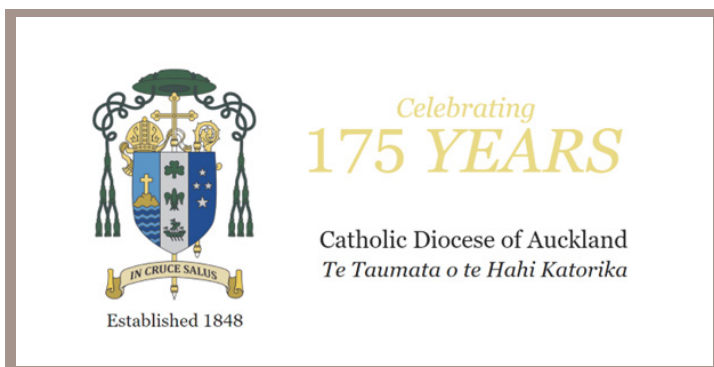
*A quarterly magazine to support liturgical life in parishes, schools and
faith communities.*

Produced by the Catholic Diocese of Auckland

The Liturgy Centre - Te Kawe Ritenga Tapu

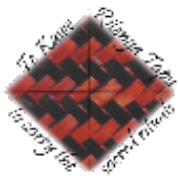
Mission Statement

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



*Front cover image - over 50 participants who completed
the 2023 Lay Leaders of Liturgical Prayer course*

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Liturgy Centre

Catholic Diocese of Auckland

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Editorial

A recent trip up to Te Tai Tokerau (Northland) gave me the opportunity to witness some roots of joy, active and alive in our communities. Warm welcome and eagerness for a korero (dialogue) on the ups & downs of ministries showed how much joy and love the people of up north had for liturgy.

One highlight was attending Miha in te reo Māori at the parish of St Joseph in Kaitia, where I witnessed the spectacular participation of the people – from the vibrant singing to the wonderful hospitality. It was all woven into the Eucharist being the focal point, the summit, in which we all gathered around for.

As World Youth Day 2023 in Lisbon concluded, Pope Francis left the pilgrims with words of encouragement – to be “roots of joy” in the world. He noted:

"Nothing is free in life; everything requires payment. There is only one thing that is free: the love of Jesus. Therefore, with this freely given love that we have received and with our desire to walk, let us walk in hope, look to our roots, and strive ahead fearlessly, fearlessly. Do not be afraid!" This reminds me of the love of Jesus that was fearlessly embodied by those I met on my hikoi (journey) up north, as someone who was a passerby in their community.

Do you ever ponder on how you could be a root of joy for those around you? How does one truly embody a life of authentic joy and love? Perhaps Christ is calling us to rethink our lives as roots of joy, particularly in our liturgical celebrations.

In this issue of *Liturgy*:

- Catherine Gibbs has a fresh perspective on liturgical formation, discovering opportunities for nuances in our liturgical celebrations, as outlines by Pope Francis in *Desiderio Desideravi*.
- Paul Turner explores the art of celebration, furthering to concrete the integral role of the assembly.
- A six-part reflection on Social Justice Week, from Caritas Aotearoa NZ.
- Keith McClellan writes about the ever-growing divisions that iwithin our communities, and the need for unity as God intended. ■





Knowing Our Story

***Knowing Our Story**, is a series of stories compiled by Manuel Beazley, about the land or whenua on which our Tāmaki 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.*

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.

Ōtara

The name Ōtara means the place of Tara and is itself shortened from Te Puke ō Tara, the Hill of Tara. The local hapū are the Ngāi Tai people of the Tainui canoe. According to Ngāi Tai tradition, Te Puke Ō Tara and Ōtara are named after the Ariki (Paramount Chief) of Ngāi Tai known as Tara Te Irirangi, who lived from the late 18th Century until 1852. The arterial route Irirangi Drive is named after this chief.

Some other traditions hold that the “Tara” referred to in the name Ōtara could be Taranohu or Taramainuku.

An earlier name applied to the area was Ngā Kopi Ō Toi, the ‘Karaka Berries of Toi’, named for a Karaka grove said by tradition to have been brought to Tāmaki from the Chatham Islands and planted in the vicinity of Greenmount by Toi Te Huatahi an early ancestor of many tribes.



Smales Mountain (O tara), East Tamaki, Manukau City, Auckland Region. Whites Aviation Ltd: Photographs.
Ref: WA-46344. Alexander Turnbull Library, Wellington, New Zealand. /records/32054652

Ōpanuku Henderson

Henderson was traditionally known as Ōpanuku from Wai ō Panuku (Panuku Stream). Panuku, was the husband of Parekura. In a local story, Parekura is kidnapped and plucks a trail of white feathers from her cloak so that her husband can follow. Panuku follows the trail, kills her kidnapper and proves his dedication to Parekura. Te Kawerau ā Maki are the manawhenua of the Waitākere area. They had a settlement along the Ōpanuku Stream known as Ōpareira. The name refers to Pareira, the niece of early ancestor and voyager Toi-te-huatahi. Pareira lived at Te Wai-o-Pareira / Henderson Creek and would seasonally inhabit the Henderson Valley, harvesting the resources of the forest. ■



Reflections for those in Liturgical (or other) Ministry

Una Daly

Reprinted from Liturgy Magazine, March 2014.

When we are involved in liturgical ministry, be it as a Minister of the Word, an Extraordinary Minister of Holy Communion, a Music Minister (choir member or director, organist, other instrumentalist, cantor or animator of the assembly's singing), Sacristan, Usher, Welcomer, Altar Server, Leader of the Liturgy of the Word with Children,

etc., it is good to take some time out to think about our ministry. With the Holy Spirit's guidance, let yourself embark on a journey into that inner place where God dwell's. Have a conversation with God about the gift of your ministry and the challenge it entails. Listen for what God is saying to you. Take time to ponder. By doing so, you will be taking a step into

that boat with Jesus, just like the disciples when Jesus said to them, “Come away to a deserted place by yourselves and rest a while”. For many were coming and going, and they had no leisure even to eat. (Mark 6:31)

Theological Reflection

Taking time to ask ourselves significant questions regarding our ministry can help us to become more attentive to the gift of ministry.

Recall how God led you to be involved in the ministry that you are involved in?

What are the parts of this ministry that you find challenging? Why?

How do you experience God’s presence amidst these challenges?

What are the fruits of this ministry? (For you and others) Say a prayer of thanksgiving for the gift of ministry, including the challenges and fruits it bears.

Gospel Reflection:

Linking Feelings/Emotions

Connecting our feelings with the feelings of people in the Gospel can lead to spiritual guidance. This connects us with the Gospel at a new and deeper level. The reading of the Gospel text becomes no longer just an event that happened to others 2000 years ago, but it becomes the reality of what we are experiencing now, making the Gospel active as we reflect.

How did you feel during your ministry today?

Is there a person in the Gospels, whom you can associate your feelings with? Find the relevant Gospel passage. Sit with that Gospel; read it and take time to reflect. What may God be saying to you?

How did/do you see God at work in your experience today?

What prayer would you like to offer God, in relation to your ministry today?

Awareness Examen

The Awareness Examen below is based on the Ignatian Daily Awareness Examen. With the Holy Spirit’s guidance, the minister follows the steps below, and in doing so, is called to see God at work in a way that maybe was not apparent at the time it occurred. In taking time to reflect we can see the glory of God shining and like Mary, we can ‘ponder all these things in our hearts’.

