



Liturgy
NEWS

WE ARE
GOD'S FARM

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GOD'S Paddock

One does the planting. Another does the watering. God gives the growth. So we are fellow-workers of God: we are God's farm, God's paddock (1 Cor 3:9).

The Church is a piece of land to be cultivated, God's farm. On that land the ancient olive tree grows whose holy roots were the Prophets and in which the reconciliation of Jews and Gentiles has been brought about and will be brought about. That land, like a choice vineyard, has been planted by the heavenly Farmer. The true vine is Christ who gives life and fruitfulness to the branches, that is, to us who through the Church remain in Christ without whom we can do nothing (LG 6).

Sixty years ago, in October 1962, Pope John XXIII opened the Second Vatican Council. A year later, the liturgy document was approved (*Sacrosanctum Concilium*) and two years later, the document on the Church (*Lumen Gentium*). These two companion documents articulate well the vision of Vatican II.

After an opening chapter on the Mystery of the Church, *Lumen Gentium* presents a chapter on The People of God and only after that does it deal with the hierarchy and the laity. The approach of the Council was revolutionary in that it did not begin with the pope, the bishops and clergy. Instead it began with Christ and recognised that the fundamental sacrament which constitutes the Church is Baptism. By it, all Christians are joined equally to Christ and bear the name Christian. Baptism is the sacrament of unity within which a diversity of ministries occurs.

The first chapter of *Lumen Gentium* offers some concrete images for the Mystery of the Church which we will

explore this year on the covers of *Liturgy News*. We begin with the image of farm, field, vineyard. Then there are the images of the sheep in the sheepfold, the stones making up God's building, and the spouse. Each of these images speaks of the centrality of Christ, and the Church as the pilgrim people of God who follow him. The image of the farm is used to speak of reconciliation and unity, tilled by God's grace. The crop grows to harvest from many plants in one field (diverse plants which might even contain weeds) or as branches of the true vine which is Christ.

When the Council in its first document spoke of the liturgy, this same communal idea of the Church was in play. *Christ always truly associates the Church with himself in this great work wherein God is perfectly glorified and the recipients made holy... In the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members. From this it follows that every liturgical celebration, because it is an action of Christ the Priest and of his Body which is the Church is a sacred action surpassing all others (SC 7).*

This means that the liturgy is fundamentally the action of the whole Church, represented at a particular time by the assembly of the baptised. In turn, this is what the liturgy document means when it places 'full, conscious, active participation' as the first priority in the celebration of the liturgy.

The Church earnestly desires that all the faithful be led to that full, conscious, active participation in liturgical celebrations called for by the very nature of the liturgy. Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, God's own people' is their right and duty by reason of their baptism. In the reform and promotion of the liturgy, this full and active participation by all the people is the aim to be considered before all else (SC 14).

We have become accustomed to a variety of lay ministries in the liturgy and to the spoken and sung parts which the people contribute to the celebration. But we need to recognise what a revolution this was for most of the people sixty years

ago who knew only the Tridentine liturgy. Previously, everything from the arrangement of the church space to the language and action of the liturgy indicated that the priest in the sanctuary was the celebrant of the liturgy; yes, he was acting in the name of Christ, but he was the one who was the celebrant of the liturgy. The people were present passively to 'hear Mass', prayerfully following in their missals, but clearly outside the liturgical action looking in. Vatican Council II addressed itself to them saying that people at Mass *should not be there as strangers or silent spectators (SC 48). Liturgical services are not private functions but are celebrations belonging to the Church, which is the 'sacrament of unity'... [they] involve the whole body of the Church... (SC 26).*

This is why it is ironical that present day followers of the old Latin Mass maintain that they accept the Second Vatican Council but still wish to use the old liturgical rites. There is an inherent contradiction in this assertion that is not just to do with the liturgical forms but with the fundamental ecclesiology which underlies and informs them. That is why in the middle of last year Pope Francis indicated that there needs to be a reorientation within traditionalist communities directing adherents towards the normative reformed liturgy.

The embrace of Vatican Council II and its theology – which the pope has been promoting so strenuously – goes beyond the liturgical forms and its underlying ecclesiology. It also embraces an ecumenical approach to other Christian Churches whose members are baptised into Christ, an affirmation of the importance of the Scriptures represented by the expanded Lectionary, and an open engagement with the world which we expect to discover in the liturgical preaching of the homily.

The image of the Church as God's paddock illustrates the prime role of God the Farmer. It highlights the way God cultivates all the plants in the field, all the branches of the vine which respond by producing a rich harvest of grain or fruit. Our liturgy is exactly such a communal response to God's grace.



Guidelines for the Institution of Lectors, Acolytes and Catechists in the Archdiocese of Brisbane

Proposal February 2022

Archdiocesan Commission on the Liturgy

Background

In 1972, Pope Paul VI (*Ministeria quaedam*) suppressed the minor orders of porter, lector, exorcist, and acolyte as well as the role of sub-deacon which had long been regarded as steps on the way to ordination. He put in their place two lay ministries of word and sacrament: Lector and Acolyte. New rites of institution were drawn up. In the Archdiocese of Brisbane, these instituted ministries have not been used because they were reserved to men and were still strongly linked with seminary preparation for the ordained ministry.

Half a century later, in mid-January 2021, Pope Francis (*Spiritus Domini*) adjusted Canon Law to allow women to be instituted as Lectors and Acolytes, making it clear that these lay ministries are based on the baptismal priesthood and are quite distinct from the ordained ministry. They are rooted in Baptism, not Orders.

In Brisbane parishes over the last five decades, lay men and women have universally exercised the ministries of reading the scriptures and assisting with the distribution of holy communion. From the beginning in 1972, Pope Paul went to some trouble to articulate the relationship between instituted Lector and lay reader, between instituted Acolyte and lay communion minister:

- ◆ *The instituted Lector not only reads the scriptures but has greater oversight of the Liturgy of the Word, trains lay readers and takes part in sacramental preparation. Thus he was expected to study and meditate on the word of God.*
- ◆ *The instituted Acolyte not only helps with the distribution of holy communion inside and outside the liturgy, but is involved in a broader ministry of the altar and in training lay ministers of communion. He was to devote himself to a deeper understanding and care for the Eucharist. In practice, this often seemed to embrace the duties of a senior server and sacristan.*

Now that the Church is revisiting the formal instituted ministry of Lector and Acolyte, it is important to review their place in the local Church so that they



will exist harmoniously with lay readers and lay ministers of communion. Indeed, rather than supplanting the existing lay ministries, the institution of lay ministries serves to articulate the common baptismal lay ministry of all by giving it stability, formal public and ritual recognition, and episcopal approbation.