Thanks - Give thanks to God for the graces, benefits and good things in your ministry today.

Help - Ask the Holy Spirit to help discern your ministry with openness.

Review - Review your ministry today, moment by moment, to see how God is working.

Respond - Respond to what you felt or learnt during your ministry today.

Resolve - Resolve with hope and grace to amend your ministry accordingly.

Say the ‘Our Father’. ■



Common Misunderstandings of the Celebration of the Mass

Catherine Gibbs

Catherine is the Co-Director of the National Liturgy Office (NLO) based in Wellington. She collaborates with the National Advisory Group (NLG) to prepare, coordinate & implement the NLO's Annual Plan.

THE Invitation

“Christian faith is either an encounter with Him alive, or it does not exist.” #10.

Last year Pope Francis wrote an Apostolic Letter on the liturgical formation of the People of God. The title *Desiderio desideravi* (DD) reveals the pope's intention to illuminate the words of Christ at the Passover meal, “*I have earnestly desired to eat this Passover with you before I suffer.*” #2.

This Letter contains nine sections packed with powerful messages for all the faithful, demonstrating the need for “a serious and vital liturgical formation.”

As a trained musician and proclaimer of the Word and a (co)-director of the National Liturgy Office, I needed to find out what Pope Francis has written and so bring a fresh perspective to our “full, conscious, active, and fruitful celebration”

(SC 11:14) in our celebration of the liturgy in Aotearoa.

My reflective reading of DD has given me a new appreciation for liturgical formation.

Let me share three common misunderstandings of the celebration of the Mass.

THE invitation from Christ

“It is Christ who comes to meet us...we are drawn to the liturgy by Jesus’ desire for us!” #6

A core message in this Letter is that we begin with the primacy of Christ and journey from there.

Are we aware that we need to bring to Mass our hopes that God will hear our requests for mercy and answer our prayers? How many times have we felt hurt or have suffered because of the way we’ve been treated by others in the parish? Have we ever wondered why we

bothered to turn up? In *DD* Francis details how, we are prepared *BY* the Liturgy first, so that we can then better prepare *FOR* the Liturgy.

Looking back over many years it seems as though my preparation for parish liturgies was more focussed on planning for action linked to scripture and related to different themes within the liturgical year.

Unaware of how limited my parameters were, it was a revelation to discover that the Mass is less about what I bring, and more about encountering God incarnate in Jesus “earnestly desiring” to live with me!

We are unaccustomed to the enormity of this realisation. Our petitions, hurt feelings, and doubts become mere shadows under the gaze of our loving God. Knowing that it is Christ who invites us, reveals a cosmic shift in the relationship between God and us. This must be our starting point.

Sacred Music - mere speech is not enough.

“We’re called to let ourselves be formed in joy and communion.”
#62

My music qualifications were the reason I’ve been involved in parish liturgies over the years. However these secular musical competencies do not necessarily give any understanding of the principles of Christian sacred music.

Live music is a fragile thing. The twin aspects of performance music are the real sound and the feeling it evokes. So, it is with liturgical music. It is chant that is the musical heritage of Christian liturgy because it grows from the liturgical text. Liturgical music amplifies the Word – Logos and gives power and meaning to our prayer.

The art of celebration is not about improvising but instead learned through discipline and “carried out in obedience to the Church.”#50. Accompanying and singing biblical and liturgical texts is therefore prayer that lifts the human spirit. This form of prayer before God is a gift of the Holy Spirit leading us out of individualism into an awareness of being united as one body. In this way singing of the liturgical texts is participation which forms us.

I’d like to share a recent experience which has helped me to unpack this.

My own musical training was disciplined, but with little opportunity to play simply for enjoyment. It was always to accompany others, including the congregational singing at parish liturgies. After my formal employment in the world of music for others ceased, my piano sat silent - a source of deep sadness. Recently someone suggested I try praying (that’s not a misprint, I mean PRAYING the piano). So, I let go of the idea of playing *for* an event and just played, anything that came to mind and heart. The feeling of liberation was

astonishing. Without an agenda and free from a critical listening audience the gift of music began to express something much deeper.

To have discovered the essence between playing/singing sacred music and being open to God's Spirit could be translated as a prayerful intonation of "I love you, I love you."

Also significant is the absence of sound. The holy pause. "Silence occupies a place of absolute importance...The entire Eucharistic celebration is immersed in the silence which precedes its beginning, and which marks every moment of its ritual unfolding." #52.

Pope Francis outlines how liturgical silence is a symbol of the presence of the Holy Spirit, by giving shape and form within a liturgical sequence. Could we be more attentive to the silent spaces placed



prior to, within and after the final sound in our music or speech? Why in our ministries do we push on, without observing the holy pause?

Christian sacred music is an audible sacrament oriented towards the infinite beauty of God. Given the musical soup (I think you'll know what I mean) we often experience at Mass, it's timely to re-think what, why and how we include particular sacred music in our liturgies while allowing a holy silence to enfold the ritual.

Pause, go deeper, and be amazed.

"The art of celebrating is to be possessed by it ... to engage in the simple things in such a way that they become charged with the presence of Christ. #50-51.

In DD we learn of the amazing event, the Eucharist, by which the power of symbol reveals the astonishing beauty and truth that is God-with-us, incarnated and intimate. Rather than accepting a mystery as an unknown Francis urges us to pause and consider the more profound meaning of our lives. He entices us to go deeper to find the hiding place of God within material realities that we might become more truly human living harmoniously with ourselves, with others and with God. How might we do this?

The visible, audible, and tangible signs and symbols are our sacramental language. Everyone is immersed together spiritually by gathering in silence, making the same gestures, using symbols, singing, processing together, speaking with one voice. All these express our desire as a community, to be united in spirit with the saving work of Jesus in our lives.

Millions of viewers witnessed virtually on a grand scale the recent coronation of King Charles III. The liturgy began when a choirboy gently invited all to worship the King of Kings.

Here at home, we witnessed the invitees including monarchs, presidents, faith leaders and diplomats raise the roof of Westminster Abbey singing:

"Praise him, praise him, praise him, praise him, praise with us the God of grace!"

Few would doubt that there was grace at work here on a massive scale. We forget that this is an event repeated every day in our little parish churches. Everything is invested with spiritual meaning whenever we recognize that we are drawn there by Jesus' desire for us.

Sometimes at Mass I look around at the people who have turned up and notice a miracle. So many things in today's lifestyle detract us from attending. To be present takes work and there are always distractions. To be attentive to the presence of Jesus in



the Mass means taking a deep dive into a place that is astonishing and real. As artists participating in the creative action of God that is the challenge – to be possessed by a presence so great that we are now able to become our “full, conscious, active, and fruitful selves.”

I hope you will read *Desiderio desideravi* to discover more about our preparation for full, conscious, and active participation in the liturgy, with chant as our heritage of sacred music, and finding God within material realities of the Mass. This is Pope Francis' desire as he concludes his Letter: “Let us continue to be astonished at the beauty of the Liturgy. Let us allow ourselves to be embraced by the desire that the Lord continues to have to eat this Passover with us.” #65 ■



The Art of Celebrating as the People of God

Paul Turner

Paul Turner is pastor of Cathedral of the Immaculate Conception in Kansas City, Missouri and director of the Office of Divine Worship for the Catholic Diocese of Kansas City-St Joseph.

Reprinted from Music and Liturgy – The journal of the Society of Saint Gregory, Issue 379 June 2023 Volume 49 No 2, article by Paul Turner. All rights reserved. Used with permission.

Participating at Mass

Participating at Mass is responding to a lover's call. 'Every time we go to Mass, the first reason is that we are drawn there by [Christ's] desire for us.' Pope Francis describes participation that way in *Desiderio* (n6).

As in any meaningful relationship, if we want it to grow, we act in ways that please the one we love. We enjoy love in the moment, but if we want to sustain it, we live according to the other's desire. Specifically, when together at table, we rejoice in the other's presence, and we hunger not only for food, but to draw out more from the other's love, even when we are apart.

Contributing to the enticement of a lover's meal is an art. It requires active participation in speech, silence, and action. To avoid artifice, we live

outside the meal in such a way that love permeates our being. Then we can add fullness to the moments when we are together, for we have prepared our attitude to respond with art.

The term *ars celebrandi* commonly applies to priests as they preside for the Eucharist. It presupposes an idealised 'art of celebrating', a service that each priest aspires to perform well. Faithful to the Church's expectations of his role in the Mass, he also draws out the participation of the people.

Pope Francis writes, 'For this service to be well done – indeed, with art! – it is of fundamental importance that the priest have a keen awareness of being, through Gd's mercy, a particular presence of the risen Lord' (n 57). The priest is to say the correct words and perform the correct actions, but through them to preside in a way that the people encounter Christ who has called them. 'The assembly has the right to be able to feel in those gestures and words the desire that the

Lord has, today as at the Last Supper, to eat the Passover with us' (n 57).

However, the Holy Father applies this term to all the faithful, not just priests. Speaking of *ars celebrandi*, 'we are inclined to think of it only in regard to ordained ministers carrying out the service of presiding. But in fact, this is an attitude that all the baptised are called to live' (n 51). Indeed, the very subtitle of Pope Francis' Apostolic Letter prepares for this interpretation. His words are not directed toward the liturgical formation of priests alone, but rather, 'On the Liturgical Formation of the People of God.' Christ desires to dine with all. All are to acquire the attitude of *ars celebrandi*.

Preventing poisons

For Pope Francis, the liturgy provides an antidote to the poisons of contemporary culture. Properly celebrated, it will strengthen the faithful against the lure of spiritual worldliness (n 17).

One such poison is gnosticism, the belief that proper knowledge can only be attained by a few. Some Catholics approach the liturgy as individuals, leaning into the celebration first with their own reason and feelings. They take a subjective approach to prayer, as though they alone understand its correct properties.

Pope Francis recalls that the liturgy belongs to the entire Christ-Church, to all the faithful. The liturgy 'does not leave us alone to search

out an individual supposed knowledge of the mystery of God. Rather, it takes us by the hand, together, as an assembly, to lead us deep within the mystery that the Word and the sacramental signs reveal to us' (n 19).

This poison afflicts priests and people. Each Catholic is tempted to bring their personal preference to the liturgy as if they alone know how to celebrate it best. However, when the liturgy does not meet their standards, the celebration is not always at fault. Perhaps they have not fully entered the heart of the community that experiences the liturgy.

Another poison is neo-Pelagianism. It presumes that the faithful earn their salvation through their own efforts. Some Catholics approach the Mass as if its execution depended entirely on the application of their own skills. 'Participating in the Eucharistic sacrifice is not our own achievement, as if because of it we could boast before God or before our brothers and sisters... It is the gift of the Paschal Mystery of the Lord which, received with docility, makes our life new' (n 20).

Those whose attention to Mass stops at its details fail to let the whole of the liturgy conquer them. They succumb to self-reliant analysis, rather than the embrace of the paschal mystery.

The Holy Father concludes that the liturgy is the antidote to these potions. Its celebration offers contemporary

culture a way out of its malaise. It mixes the collective wisdom of the Church with the gracious invitation of Christ. For the People of God to adopt an art of celebrating, they forsake these poisons. The liturgy will offer true knowledge. The liturgy will supply blessed docility.

Forming the assembly

To participate with art requires proper formation. The Holy Father distinguishes two aspect: formation for the liturgy and formation by the liturgy. The second he says, is essential, and the first depends on it (n 34).

Each member of the assembly is a full, conscious, active participant in the liturgy that forms them. Participation is not just the venue of the priest, deacon, server, reader, musician, and minister of the holy communion. Every person in the room participates, even those without such titles. All have responsibilities.

Therefore, each owes attention to the Holy Father's words: 'every aspect of the celebration must be carefully tended to (space, time, gestures, words, objects, vestments, song, music...) and every rubric must be observed' (n 23).

Those sitting in pews play an essential part. They choose a space for worship within the church. They set aside sufficient time. They observe the postures. They speak assigned words. They handle the objects and furnishings with care. They notice the vestments and decorations. They join in singing. All

these aspects belong to the rubrics of the People of God.

Each person is to pay attention to even the smallest details of their words and actions and infuse them with meaning. The Holy Father notes that a single action can have multiple meanings: kneeling can mean asking pardon, bending our pride, handing God one's tears, begging intervention, or thanking for a gift (n 53). Therefore, 'kneeling should be done with art, that is to say, with full awareness of its symbolic sense and the need that we have of his gesture to express our way of being in the presence of the Lord.' (n 53).

This 'full awareness' applies to every other action at Mass, its words, and even to communal silence, which Pope Francis says occupies 'a place of absolute importance' (n 52).

Being quiet together with others is one of the deepest ways to participate as a community of believers fully aware. The best of friends need not always be in conversation. They enjoy passing time also in attentive silence.

Hearing the Word of God and letting it inspire one's life 'is worthy of utmost attention' (n 53). Listening is not a passive experience. Listening in silence to the scriptures at Mass expresses one's participation in the celebration. Each person hears Christ speaking to them and reflects on his message.

Pope Francis says that participating at Mass requires different types of

knowledge. The faithful experience the paschal mystery as it unfolds in their midst. They also perceive how the Holy Spirit acts in every celebration. They explore the dynamics of symbolic language, so prevalent when Christians pray (n 49). Symbols draw believers to a deeper knowledge of the mystery of God in various ways.

The art of celebration, therefore, cannot be improvised. It relies on a sturdy structure. Artisans, those who merely reproduce items, employ technique. But artists need more. They need inspiration, and indeed they become possessed by their art. To celebrate well, people let the liturgy possess them (n 50). They are not merely artisans reproducing words and actions in every celebration. They are artists who infuse them with attention and meaning.

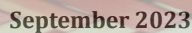


The interplay of priest and people

Pope Francis writes beautifully about the *ars celebrandi* of the priest. The presider at Mass 'should be overpowered by the desire for communion that the Lord has towards each person. It is as if he were placed in the middle between Jesus' burning heart of love and the heart of each of the faithful, which is the object of the Lord's love. To preside at Eucharist is to be plunged into the furnace of God's love' (n 57). All are called to artful participation because the burning love of the Lord extends to all. The priest is to facilitate that encounter with Christ, but he depends on the people to participate well.

To participate at Mass is to draw closer to the burning heart of the Lord. If the art of celebrating is 'an attitude that all baptised are called to live' (n 51), then all the faithful are called to live even outside the liturgy in a way that pleases the loving Lord who invites them to the eucharistic meal. When people gather at church, each of them has a role. Each is 'on stage' all the time.