Catechist

In May 2021, Pope Francis (*Antiquum Ministerium*) introduced a third instituted lay ministry, that of Catechist. It provides a contemporary guide to instituted ministry which will in turn help the Archdiocese to understand the role of Lector and Acolyte.

- ◆ The basic criteria for the use of the ministry of Catechist is pastoral need.
- ◆ The ministry is flexible and may have multiple forms (duration, content, modalities).
- ◆ Lay ministers are co-responsible in the local Church with ordained leaders.
- ◆ The instituted ministry emphasises the missionary commitment proper to every baptised person.

The accompanying letter from the Congregation for Divine Worship and the Discipline of the Sacraments points out that not everyone who carries out a service of catechesis or who may be called 'catechists' has to be instituted. For example, among those who would not generally be instituted as Catechist are candidates for the diaconate and priesthood, religious women and men, religion teachers in schools, those involved in sacramental preparation...

Lay Pastoral Ministers

Finally these guidelines for the Archdiocese of Brisbane should be read in conjunction with the Australian Catholic Bishops Conference 2018 document *Faithful Stewards of God's Grace: Lay Pastoral Ministers in the Church in Australia*. It provides a comprehensive overview of the landscape of lay ministry and its theology in relation to the Church and its mission, and the diversity and complementarity of ministry within it. In some parts of the world, the lay leadership envisioned in *Faithful Stewards of God's Grace* has been designated as Catechist, that is, the role of Catechist is much broader than a ministry concerned with teaching and formation.

The instituted lay ministries of Lector, Acolyte and Catechist overlap. It will be unhelpful to try to draw clear boundaries between them. Rather, these ministers work together with one another and collaborate harmoniously with ordained ministers. They can be an expression of 'synodal' or team leadership in the parish context.

Role Descriptions

Instituted Ministry vs Lay Ministry

- ◆ Instituted ministries are not to suppress but rather enhance other lay ministries; they are not to be seen as forming part of a hierarchical structure.
- ◆ In defining the role of an instituted minister, it is important to see how it is an extension of the lay ministry. What extra does the role of Lector include that is not part of the lay ministry of reader? What extra does the role of Acolyte include that is not part of the lay ministry of communion minister?
- ◆ In these Archdiocesan guidelines, the role of the lay ministry will be set out first in each case, to establish it as the norm within which the instituted ministry occurs.

The role of a lay READER includes the following:

(see [*General Instruction of the Roman Missal 101*](#))

- ◆ Praying with the Scriptures;
- ◆ Preparing the Scripture texts: *Break Open the Word*;
- ◆ Learning the techniques of proclamation;
- ◆ Proclaiming the Scriptures in the liturgy.

Extra roles for an instituted LECTOR may include some of the following:

(see [*General Instruction of the Roman Missal 99, 194-198*](#))

- ◆ Discerning and encouraging those who have a gift for the ministry of the word;
- ◆ Training and formation of lay readers;
- ◆ Providing formation on the word, including scripture groups and Lenten groups;
- ◆ Leading *lectio divina* in the parish;
- ◆ Leading the Liturgy of the Word and the Prayer of the Church;
- ◆ Preaching;
- ◆ Preparing the Prayer of the Faithful;
- ◆ Co-ordinating or leading Children's Liturgy of the Word on Sunday;
- ◆ Contributing to the RCIA by helping catechumens in the study of the Sunday Readings and guiding them when they are dismissed from the Mass;
- ◆ Being involved in the sacramental preparation of children;
- ◆ Being a member of the baptismal preparation team which prepares parents for the baptism of their children;
- ◆ Renewing the ministry of the word within the parish community.

The role of a lay COMMUNION MINISTER includes the following:

(see [*General Instruction of the Roman Missal 100*](#))

- ◆ Distributing holy communion at Mass;

- ◆ Taking communion to the sick in their homes;
- ◆ Bringing holy communion to those in hospitals or nursing homes.

Extra roles for an instituted ACOLYTE may include some of the following:

(see [*General Instruction of the Roman Missal 98, 187-193*](#))

- ◆ Training and formation of lay communion ministers;
- ◆ Organising ministers for bringing communion to the sick in their homes;
- ◆ Organising ministers for bringing communion to those in hospitals and nursing homes;
- ◆ Training and co-ordinating altar servers;
- ◆ Leading Liturgy of the Word and the Communion or Sunday Celebrations in the absence of a priest;
- ◆ Forming the community in eucharistic living (e.g. Eucharist and Social Justice);
- ◆ Fostering eucharistic devotion in the parish;
- ◆ Taking the role of MC at major parish liturgies (e.g. Easter Vigil);
- ◆ Taking the role of sacristan / preparing the altar and the sacred vessels for liturgy;
- ◆ Preparing thurible when incense is to be used;
- ◆ Preparing children for First Communion;
- ◆ Being a member of the baptismal preparation team which prepares parents for the baptism of their children.

The role of a lay CATECHIST includes some of the following:

- ◆ Teaching religion in State Schools;
- ◆ Contributing to the RCIA in the intellectual formation of catechumens;
- ◆ Teaching children as part of their sacramental preparation;
- ◆ Leading a Lenten discussion group.

Extra roles for an instituted CATECHIST may include some of the following:

Catechesis and Formation

- ◆ Training and guiding other catechists;
- ◆ Ongoing formation and education of the parish;
- ◆ Preparing parents for the baptism of their children;
- ◆ Writing reflections for the parish newsletter.

Pastoral Leadership

- ◆ Co-ordinating pastoral initiatives as part of a parish leadership team;
- ◆ Being witnesses to the faith, mystagogues, encouraging the faithful to live the baptism they have received;
- ◆ Assisting the sick;
- ◆ Leading funeral celebrations;
- ◆ Guiding community prayer;

- ◆ Helping the poor and marginalised;
- ◆ Promoting social justice initiatives.