A good Catholic arrives on time for Mass, sings the songs, adopts the common gestures, makes the responses, observes the silences, listens to the readings, joins quietly in the prayers that the priest articulates, receives communion, and stays for the end. This is not being passive while others do ministry. This is practicing the art of celebrating. It is responding to the loving call of Christ. ■



To begin this reflection on building personal peace, take some time to reflect on and/or discuss the following question:

What does peace mean to you?

The word ‘peace’ can mean different things to different people. Often, it is taken to mean the absence of violence or chaos – essentially the opposite of war. This concept is known as **negative peace**. Negative peace is often a first step to peace, but it can conceal a wide variety of underlying problems, and when people are working only to achieve negative peace, there will always be unrest and cycles of violence and conflict. Positive peace is the presence of attitudes and practices that move past conflict and build a more just society. Positive peace can be the next step to peace and requires an active effort to maintain and build. Building positive peace includes addressing injustices, systems of inequality within our communities, advocating for those not given a voice.

In the Christian tradition

I te ao Karaitiana

Peace is often understood as a state of harmony and wholeness that comes from being in right relationship with God, oneself, others, and the natural world. The Christian conception of peace aligns with positive peace, stressing the importance of building healthy relationships. It is often associated with

the biblical concept of **shalom**, which encompasses not only the absence of conflict or violence but also the presence of justice, righteousness, and flourishing. Shalom can be described as an inward sense of completeness or wholeness. It functions as peace-filled greeting – when people greet each other in Israel saying ‘Shalom’, they are basically saying, “may you be full of well-being” or, “may health and prosperity be upon you.”

“In Hebrew, when one says shalom, one is wishing a beautiful, fulfilled and prosperous life, but also in terms of truth and justice that will find fulfilment in the Messiah, the Prince of Peace” – Pope Francis, General Audience April 2020.

In Arabic, the word **salaam** shares the same root as shalom. The greeting “As salamu alaykum” means “peace be upon you” and is a ubiquitous peaceful greeting in the Muslim world; it is also commonly used by Arab Christians.

Think of things in life that make you feel
at peace.

Why are these peaceful for you?
Are they a temporary peace,
or do they reflect shalom, the peace of
Christ?

In te ao Māori

I te ao Māori

The Māori word **rangimārie** combines the terms rangi (outward expanding, like the sky) and mārie (peace, harmony, completeness, tranquillity). Rangimārie aligns with the concept of positive peace,

with a meaning of radiating an aura of peacefulness. The greeting “Ata mārie!” means “Good morning!” and is another example of a peace-filled greeting.

This aligns with positive peace, conveying an understanding that personal peace is not something we can keep to ourselves, but which can only exist when we share it with the world around us through our relationships.

In what ways do you
experience or pursue peace in your life,
relationships, and community?

In Catholic social teaching

I roto I ngā akoranga pāpori Katorika

The Catholic social teaching principle **promotion of peace** calls on us to work together for the common good and actively commit to building a better world. Therefore, instead of shying away from or ignoring our differences to avoid, we should be open to understanding them and actively building peace with others. As said in Pope Francis’ encyclical *Fratelli Tutti*, “*Integrating differences is a much more difficult and slow process, yet it is the guarantee of a genuine and lasting peace.*” Based on these teachings, it is important that we acknowledge differences with others, and even conflict within ourselves, and be willing to work through it.

We know that the promotion of peace
is a clear Catholic social teaching on
peacebuilding.

How do the other CST principles align
with being peacebuilder?

Closing Payer: Prayer for Peace, Pope St. John Paul II

Karakia Whakakapinga: He Īnoi mō te Rangimārie, nā Pāpā Hāto Hōani II

Lord Jesus Christ, who are called the Prince of Peace, who are Yourself our peace and reconciliation, who so often said, “Peace to you” – please grant us peace. Make all people witnesses of truth, justice, and love. Banish from their hearts whatever might endanger peace. Enlighten our rulers that they may guarantee and defend the great gift of peace.

May all people on the earth become as brothers and sisters.

May longed-for peace blossom forth and reign always over us all.

Amen.

Session 2: Peace in our hearts

Te rangimārie i roto i ō tātou ngākau

To begin this reflection on building persona peace, take some time to reflect on and/or discuss the following question:

How would you describe the peace of
Christ?

Peace is a common theme throughout scripture. In John 14:27, Jesus says to his disciples “*Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.*” This peace that Jesus gives is the promise of God’s love, something that is bigger than the peace that we may find by ourselves.

The peace of God is not the absence of hard times or conflict. Jesus does not give any pretence that we won't face tribulations in life. But the peace of God – shalom – is the assuredness and wholeness we find when we trust absolutely in the Lord, despite the troubles. Jesus tells us *"In the world you face persecution. But take courage; I have conquered the world!"* (John 16:33).

This peace from God is a fruit of the Holy Spirit, a gift given to us to guide us in life. The peace that Jesus leaves with us begins as a personal peace, driven by our relationship with the Lord. The pursuit of this personal peace is an important part of God's plan for us. *"For no one can leave others peace if they do not have it within themselves. No one can give peace unless that person is at peace."* (Pope Francis at Regina Caeli, 22 May 2022).

Personal peace is often conceptualised as the realisation of some form of inner tranquillity, but rest and stillness are not the only components of peace. To have a right relationship with God, one cannot shy away from the trials of life, from conflict and opposition.

How do you seek God's peace in your life?

If you ever experience feelings of hopelessness or significance, what are some of the ways you bring yourself back to the hope of God?

What are some spiritual practices or habits that help you connect with God and experience his peace in your life?

Actions for this session:

- Make note of any times over the week where you feel troubled or afraid. Turn these to God.

- Be conscious of your attitude towards things you encounter (e.g., interactions with people, current events, day-to-day challenges). Do they match those of the Spirit of God and the love of God (1 Corinthians 13:4-7)?

Closing Payer: Prayer for Anxiety

Karakia Whakakapinga: He Īnoi mō te Āwangawanga

Fortify me with the grace of Your Holy Spirit and give Your peace to my soul that I may be free from all needless anxiety, solicitude, and worry. Help me to desire always that which is pleasing and acceptable to You so that Your will may be my will. – St Francesca Xavier Cabrini

Session 3: Peace in our relationships

Te rangimārie i roto i ō tātou hononga

To begin this reflection on building personal peace, take some time to reflect on and/or discuss the following question:

How do you define family?

In this session, we turn our focus to building peace in ourselves and in our relationships with those closest to us. Jesus tells us that the key to eternal life is to *"love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself."* (Luke 10:27). Through the eyes of God, building personal peace does not mean keeping it to yourself but sharing this peace with others through love and the pursuit of justice. Our personal well-being is not solely determined by our individual peace, but also the peace in our

relationships with those closest to us. It might seem like a simple fact, but having people around us to share our lives with is very important to personal peace and happiness.

Whakawhanaungatanga is a Māori process for building relationships, growing connections, sharing life, and feeling a sense of belonging. It is an important aspect of life, to build peace and unity within our whānau. Part of whakawhanaungatanga is actively listening to others and embracing our differences, letting them bring us closer together rather than driving us apart. We can also look to Catholic social teaching, which establishes the importance of **solidarity** – recognising that we are all brothers and sisters and should be actively working to build relationships and promote the **common good**. To understand each other, we must be there for each other. But peace begins with each of us, making the decision to build or fix our relationships, and choosing to seek peace with those around us.

What roles might relationships with whānau, family, and friends play in our journeys to seek the peace of Christ?

Maintaining our relationships with our whānau can prove challenging. There are many things that can cause strain in our close relationships, including loss, distance, and differing opinions or values. We also need to recognise that building peace can be a complicated journey, and one person's pathway to building personal peace could be the cause for another person's pain. At times it may seem easier to return to places that are

familiar to us, and not pursue change. But the peace that God gives us is an active peace, one that calls for action and unity. Some steps we can take to grow closer to others around us include making time for one another, taking care to actively listen to what each other has to say, and leaning on each other in times of need.

What are some obstacles in your personal relationships that disrupt peace?

How can you work to overcome these obstacles and promote greater understanding and harmony?

Closing Payer: Prayer for Harmony

Karakia Whakakapinga: He Īnoi mō te Rangimārie Pūmau

Heavenly Father,
We come before you today asking for your help in bringing peace to our relationships. You know the struggles and conflicts that we are facing, and we ask that you guide us in our interactions with others. Help us to be patient, kind and understanding towards those around us, even when it is difficult. Help us to let go of any anger or bitterness we may be holding onto, and to forgive those who may have hurt us.

Bless our relationships with your love and help us to see others through your eyes. May we always strive to be peacemakers, and to work towards reconciliation and understanding in our relationships with others. Thank you for your grace and mercy, and for the peace that comes from knowing you. We ask for your continued guidance and protection

in all areas of our lives and pray that you will use us as instruments of your peace.

Āmene

Session 4: Peace in our communities

Te rangimārie i roto i ō tātou hapori

To begin this reflection on building personal peace, take some time to reflect on and/or discuss the following question:

Is there a culture of peace in your community?

The communities we live in play a big part in our lives, and if there is not peace within our community, we cannot have personal peace. God tells us that *“There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus”* (Galatians 3:28), making it clear that injustice and inequality have no place alongside the peace of Christ.

If we seek Christ’s peace, we must think about the barriers between people that exist in our society due to culture, ethnicity, religion, and other aspects of identity. To build peace in our communities, we must work to bring down these barriers, improving the cultural wellbeing of everyone in society. This aligns with the Catholic social teaching principles of the **common good** and **human dignity**.

Is everybody in your community treated fairly? Are there barriers based on any aspects of people’s identity?

Every day we have opportunities to build a culture of peace in our communities. This is especially true in 2023, an election

year. Elections give us an opportunity to come together to try and build a more peaceful country, but they also run the risk of stirring up conflict and driving us apart. It is a fundamental part of democracy that we will have differences of opinion, and it can be productive to discuss these with other people. The Catholic social teaching principle of **participation** invites all of us to be involved in decision-making. However, it is important to think about how we express our views. Many sensitive issues that affect people deeply become ‘political footballs’ during an election.

How would it make you feel if issues affecting your life were debated politically in front of you? How would you want people to talk about you?

How can we enjoy our own right of participation without affecting other people’s comfort in participating and experience of human dignity?

Closing Payer: Pope Francis’ prayer from Fratelli Tutti

Īnoi Whakakapinga: Te Reta a Pāpā Werahiko, mai I Fratelli Tutti

Lord, Father of our human family, you created all human beings equal in dignity: pour forth into our hearts a fraternal spirit and inspire in us a dream of renewed encounter; dialogue, justice, and peace. Move us to create healthier societies and a more dignified world, a world without hunger, poverty, violence, and war.

May our hearts be open to all the peoples and nations of the earth. May we recognise the goodness and beauty that

you have sown in each of us, and thus forge bonds of unit, common projects, and shared dreams. Amen.

Session 5: Peace in creation

Te rangimārie i roto i te aotūroa

To begin this reflection on building personal peace, take some time to reflect on and/or discuss the following question:

Did I play a peaceful role as a part of
God's creation?

In Genesis, God creates the natural world, and creates humanity to be its guardians. There is a clear Christian understanding that we have a responsibility to care for and protect the environment, and in return it is through the environment that God gives us sustenance. When this reciprocal relationship is in balance, we can build peace in creation.

Catholic social teaching tells us we have a duty to practice **stewardship** of the natural world, aligning with the Māori concept of **kaitiakitanga**. This calls on us to respect God's creation and be conscious of our impacts upon it. Pope Francis writes that "If we approach nature and the environment without his openness to awe and wonder, if we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, ruthless exploiters, unable to set limits on their immediate needs." Clearly, this is not the way to build peace with nature.

Pope Francis tells us "By contrast, if we feel intimately united with all that exists,

then sobriety and care will well up spontaneously." Catholic social teaching clearly calls us to be mindful of our own connection to nature through God. When we respect this connection, it can become a reciprocal relationship of care wherein we care for the environment, and it provides for our physical and mental wellbeing.

How do you see yourself with respect to
nature?

How does your use of natural
resources reflect stewardship?

Actions for this session:

Think about your own personal relationship with nature. What opportunities do you have to connect with the natural world?

Even when nature and greenery is all around us, we aren't necessarily taking it in. Where do you see God's peace reflected in His creation?

Closing Prayer: Prayer from Laudato Si'

Īnoi Whakakapinga: He karakia mai i
Laudato Si'

All-powerful God, you are present in the whole universe and in the smallest of your creatures. You embrace with your tenderness all that exists. Pour out upon us the power of your love, that we may protect life and beauty. Fill us with peace, that we may live as one, harming no one.

O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world

and not prey on it, that we may sow beauty, not pollution and destruction. Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognise that we are profoundly united with every creature as we journey towards your infinite light.

We thank you for being with us each day. Encourage us, we pray, in our struggles for justice, love, and peace. Amen.

Session 6: Peace begins with you!

Ka tīmata tonu te rangimārie i roto i ā koe!

To begin this reflection on building personal peace, take some time to reflect on and/or discuss the following questions:

How can you pray for peace in the world, and for those who are experiencing conflict, injustice, or oppression?

How can you act on your prayers and work for peace in tangible ways?

Catholic social teaching emphasises that peace is not a passive state but an active commitment to promoting the common good and building a more just and peaceful society. It calls on all people to work together to build a world where every person can live with dignity and in peace.

The Catholic Church teaches that peace is both a gift of God and a human responsibility. Christians are called to be peacemakers, working to create

a society where the dignity of every person is respected and where all people have access to the resources necessary to flourish in life. This includes working to address the root causes of conflict, such as poverty, discrimination, and injustice, as well as promoting the conditions necessary for peaceful coexistence and cooperation.

“[St Francis] shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.” (10) *Laudato Si'*, 2015.

Closing Payer: Anonymous Prayer for Peace

Īnoi Whakakapinga: He Īnoi Ingoamuna mō te Rangimārie

Dear God, we give thanks for places of simplicity and peace' let us find such a place within ourselves. We give thanks for places of refuge and beauty; let us find such as place within ourselves.

We give thanks for places of nature's truth and freedom, of joy, inspiration, and renewal, places where all creatures may find acceptance and belonging.

Let us search for these places; in the world, in ourselves and in others.

Let us restore them. Let us strengthen and protect them and let us create them.

May we mend this outer world according to the truth of our inner life and may our souls be shaped and nourished by nature's eternal wisdom. Amen! ■





Our Call to Gather as One

Keith McClellan

Rev. Keith McClellan, the pastor of Notre Dame Church, Michigan City, Indiana, is a former Benedictine monk. His ministries have included, publishing, writing, and leading retreats.