Organisational Leadership

- ◆ Organising and running sacramental programmes;
- ◆ Overseeing Christian initiation of children, young people and adults;
- ◆ Overseeing children's and family ministries;
- ◆ Collaborating across all parish ministries.

Qualities of candidates for instituted ministries

◆ 'Men and women of deep faith and human maturity, active participants in the life of the Christian community, capable of welcoming others, being generous and living a life of communion as brothers and sisters... It is essential that they be faithful co-workers with priests and deacons, be prepared to exercise their ministry wherever it may prove necessary, and be motivated by true apostolic enthusiasm.' (*Antiquum Ministerium* 8)



◆ 'Aware of the office they are undertaking, Lectors are to make every effort and employ suitable means to acquire that increasingly warm and living love and knowledge of Scripture that will make them more perfect disciples of the Lord.' (*Ministeria quaedam* 5. See *Sacrosanctum Concilium* 24)

◆ 'Set aside in a special way for the service of the altar, Acolytes should learn all matters concerning public divine worship and strive to grasp their inner spiritual meaning. In that way they will be able each day to offer themselves entirely to God, and be an example to all by their gravity and reverence in the church, and have a sincere love for the Mystical Body of Christ, the people of God, especially for the weak and the sick.' (*Ministeria quaedam* 6)

◆ They should be a recognised, trusted, and respected member of the local community with potential for leadership and talents specific to the ministry in question (discernment of gifts). They should be inspiring examples of service in the associated lay ministries.

The following qualities and competencies are also noted from *Guidelines for Lay Leaders of Liturgy – Archdiocese of Brisbane (2001)*.

Qualities needed for instituted ministries:

- ◆ An understanding of leadership as service;
- ◆ A sense of prayer, both private and communal;
- ◆ A commitment to inclusiveness and collaboration in the Church;

- ◆ The ability to consider a situation, make a decision, and act confidently on it;
- ◆ The ability to communicate with clergy and parishioners alike;
- ◆ A pastoral sensitivity to the needs of others.

Competencies needed for instituted ministries:

- ◆ The knowledge of the liturgy, its rites, structures and symbols;
- ◆ Skills in proclaiming the Word of God, in presiding at public worship, including public speaking;

- ◆ A sound theological, scriptural and ecclesial background;
- ◆ Skills in pastoral care especially of the sick and bereaved.

Process of Appointment

◆ *Preparation.* The parish needs to be prepared for these instituted lay ministries. Bulletin inserts could be prepared to inform parish

communities about what these instituted roles involve. The process of nominating a person for such a role would be outlined.

◆ *Nomination.* Nomination for an instituted ministry may originate with the parish priest or another member of the parish. Someone who thinks they themselves would be a suitable candidate should seek a nominator from the parish. In all cases, the signature and endorsement of the parish priest is required to move to the next step.

◆ *Application.* Nominated applicants then need to put in writing why they think they would be suitable for the ministry, what gifts they would bring, and what scope of ministry they consider may be possible. This may take the form of written responses to a number of questions drawn up in advance in accordance with local pastoral need. The dossier should include two references, one from the parish priest. Any supporting documentation should also be included (qualifications, memberships, etc). The parish would need to decide which applications they wish to advance.

◆ *Discernment.* Applications are to be received by the Archdiocese at Liturgy Brisbane. A small team reviews applications and contacts applicants to have a pastoral conversation of discernment with them. The team would also determine what formation would be required to support the applicant in the ministry.

◆ *Institution.* With formation at least well underway (if not yet complete), the Rite of Institution is celebrated by a bishop in the candidate's own parish.

The bishop may delegate the parish priest to celebrate the rite. The parish Sunday Mass would be a good occasion.

Training and Formation

◆ Instituted lay ministers must be well-trained and formed. Many serving in the lay ministry will already have had many years' experience. Others may require more extensive training. Fundamental is an understanding of ministry as a work of service, and one situated within the existing lay ministries of reader, communion and catechesis.

◆ The Archbishop has ultimate responsibility for training and formation. Training will be recommended from existing opportunities provided at a diocesan and national levels.

◆ *Training* refers to the learning that occurs prior to institution to ensure that roles required by pastoral need can be carried out with confidence and understanding. *Formation* refers to a broader preparation designed to deepen knowledge and understanding of the role. It may include retreat days and spiritual direction.

◆ Instituted ministers will require some theological and scriptural training pertaining to the ministry, as well as a knowledge of the pastoral principles of liturgy as provided by the Church's documents.

◆ Catechists may need a higher level of biblical, theological, pastoral and pedagogical formation.

◆ Parishes are expected to support their candidates in fulfilling the formation requirements suggested by the Archdiocese including monitoring and encouraging progress. Financial support may be required for courses to be completed.

◆ The training and formation need not all be completed prior to institution but will merge into ongoing education as the minister undertakes their service.

◆ It is envisaged that there would be one day a year where instituted ministers would gather together from across the Archdiocese for a face-to-face formation opportunity.

◆ All instituted ministers require a Police Check and a Working with Children Check (Blue Card).

Practical Issues

Terms of Office:

◆ The institution in the ministry of Lector, Acolyte or Catechist is permanent and a minister is not required to be re-instituted at any stage.

◆ Permission to exercise the ministry is at the discretion of the Archbishop and is granted for a period of 5 years following which the instituted minister may apply for a further period of service.

◆ Those who do not wish to continue in the active

ministry before the conclusion of 5 years should simply notify their parish priest and the Liturgy Office.

Geographical Scope:

◆ Ministers are instituted for service in the Archdiocese of Brisbane and exercise their ministry at the invitation of the parish priest.

◆ Instituted ministers from another diocese who take up permanent residence in the Archdiocese of Brisbane would be asked to provide the parish with:

◆ Evidence of their Institution in another diocese;

◆ A letter signed by the bishop of their previous diocese confirming that they are an instituted minister;

◆ A current police check and a valid Working with Children Blue Card.

◆ The parish would then forward this information to Liturgy Brisbane and the person's details would be entered into the diocesan database.