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*For by the word of your Son's Gospel
you have brought together one Church
from every people, tongue, and nation,
and, having filled her with life by the
power of your Spirit, you never cease
through her to gather the whole human
race into one.*

*Manifesting the covenant of your love,
She dispenses without ceasing;*

*The blessed hope of your Kingdom
And shines bright as the sign of your
faithfulness,
which in Christ Jesus our Lord
you promised would last for eternity.*

*- "The Church on the Path of Unity,"
form I of the Eucharistic Prayer for Use
in Masses for Various Needs*

Have you sat recently in any common area where most persons are not totally engaged with their cell phones? Or how often do you encounter a walker or a jogger not wearing ear pods? In the last forty years or more, technology has created countless useful devices, many designed to improve and increase opportunities for connection between and among people. Paradoxically, many individuals and communities have become arguably more isolated, self-absorbed, ill informed, and misunderstood.

Catholic social teaching is rooted in its assertion of original dignity and innate human rights. Moreover, that teaching encompasses the rights represented in the United States' Declaration of Independence: life, liberty, and the pursuit of happiness.

Equally critical for social justice in Catholic thought is the common good. One does not live only to assert one's rights. In *Pacem in terris*, Pope John XXIII

balanced rights in terms of concurrent responsibilities:

One's awareness of their rights must inevitably lead them to the recognition of their duties... When society is formed on a basis of rights and duties, they have an immediate grasp of spiritual and intellectual values and have no difficulty in understanding what is meant by truth, justice, charity, and freedom. (44-45)

The Church on the Path of Unity," form I of the Eucharistic Prayer for Use in Masses for Various Needs, reminds and inspires worshipers that seeking salvation is not a solitary project. We are travelling together as the family of God on a path toward ever-growing unity.

Communion is the Creator's Plan

In the account of creation in Genesis, the Hebrew word *adam* is translated as humankind in the text of the *New American Bible*. The word *adam*, then, is not a proper name, but a collective.¹

Human beings are an original unity. The first man and the first woman are one in their origin and being.

Genesis goes on to illustrate the introduction of division into human story: the original sin of disobedience to God, Cain's murder of Abel, the growth of wickedness and scepticism before the great flood, the arrogance of Babel's builders, and the ensuing confusion of tongues.



The Hebrew Scriptures bear witness to the formation of a people – a project of community building. The story begins with the call and migration of Abraham from Mesopotamia to Canaan. It proceeds with the emergence of a coalition of twelve tribes that become a nation, Israel. Contact with surrounding peoples leads to conflict and to a wariness of neighbours and foreigners. By stops and starts, the people resist assimilation.

The emergence of the prophets (around 9 BC) particularly began to point to the hope and ideal of a more inclusive and hospitable relationship of Israel to other nations. In Isaiah 66:18, the prophet Isaiah (between 8-7 BC) proclaimed God's plan for unity more specifically: "I am coming to gather all nations and tongues; they shall come and see my glory."

The Word Became Flesh

For Christians, the incarnation of Christ is the defining statement of God's desire and plan for universal unity, a union of both heaven and earth. This is put forth in Preface II of the Nativity of the Lord: "e [Christ] has begun to exist n time; / so that, raising up in himself all that was cast down, / he might restore unity to all creation, / and call starting humanity back to the heavenly Kingdom."

Jesus' daily life showed his passion for human solidarity and communion. He shared meals with sinners, tax collectors, and the ritually unclean. On occasion, he healed Gentiles. He frequently engaged in dialogue with religious partisans.

The Lord's words, "that they may all be one" (John 17:20-21) are often used as a theme in Christian ecumenism. In context, however, this discourse is not a prognostication about future Christian schisms and denominational alienation. It expresses God's desire that all people come together.

Oneness is a central symbol in the Gospel of John. Jesus' work is to gather people, redeem people, and to draw them into one. Jesus desires that, whether close or distant from God, all may come to live in God, just as he dwells in God, his Father.

Liturgy and Worship: Instrument of Unity

This disposition toward unity is both formed and expressed in the Eucharistic liturgy. Each of the Eucharistic prayers, visualises all creation, standing around the heavenly banquet table: the Church on earth, the congregation and those dear to them, the dead, the saints, and the angels. Jesus, the sacrificed Lamb of God, is at the centre: "And when I am lifted up from the earth, I will draw everyone to myself" (John 12:32).

Since the liturgical renewal of the Second Vatican Council, every pope has worked to cultivate true and sincere ecclesial unity in his applications of the reform. In the 2021 apostolic letter *Traditionis custodes*, Pope Francis asserts: "The liturgical books promulgated by Saint



Paul VI and Saint John Paul II, are the unique expression of the *lex orandi* of the Roman Rite” (article 1). To promote the union of minds and hearts in the liturgy, the Holy Father advocates the formation of each Christian for and by the liturgy. Quoting the closing remarks of Pope Paul VI at the second session of Vatican II, Pope Francis notes in *Desiderio Desideravi* that the liturgy is an invitation to unity:

The liturgy is the first gift we must make to Christian people united to us by faith and the fervour of their prayers. It is also a primary invitation to the human race, so that all may now lift their mute voices in blessed and genuine prayer. (30)

Unity: The Mission of Evangelisation

The presider or deacon ends the Mass with the commission “Go and announce the Gospel of the Lord.” Even so, Jesus’ instruction in Matthew 28:19 to “make disciples of all nations” applies to every baptised Christian.²

Beginning with Pope John Paul II in 1983,³ the popes have prayed together periodically in Assisi with leaders of non-Christian faiths. Pope Francis has pointedly visited and prayed with religious leaders on his foreign trips. This is magisterial teaching not by words but by deeds.

Furthermore, Pope Francis has gone beyond advocating interfaith unity. His encyclicals, particularly *Fratelli tutti*,

offer the vision of an open world, a world of fraternity and social friendship beyond borders: “Love... impels us towards universal communion. No one can mature or find fulfilment by withdrawing from others” (95).

Calling for a “culture of encounter,” the Holy Father frequently preaches that Christians must engage with differences in others with humility, generosity, and patience.

Unity: Cosmic Destiny?

Astronauts landing on the moon, advances in telescopic technology, and many successful NASA missions to the planets should cause us to wonder about the relationship of our faith to the extraterrestrial world. In his Letter to the Colossians, St. Paul writes of the cosmic pre-eminence of Christ: “For in him were created all things in heaven and on earth, / the visible and the invisible, / whether thrones or dominions or principalities or powers; / all things were created through him and for him. / He is before all things, / and in him all things hold together” (1:16-17).

The Letter to the Ephesians speaks of “a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth” (1:10). Viewing the images that have emerged from the James Webb Space Telescope, we might realise that the God of our imaginations and catechisms is too small. God’s manner of existence is completely different than

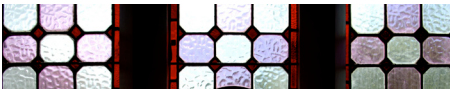
everything else. As negative theology⁴ proposes, no human concept of God can stand up against the reality of God.

Conclusion

The social media of recent years has witnessed a rise in attitudes and actions of misogyny, racism, anti-Semitism, and hostility toward immigrants. Some Christians, including Catholics, have embraced such views. Preachers, liturgists, and catechists should do a regular self-examination on the quality of the love they promote and bestow outside the circle of their community. Community cannot be racial, ethnic, religious, or parochial enclave. “The Church on the Path of Unity,” form I of the Eucharistic Prayer for Use in Masses for Various Needs, encourages us in the direction of love-inspired unity. ■

Notes

- 1. Gerhard von Rad, Genesis: A Commentary (Philadelphia: Westminster Press, 1973).
- 2. Evangelii nuntiandi, 60, 70.
- 3. “Pope’s interfaith summit in Assisi belongs to an ongoing revolution,” Crux, September 15, 2016.
- 4. Negative theology approaches an understanding of God by focusing on “what God is not” rather than human concepts.



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2023

SEASON OF CREATION PRAYER



Creator of All,

From your communion of love life sprung forth like a mighty river
and the whole cosmos came into being.

On this Earth of overflowing love, the Word was made flesh and
went forth with the life-giving waters proclaiming peace and justice
for all creation.

You called human beings to till and keep your garden. You placed us
into right relationship with each creature, but we failed to listen to
the cries of the Earth and the cries of the most vulnerable. We broke
with the flowing communion of love and sinned against you by not
safeguarding the conditions for life.

We lament the loss of our fellow species and their habitats, we
grieve the loss of human cultures, along with the lives and
livelihoods that have been displaced or perished, and we ache at
the sight of an economy of death, war and violence that we have
inflicted on ourselves and on the Earth.

Open our ears to your creative, reconciling and sustaining Word that
calls to us through the book of Scripture and the book of creation.
Bless us once again with your life-giving waters so that the Creator
Spirit may let justice and peace flow in our hearts and overflow into
all creation.

Open our hearts to receive the living waters of God's justice and
peace, and to share it with our suffering brothers and sisters, all
creatures around us, and all creation.

Bless us to walk together with all people of good will so that the
many streams of the living waters of God's justice and peace may
become a mighty river all over the Earth.

In the name of the One who came to proclaim good news to all
creation, Jesus Christ.

Amen.



**SEASON OF
CREATION**



Book Review

Synodality: A New Way of Proceeding in the Church

Richard Gaillardetz

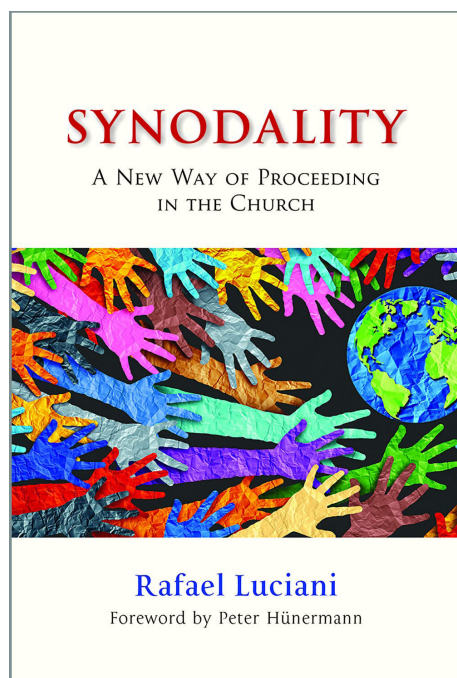
Book written by Rafael Luciani. New York/Mahwah: Paulist Press, 2022, Pages, 188

Reviewed by Richard, Joseph Professor of Catholic Systematic Theology at Boston College

First published in Worship, October 2022, Liturgy Press. All rights reserved. Used with permission.

The Venezuelan lay theologian Rafael Luciani currently teaches at the Boston College School of Theology and Ministry and has been an important figure in the planning of both the pan-Amazonian synod and the synod on synodality scheduled for 2023. In this brief volume on synodality, Luciani makes a significant contribution to the field of ecclesiology and the work of ecclesial reform. The author contends that the ubiquity of clericalism in the church requires a new model of church, one that can be realised only through pastoral conversion and the thorough “synodalisation” of church life and structures.

Luciani grounds Pope Francis’ vision for a synodal church in the teaching of the Second Vatican Council. In fact, the current pontificate represents, the Venezuelan theologian insists, a fresh reception of the teaching of the council. The author effectively substantiates



this claim, highlighting the council’s teaching on the church as the people of God and the active participation of the whole Christian faithful in the life of the church. The hermeneutical key for interpreting the council’s ecclesiology

is found, he contends, in the textual history of *Lumen Gentium* wherein the chapter on the church as people of God was placed *before* the chapter on the hierarchy. He draws considerably on the work of two Belgian prelates, Cardinal Leo Suenens and Bishop Emile de Smedt, to support this interpretation. In doing so, the author challenges a more cautious conciliar hermeneutic, one that would minimise the scope of the council's reformist program. This alternative hermeneutic, which dominated the ecclesiastical reception of the council under the previous two pontificates, took as its interpretive key not the reordering of chapters two and three of *Lumen Gentium* but rather the *Nota explicativa praevia*, which was attached to chapter three "by higher authority" and without a council vote.

The *Nota* gave a much more narrow, juridical reading of the council's teaching on collegiality, leaving in place a more monarchical conception of the papacy and a hierocratic view of the church than Suenens and de Smedt contended was the will of the council. Luciani offers a marvellous synthesis of synodality as it has been developed in the present pontificate.

This synthesis draws in particular on Pope Francis' 2013 apostolic exhortation, *Evangelium Gaudium*, and what is perhaps the most important speech of Francis' entire pontificate, his address commemorating the fiftieth anniversary of the synod of bishops.

These two documents, along with the International Theological Commission's own document on synodality, provide ample resources for Luciani to articulate an account of ecclesial synodality as something more than a mere institutional structure or ecclesial method. Synodality offers "a hermeneutics of reconfigured relations and communicative dynamics among all ecclesial subjects that sets in motion an integral, organic transformation of the whole church" (74).

It is this integration of all ecclesial subjects in the life of the church that lies at the heart of synodality. Without denying the need hierarchical leadership, synodality highlights the priority of our baptismal priesthood. It provides a comprehensive framework for expanding the council's crucial if long ignored teaching (at least in ecclesiastical sources) on the *sensus fidei*, is accessed not only through magisterial teaching but through discernment, dialogue, and the witness of the faithful.

Luciani insists that synodality demands an ecclesiogenesis, a thorough reimagining of the church governed by a rediscovery of the vitality of the local church and the medieval principle that what pertains to all must be approved by all. Such an ecclesiogenesis requires both the transformation of current structures and the creation of new structures that would allow for the full participation of all the *Christifideles*

in the decision-making of the church. Without denying the canonical distinction between consultative and deliberative votes, the latter being reserved for the bishops, these two modes of decision-making must be brought into a more reciprocal relationship wherein the deliberative vote of the hierarchy is more a confirmation and implementation of the consultative contributions of the lay faithful.

Perhaps the most significant contribution of this volume, however, lies in Luciani’s demonstration that the work of synodality has in fact long been a guiding principle for the church of Latin America, from the CELAM meeting in Medellín to the pan-Amazonian synod.

Luciani documents how the work of CELAM, the Latin American Episcopal Council, consistently advanced and expanded Vatican II’s somewhat tentative teaching on episcopal collegiality, appealing to a new vision of the church marked by dialogue and discernment at all levels of church life.

The creating in 2020 of the Ecclesial Conference of the Amazon introduced a new institutional structure that extends synodality beyond the bishops and provides a concrete example of the integration of “ecclesial and nonecclesial subjects at different levels of participation in joint processes of discernment and decision-making” (137). It is the development of new ecclesial structures like this in the church

of Latin America that offers compelling evidence of “the decisive emergence of a synodal church” (138).