Age

◆ Instituted ministries are open to men and women who are fully initiated into the Catholic Church and are at least 21 years of age.

Rite of Institution

◆ The rite of institution would normally be celebrated by the diocesan bishop in the parish church in the presence of the community.

Exercise of Instituted Ministry:

◆ Acolytes and Lectors do not exercise their instituted ministry at every Mass. They are a part of the roster along with lay communion ministers and lay readers.

◆ Lectors and Catechists would not vest.

◆ It is not necessary for Acolytes to vest for each Mass, although it may be appropriate for occasions of particular solemnity.

◆ The customs of the local parish should be observed. If a parish has the practice of altar servers vesting, it may be appropriate for a simple white alb (the baptismal garment) to be worn by an Acolyte fulfilling a liturgical ministry at that Mass. The danger of adopting a quasi-clerical image must be avoided at all costs; the Acolyte does not sit or stand beside the priest but rather take a place among others who serve at Mass.

Number of Instituted Ministers:

◆ The pastoral needs of the community are primary, and thus Lectors, Acolytes and Catechists should only be instituted to the extent a community has need of them, rather than providing a way of recognising years of service or responding to a personal vocation. In most parishes this would probably not exceed one or two of each.

IN MEMORIAM



Mercy Sister

JANET MEAD died on 26 January 2022 at the age of 84. She became known the world over in 1974 for her rock version of The Lord's Prayer which was the first Australian record to sell over a million copies in the USA. The composition was part of her pioneering 'Rock Masses' held at St Francis Xavier Cathedral in Adelaide. Even at that stage, while she still taught music in school, she avoided the limelight and became involved in social justice issues. She was named South Australian of the Year in 2004 for her dedication to the care of the homeless and the disadvantaged.

GODPARENTS BANNED

In two dioceses in the east of Sicily, godparents have been banned for the baptism and confirmation of children for the next three years. The purpose of the ban is to provoke reflection, to change habits, and to restore the original spiritual meaning to the role. Godparents and sponsors are socially important in Sicily. They are meant to accompany their godchild in faith, but the choice is often motivated more by political and economic interests. This surprising decision is to be understood in the context of the on-going fight against the influence of the mafia. One of the bishops commented, *we have a requirement of authenticity and consistency; we do not want hypocrisy.*

MOVING ON

Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, Archbishop Arthur Roche, is holding the line on returning old Mass communities to the normative liturgy reformed by the Second Vatican Council. In mid-2021, a clear short letter from Pope Francis (*Traditionis Custodes*) ended the wide concessions granted by Pope Benedict. Francis affirmed the reformed liturgy to be *the unique expression* of the way we pray in the Roman Rite and he encouraged his brother bishops to *proceed in such a way as to return to a unitary form of celebration*. Those who have been celebrating the old rites need to return in due time to the reformed rites and there should be no further promotion or expansion of opportunities for celebrating the old rites. In the meantime, even at an old Mass, the current Lectionary should be used with readings proclaimed in the vernacular. Traditional Catholics were furious and in many places there is not much evidence of a change of heart on their part. Ironically, the more anger and vitriol is displayed against Pope Francis, the more they prove right his diagnosis that the old liturgical forms are a scandalous cause of division in the Church.



Despite this reaction, in December 2021, Roche responded firmly to questions raised about *Traditionis Custodes*. He warned against *sterile polemics, capable only of creating division, in which the ritual itself is often exploited by ideological viewpoints*. He maintained that a concession which exists to provide for the good of those Catholics attached to the old rite must not become the rule or seen as superior. Any newly-ordained priest must receive formal authorisation from the Holy See if they wish to celebrate the old liturgy. A priest may not celebrate the old Mass

more than once on the same day. While the old Mass may be celebrated in parish churches if there is nowhere else for them to be held, they should not be included in the parish Mass schedule. Further, other sacraments should not normally be celebrated according to the old liturgical books and it is specifically forbidden to celebrate ordination and confirmation in the old rite. In addition, any traditionalist priest who does not recognise the validity and legitimacy of concelebration, who refuses to concelebrate even at the annual Chrism Mass, will no longer enjoy the concession to celebrate Mass in the old rite because this is taken as an indication that they do not accept the liturgical reform and lack ecclesial communion with the bishop.

The future is uncertain for those traditionalist orders which were established to celebrate the old liturgy exclusively. In some places they have set up old rite parishes. How will they progressively return to the unity of the Church's liturgy? Archbishop Roche pointed out that the liturgy belongs not to any individual group but to the whole Church. *It is sad to see, he said, how the deepest bond of unity, the sharing in the one Bread broken... becomes a cause for division*. Yet, despite 'lots of blustering on the blogs', he said, most bishops around the world and most Catholic people have greeted with open arms the pope's call to return to the Council and to celebrate the liturgy in harmony and unity with one another.

INSTITUTED MINISTRIES



On 23 January 2022, Pope Francis instituted lay women and men from Africa, Asia, Europe and South America into the ministries of Lector and Catechist. The new rites of institution were celebrated in St Peter's Basilica. After being called forward by name, the Lectors were presented with the Bible, and the Catechists with a pastoral cross.

HONOURS



Congratulations to Very Rev **PETER WILLIAMS**, Vicar General and Moderator of the Curia in the Diocese of Parramatta! He was named a

member of the Order of Australia in the Australia Day honours list. He has made an important contribution to liturgy over recent decades. He is the diocesan director of liturgy and teaches liturgy at the Catholic Institute of Sydney. He was executive secretary for the National Liturgical Commission for a decade from 2001 and chaired the National Liturgical Music Council when *Catholic Worship Book II* was being prepared.



Professor of liturgical studies at the University of Notre Dame USA, **MAX JOHNSON**, was honoured by the North American Academy of Liturgy with its Berakah Award for 2021-2022. It recognises outstanding contributions in the field of liturgy. Ordained in the Lutheran Church, he has taught in Notre Dame's Catholic theology faculty since 1997, making significant contributions to the history and theology of Eucharist, Christian Initiation and the Liturgical Year. He has 25 books to his name and almost 100 articles and essays.

USING THE VERNACULAR

The Chaldean Catholic Church is one of the Eastern Rite Churches in communion with Rome (historically part of the tradition of Antioch) with headquarters in Baghdad, Iraq. The Church's liturgy has traditionally been celebrated in Syriac. Now the Chaldean Patriarch, Cardinal Louis Raphael I Sako, is advocating liturgical reform and the use of the vernacular, that is, the Arabic language. There has been some criticism of the moves among its membership of half a million following the publication of the Missal in Arabic. The Patriarchate



has responded that it is not a betrayal of tradition but responds to the missionary vocation of proclaiming the Good News in the real world.

Sometimes those who oppose an actualisation of liturgical forms are not really familiar with the origins of the rites, the theology they express and the rich treasure they represent for sanctification and salvation of souls. Liturgical reform must remain within the framework of tradition, but never just be a nostalgia for the past; the liturgy carries the Church forward on its missionary journey. We need to adapt our liturgy to the mentality and language of the faithful today, said Cardinal Sako. Everything has changed very quickly in Iraq in recent years. Chaldeans are better educated, more urban... They need to be able to pray in their own Arabic language with a vocabulary that is no longer that of the 5th century.

LEARN AND DISCOVER

Following the success of Liturgy Brisbane's first online learning modules providing training for Readers and Communion Ministers, we are proud to announce *Liturgy for Primary Teachers: Preparing School and Class Masses*. It recognises that teachers in Catholic Primary Schools are regularly required to prepare Mass, Liturgy of the Word and other prayer gatherings for their class or for the whole school community. Yet few teachers have had the opportunity to study or understand the basic principles of liturgy. Many lack confidence in undertaking these tasks. This comprehensive online course is tailored with their needs in mind.



Organised over six modules and involving about five hours of contact time, this course includes interesting: engaging videos, readings, quizzes and downloadable course notes. It is approved by Brisbane Catholic Education for 5 hours Accreditation to Teach Religion in a Catholic School.

Full details and purchase: www.liturgybrisbane.net.au.

PILGRIMS OF HOPE

With the pandemic finally receding, it is time for optimism and reconstruction in the Church. The 2025 Jubilee Year, under the title *Pilgrims of Hope*, provides such an opportunity. Now is the time to begin to prepare and reflect on strategies. The liturgy should undoubtedly be a key to any such renewal.



Pope Francis reflected on the difficult experiences of seeing people dying alone and knowing the uncertainty and fleetingness of our existence. Churches along with schools, shops and places of work and recreation were closed. With freedoms curtailed, we experienced feelings of grief, doubt, fear and disorientation. Now we move forward as pilgrims of hope.

We must fan the flame of hope that has been given us, and help everyone gain new strength and certainty by looking to the future with an open spirit, a trusting heart, and far-sighted vision. The forthcoming Jubilee can contribute greatly to restoring a climate of hope and trust as a prelude to the renewal and rebirth that we so urgently desire.

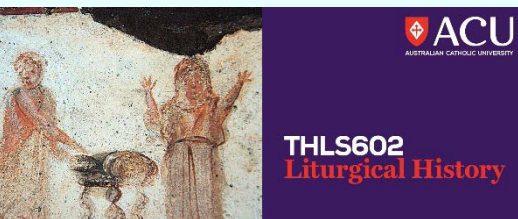
Pope Francis called the Church to become more fully a *sign and instrument of unity in harmonious diversity*. Our guide and reference will be the four key documents of the Second Vatican Council: the Constitutions on the Liturgy, the Church, Revelation and the Church in the Modern World.

INCULTURATION

Towards the end of 2021, Pope Francis sent a video message to a Latin American conference on religious life. He encouraged inculturation using the liturgy as an example. He challenged the conference to *participate in the process that will provide a true sense of a culture that exists in the soul of the people*. Things get distorted if inculturation does not take place. *We have seen this in the misuse of the liturgy where what is important is ideology rather than the reality of the people. This is not the Gospel*, he said. The pope suggested to the religious that they move beyond numbers and nostalgia. *I would like to remind you that joy, the highest expression of life in Christ, is the greatest witness we can offer the holy people of God whom we are called to serve and accompany on their pilgrimage towards the Father. Peace, joy, and a sense of humour.*

LITURGICAL HISTORY

Students are invited to explore liturgical history with a new unit being offered by ACU Centre for Liturgy. While it is being offered at post-graduate level, it is also open to auditors. It will be offered on line in the first semester by Dr Jason McFarland, lecturer in charge, together with a number of guest presenters. Enrolments are open until 13 March 2022.



The unit (THLS602) will explore the origins and historical development of the liturgy from biblical times, through the early Church, the medieval period and the Reformation up until the present day. It will provide students with methodologies for interpreting historical data. The course will offer exciting perspectives on the diversity of liturgical practice over the centuries.

POPE ON THE HOMILY

Jesus reads from the Prophet Isaiah in the synagogue and concludes: *This text is being fulfilled today even as you listen* (Lk 4:21). Pope Francis comments.



Let us dwell on this today. It is the first word of Jesus' preaching recorded in the Gospel of Luke. Pronounced by the Lord, it indicates a 'today' that runs through all ages and always remains valid. The word of God is always 'today'. It begins with a 'today': when you read the word of God, a 'today' begins in your soul, if you understand it well. Today. Isaiah's prophecy dates back centuries, but Jesus *in the power of the Spirit* makes it relevant and, above all, brings it to fulfilment, and shows how to receive the word of God: today. It is not like ancient history, no: today. Today, it speaks to your heart.

Jesus' fellow countrymen are struck by his word. Although, clouded by prejudice, they do not believe him, they realise that his teaching is different from that of the other teachers: they sense that there is more to Jesus. What is there? There is *the anointing of the Holy Spirit*. Sometimes it happens that our sermons and our teachings remain generic, abstract; they do not touch the soul or the life of the people. And why? Because they lack the power of this *today*; what Jesus 'fills with meaning' by the power of the Spirit, is today. *Today* is speaking to you.