In this monograph Luciani illuminates for us a central feature of Pope Francis’ ecclesial vision and offers one of the most articulate and nuanced presentations on ecclesial synodality available in contemporary ecclesiological literature. ■



The screenshot shows a website titled "Ngā Tuhihihi Tapu i te Reo Māori" with the subtitle "Readings in Te Reo Māori". Below the title, it says "Liturgy Resources in Te Reo". A note states: "The Readings of the Sunday in Te Reo are uploaded weekly. Other resources in Te Reo are added as they are developed." Under the heading "Sunday Readings in Te Reo", there is a list of readings for the current Sunday, including the Mass in Te Reo Māori. The readings are listed for the 1st, 2nd, and 3rd readings, with the 1st reading being the Gospel. The 2nd and 3rd readings are also listed. At the bottom, there is a "Waiata" section and a "CLICK HERE" button.

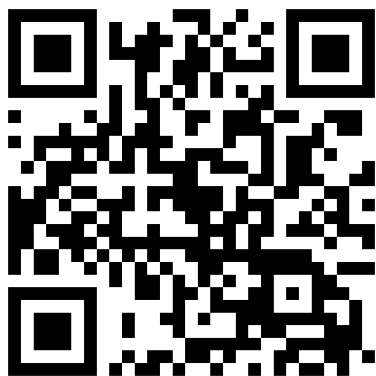
The Liturgy Centre offers Sunday readings translated into te reo Māori. You can find these resources on our website: **aucklandcatholic.org.nz** Or by scanning the QR code below:



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As we approach a new liturgical year, why not checkout these resources below to help rejuvenate your liturgical celebrations!

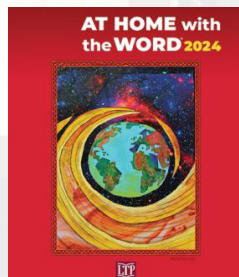
To see what's in store - use your smartphone to scan the QR code, or head on over to form.jotform.com/liturgycentre/resources



Resources for Year B



Annual Resources have arrived!

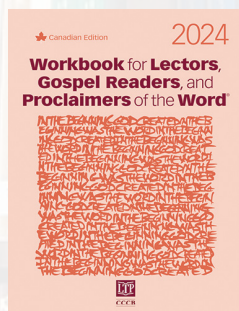


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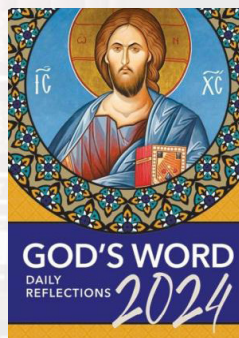


Workbook for Lectors, Gospel Readers, and Proclaimers of the Word 2024

Proclaiming the Word of God is a vital ministry in the Church. This provides the needed context, ease-of-use, and guidance that those who read at Mass need in order to proclaim with confidence and clarity.

Liturgy Training Publications

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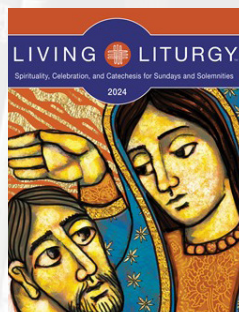
God's Word 2024: Daily Reflections

Edition prepared for Australia and New Zealand

Designed to help you to keep the Word of God close to your heart in your daily life. A companion on the journey to pray, to share, to grow in God's love and be nourished by the Word of God. Includes the Bible readings set down for each day, with a reflection.

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Living Liturgy

provides practical and engaging content from expert authors to enrich your communal prayer and ministry. Offers scripture readings, insightful reflections, robust liturgical formation, and contextual background information for Sundays, solemnities, and additional feasts of liturgical and national importance.

Liturgical Press

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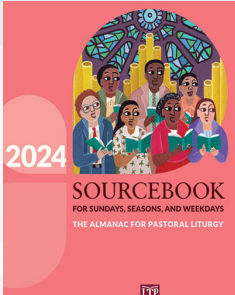


Daily Prayer 2024

Provides an introduction to Catholic prayer for those involved in the Rite of Christian Initiation of Adults and an easy-to-use format for Catholics of all ages. It provides a simple order of prayer for each day of the liturgical year from the First Sunday of Advent, December 1, 2023, through Saturday, November 30, 2024.

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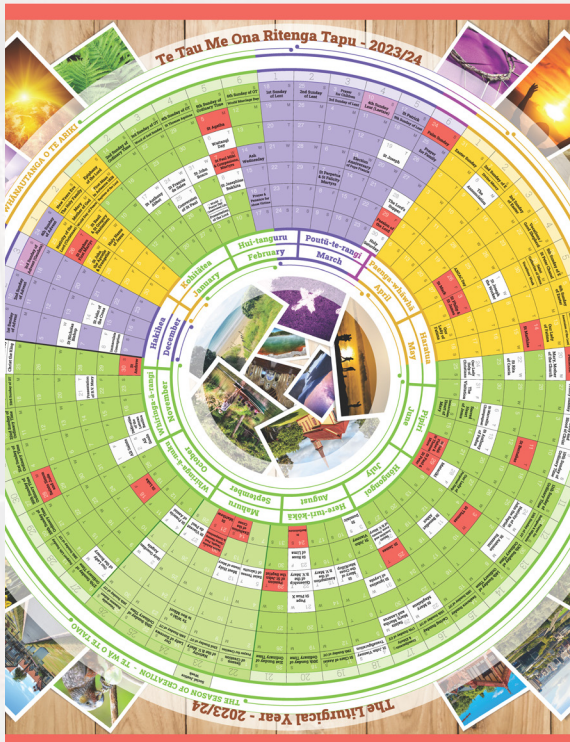


Sourcebook for Sundays, Seasons, and Weekdays 2024

Provides insightful, concise, and detailed suggestions for preparing the Mass each day of the liturgical year. With its focus on celebrating the liturgy well, this resource will guide parish teams in making “the liturgical prayers of the Christian community more alive” (On Sacred Music, 31)

Liturgy Training Publications

\$49.00



Liturgical Calendar 2024

Produced in-house in collaboration with NCRS, we are delighted to bring you the liturgical calendar for 2024 / Year B. 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.

Liturgy Centre, CDA & NCRS

The calendars come in two sizes.

Large (66cm x 66cm)

= \$20.00 each

Small (41cm x 41cm)

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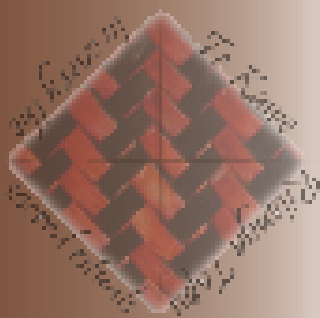
We provide:

- » Resources to support liturgical ministries, including books with Sunday & daily readings and reflections on the readings.
- » Guidebooks for various ministries including sacristans, the preparation of liturgical environment, art, and architecture.
- » Sheet music for choral ensembles & accompaniment.
- » Formation opportunities for liturgical ministers.
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- » Liturgy Committee Members, Sacristans, Altar Server Trainers
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- » Lay Leaders of Liturgical Prayer
- » Music Ministry: Building a Repertoire
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Please contact the Liturgy Centre to discuss what formation you would like to provide for your liturgical ministers: liturgycentre@cda.org.nz



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