Yes, at times one hears impeccable conferences, well-constructed speeches, but they do not move the heart and so everything remains as before. Even many homilies – I say it with respect but with pain – are abstract, and instead of awakening the soul, they put it to sleep. When the faithful start looking at their watches (*when is this going to end?*)

the soul is put to sleep. Preaching runs this risk. Without the anointing of the Spirit, it impoverishes the word of God and descends to moralism and abstract concepts. It presents the Gospel with detachment, as if it were outside time, far from reality. And this is not the way. A word in which *the power of today* does not pulsate is not worthy of Jesus and does not help people's lives. That is why those who preach, please, are the first to experience the *today* of Jesus, so as to be able to communicate it in the today of others. And if they want to give lectures, conferences, let them do so, but elsewhere, not at the time of the homily, where they must give the word in a way that rouses hearts.

A WRONG DECISION?

There continues to be fallout from the 2020 decision of the Congregation for the Doctrine of the Faith that using the words *We baptise you in the name of the Father...* instead of *I baptise you in the name of the Father...* renders the baptism invalid. A priest in Arizona has been using this formula for 25 years! The Diocese of Phoenix is now letting thousands of Catholics know that their baptism is not regarded as valid and the rite needs to be done again. This also applies to confirmations based on these baptisms. There have even been several cases of ordination rites which have had to be repeated because you need to be baptised to be validly ordained.

The irony is that the Arizona priest has been an amazingly effective pastor and is dearly loved by his parish community. They are offering their support but he has felt the need to resign and apologise.

The argument of the Congregation is that *We baptise...* suggests that baptising is the action of the Church whereas, in fact, it is the action of Christ. Whatever happened to the understanding that Christ as the celebrant of the liturgy means the Church, the Body of Christ? Of course, the authorities are right to insist on using the correct formula. But in this case many believe there was scope for the baptisms to be declared illicit but still valid. After all, there was the clear intention and understanding on the part of all concerned that they were baptising properly in accordance with Church law.

STEPS TO INCLUSION

by David Nelson

I was recently at Mass in a beautifully renovated church when I noticed that a common barrier to participation had been built into the new design.

The renovations were well done and created a beautiful and liturgically functional internal space. The original internal layout was what can be seen in many churches, that is, a rectangular space with pews in rows facing a sanctuary on a raised platform. The renovated space retained some of the original design but reorientated many of the pews to face each other in two banks with the sanctuary space elongated between these pews. The new altar, ambo, presider's chair and baptismal font occupied the new sanctuary space. The original raised sanctuary had been converted to a Blessed Sacrament chapel with the tabernacle at its focus. The new design successfully improved and encouraged the active participation of the faithful.

However, a common barrier to participation was retained not only in the Blessed Sacrament chapel but also in the new sanctuary. That common barrier is the STEP, a structure to get from one floor level to another. The new altar and ambo in the centre of the seating are located on a newly built platform.

The church reconstruction incorporated an external gathering space with ramps to eliminate any steps from the public footpath and on-site car parking through the main entrance to the floor level of the church. For some decades this has been a common renovation to churches. Step-free access into buildings has become a desired outcome of many renovation projects as worshippers grow less mobile and wheelchairs, walkers and other mobility aids become more common. However fewer renovations of the interior space of churches have resulted in step-free access within a church.

Step-free access is usually referred to as 'access for people with a disability'. Words matter. It is worth noting that the Australian Standard that sets out the building requirements for access (AS1428.1 – 2009) simply names it 'Design for Access and Mobility'. This is perhaps the starting point in the design process, rather than assuming step-free access is mainly for people with a disability. The image of a person in a wheelchair is often conjured-up when considering questions of access into a building. This may be because the signs we see on doors and carparks is that of a stylised person in a wheelchair.

However, this notion can be limiting. Step-free access is also desired by a person permanently or temporarily on crutches, a person wheeling a pram, a person who is less mobile because of weight or injury or impaired vision or deteriorating knees and hips. When we broaden our thinking to include all manner of mobility issues, step-free access is important to a greater percentage of the general population and of our church congregations.

The church I recently visited had a very good design solution integrated into the entrance that provided step-free access to the building. However once inside, access to the Blessed Sacrament chapel (the old sanctuary) was via steps. To proclaim the Scriptures at the ambo a reader had to negotiate two steps and, to preside at the altar, the priest had a one-step rise.

There are many practical reasons why steps are retained in renovated churches. Sometimes there are heritage or space requirements in an existing building. Sometimes steps are an integral part of its construction. Sometimes it simply comes down to cost. Others might argue that steps are required by the symbolic nature of sacred architecture and biblical references: that it is important to 'go up' to the altar. There are always the requirements for the people to see and hear at the liturgy and often, especially with church renovation, there is compromise.

Nevertheless, if we are to take seriously the call of the Second Vatican Council to promote the active participation of the faithful in the liturgy, surely this liturgical principle should extend to all the faithful and take account of the design of a liturgical space. Those with mobility issues and people with disabilities need to have the opportunity to participate in the various liturgical ministries and roles and this includes reading the scriptures and helping distribute Holy Communion. I have often seen a reader having difficulty in climbing the steps to a sanctuary or ambo or, what's worse, negotiating those steps on the way down. Steps are also difficult structures for some clergy who may also have mobility difficulties due to age or a lack of flexibility.

Steps are barriers to participation in the liturgy.

In Australian society, dignified and equitable access for all people to and within buildings is a cultural feature enshrined in legislation. This cultural shift began in the 1970s and progressed to the 1992 Commonwealth Disability Discrimination Act. Most people are aware of the presence of ramps into and within new buildings and toilet facilities for people with disability. New buildings are required to comply with legislative requirements for access. When carrying out renovations, existing buildings are also required to upgrade access in some circumstances. These requirements set the minimum standard. I would ask why our churches should not be held to a higher liturgical standard in order of promoting active participation by all in the liturgy



through designing *equitable, dignified* and *participatory* access. This access is not through a side door, or by a special or separate entrance, or by way of a portable and temporary ramp.

Access must speak to the dignity of the person and the equality of all.

When a restoration or renovation budget is developed, there are a number of essential and desirable aspects to the project that usually are prioritised. I am arguing that establishing full access is one of the top priorities and should be placed in the ‘essential’ category. The access aspects of the project may be broken up into stages that then can attract funding as it becomes available. Sometimes heritage and access grants from government agencies will assist.

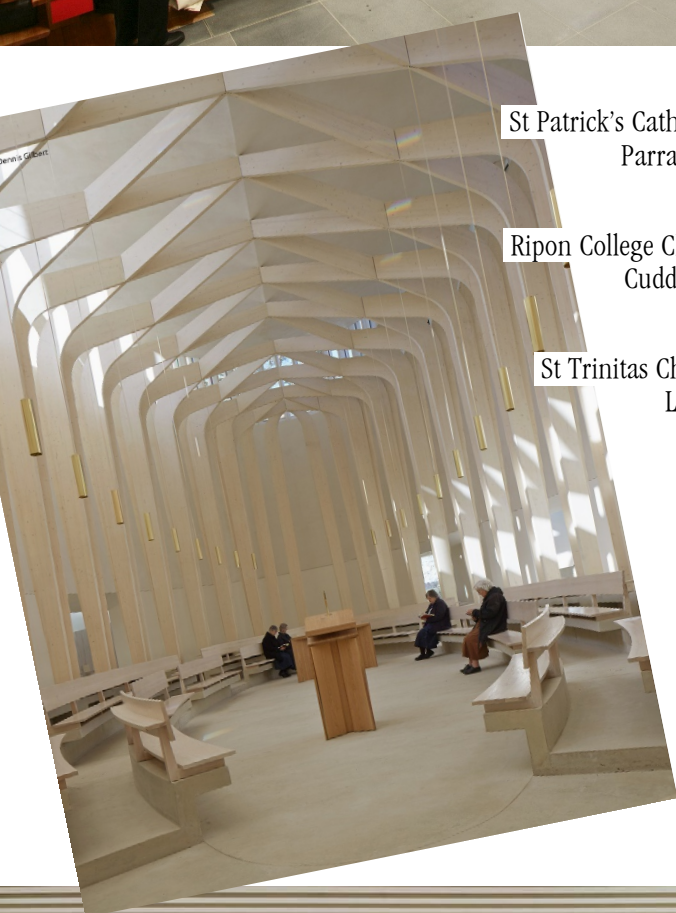
Creative design

There is a saying that ‘the building always wins’ when rearranging the internal space of an existing building. Unless the project includes the demolition and extension of the walls of the building, internal space is finite. The space needed to install a straight ramp can extend many metres but curved ramps or combinations of different types of ramps could also be incorporated into the design. Depending on the height of the step or steps to be replaced, a ramp may be required to achieve a grade of one in ten or one in fourteen. Handrails are not always required but usually are essential. Although the building may always win, improvement in equitable, dignified and participatory access is also possible.

Picasso once said that ‘everything you can imagine is real’. The imagination of creative people is a valuable resource. Creative design solutions to overcome access issues are sometimes seen as the domain of the project architect but perhaps there are others who can contribute to the design process – the builder, a person with a disability or a specialised access consultant. Often such a team, plus a liturgist who understands the Church’s worship and its theology, and a priest who understands the practicalities of celebrating the liturgy, together can create a design that offers a solution to the most intractable challenge. For example, a curved ramp might envelope the sanctuary or the sanctuary space might be re-oriented to allow for step-free access or the space for the assembly may be elevated to look into the sanctuary. Getting it out and into the built environment is sometimes the biggest hurdle.

The underlying issue in establishing this priority is the justice of recognising the innate dignity of the person in which the divine image is present. The compassionate embrace of God is all inclusive. *The ways in which the faithful participate in the liturgy ... mediates the presence of Christ in the world* (Daniel McCarthy, *Word and Spirit*, 2017).

■ David Nelson is Liturgical Ministries Director at the Cathedral Parish of Sts Michael and John, Bathurst.



↑
St Patrick’s Cathedral,
Parramatta

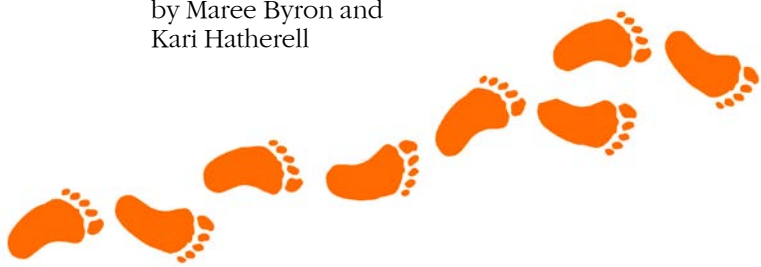
←
Ripon College Chapel,
Cuddesdon

↓
St Trinitas Church,
Leipzig



Emerging with Hope

by Maree Byron and
Kari Hatherell



How many times during this pandemic have you heard people express their longing to 'get back to normal'? It's a natural feeling to have when our lives have been disrupted for so long. But does this language actually create an illusion for ourselves?

We are emerging from a uniquely difficult and often very painful time. Many people have been touched by illness and even death, certainly by isolation, loneliness and uncertainty. When numbers of cases go down and the limitations on our freedoms ease, we could be tempted to sigh with relief, sit back and hope not to have our lives disturbed any further.

However the world is different now. Our lives are different. Might it be more helpful, rather than 'back to normal', to think in terms of moving forward into a new situation that our changed world will be offering us? This is the approach Pope Francis has taken with his invitation to be part of a Jubilee Year in 2025. He has called us to be 'pilgrims of hope' as we move forward into a time of reconstruction.

We could see the year of 2022 as an opportunity to take a new look at our parish life, to review our practices, to prune those that will no longer bring fresh life to our communities or to ourselves personally. Our baptism is always a call, at each new stage in our life, to renew our faith as disciples of Jesus Christ, and to remember that the God who called us into life is always with us, even in the midst of darkness or in those times when we feel we have no energy left.

For us, it is simply not possible just to pick up the threads from 2019 as though nothing has happened. We were baptised into the Holy Spirit; to do nothing with this new situation could run the risk of blocking the ideas and creativity that the Spirit constantly gives us for the service of the People of God and the world.

We have learnt a lot through our access to live-streamed Masses, most notably perhaps the truth that Christ himself is present in the everyday rooms of our homes and in our day-to-day lives. Nevertheless, nothing compares to the experience of being physically present with other people, celebrating Eucharist together because Christ *is present when the Church prays and sings, for he promised: 'Where two or three are gathered together in my name, there am I in the midst of them' (Mt 18:20)* (see SC 7).

There are any number of starting points to respond to the invitation to look at our faith community life through fresh eyes. Here are some you may wish to consider.

1. The Physical Worship Environment

While the Church really refers to the People of God, the building in which we gather needs to reflect the 'noble simplicity' (SC 34) of the rites that are celebrated in that space. This is a time to take stock of your sacred space! What 'welcome-back' experience awaits people when they return to the building?

CLEAR AND WELCOMING

- ◆ Ensure your church is accessible for all and that entrances are clearly marked and uncluttered.
- ◆ Check that everyone can hear well; think about installing a hearing loop.
- ◆ Make sure notice boards and entry areas are neat, up-to-date, relevant, and attractive.
- ◆ If you do not need them all, remove some of the pews or chairs to give a sense of space, encouraging the assembly to gather comfortably as one for worship.
- ◆ Create a more intimate setting for daily Mass where people can gather around the altar.
- ◆ Remove and store extra bits of furniture, stands and pot for plants, or other items in the church that have no use or which are used only occasionally.

FIT FOR THE LITURGY

- ◆ Are the altar, ambo, and chair substantial and uncluttered?
- ◆ Ensure any banners in the sanctuary are simple, fresh, and tasteful.
- ◆ Review your vessels and vestments, including altar server albs. Are they worthy of the liturgy?
- ◆ Is there sufficient good quality linen?
- ◆ Do the brass and wood need polishing?
- ◆ Examine the baptismal font to ensure it is clear and worthy of the sacrament.
- ◆ Where are the sacred oils kept and displayed?
- ◆ Is the place for reconciliation clear, simply furnished and appropriate?
- ◆ If a separate space for private prayer and eucharistic devotion does not exist in the church, work out how you might create one that is tranquil and inviting.

CHECKED AND WORKING

- ◆ Verify that there are adequate working microphones and other necessary equipment.
- ◆ How is the AV setup used in the liturgy and is it appropriately placed to enhance the liturgy rather than distract from it?
- ◆ Clean up the music area and review the storage needs for music, instruments and music stands.
- ◆ Check lights, fans and air-conditioning units.

2. The Work of Liturgical Ministries

During the last two years, the focus has been on fulfilling the requirements so that our liturgies were as safe as possible. We've been checking people in, sanitising hands and seats, ensuring masks are being

worn. While some of this may continue in the months and even years ahead, it is now time to focus on the essentials of the liturgy. This is a time to review and plan the work, formation, and training of all liturgical ministers.

BE INFORMED AND FORMED

- ◆ Form a group to research the newly instituted ministries of Lector, Acolyte and Catechist. How would you see these ministries enhancing your parish community?
- ◆ Consider how many ministers you need at each Mass. For the moment, fewer Communion Ministers are required as the assembly currently cannot receive from the chalice.
- ◆ Send an invitation to every child who has received first communion in the past couple of years encouraging them to consider becoming an altar server at Sunday Mass.
- ◆ Contact the current liturgical ministers on roster to check if they wish to continue to serve in their ministry.
- ◆ Invite new people to consider how their gifts might be used in the liturgy.
- ◆ Run formation and training sessions either face to face or by making available for ministers *Learn and Discover*, the online training courses delivered by Liturgy Brisbane www.liturgybrisbane.net.au/online-courses/.
- ◆ Ensure all liturgical ministers are on the Volunteer Register of the Archdiocese and have completed the necessary requirements.

BECOME WHAT YOU RECEIVE

- ◆ Review practices around the Communion Rite at Mass, and ensure that the assembly all receive communion from hosts consecrated at the Mass and not from the tabernacle.
- ◆ Be aware of the Covid-safe requirements of your diocese and train communion ministers accordingly.
- ◆ Review practices of taking Holy Communion to the sick and housebound and to aged care facilities. Ensure you have enough willing and able ministers as this increasingly becomes possible.
- ◆ Be sensitive to the parishioners who still feel hesitant to join the Sunday assembly. Form a team of parishioners who reach out to these people, connecting by phone or visits, dropping in newsletters or other communication, and arranging lifts to Mass where appropriate.

3. Building the Body of Christ

During the past two years, many families, including those who are not actively involved in their parish, have participated in 'Church at home'. Instead of just hoping they will show up on Sundays, this is the time for parish communities to make contact intentionally to offer support in their lives, in other words, to encourage and resource the domestic Church.

A good place to start is to consider the gains for the parish over the last two years. Many parishes have consolidated their email lists and have begun to

communicate regularly, even weekly, with everyone on the parish data base. This has given the parish a new presence in people's lives. The process of checking-in parishioners for Mass means that there is now a group of people who know the parishioners by sight and by name. We can build on this network we have established.

EASTER PEOPLE

- ◆ Use the Easter season as a trial and an example. Similar strategies could be used at other times of the liturgical year.
- ◆ Explore some simple family rituals that you can recommend to the parish to help young families celebrate Easter. This might include music, activities and prayers that speak of the joy of Easter. There are resources online at Liturgy Brisbane and Evangelisation Brisbane.
- ◆ Devise an Easter gift for children of different ages. A little Easter egg is popular with everyone, but it may be accompanied by an Easter card or a parish prayer card.
- ◆ A family resource gifted from the parish might include a calendar or invitation to join in some parish activities. The Easter pack needs to be simple, colourful, and easily reproduced; it does not have to be an expensive exercise.
- ◆ Work with the parish school to find ways of making contact that respects the necessary protocols. Use contacts from the sacramental programs for families that have moved to attend other schools.
- ◆ Plan a Parish Pentecost Picnic. Arrange some fun activities for families. Engage secondary school students in the planning. Ask your music team to lead some lively Spirit songs. Encourage grandparents to bring along their grandchildren.

OPEN FOR BUSINESS

- ◆ Discuss with the parish pastoral council strategies for building the body of Christ. Personal contact will be the key. A range of social events could be planned throughout the year – pot-luck supper, wine and cheese evening, celebration of the patronal feast, games night...
- ◆ Invite parishioners to join in sharing their hopes and dreams for the life of the parish. Work to find times and venues that encourage conversation (which may still include some online possibilities). Choose capable lay people to lead these discussions and keep the encounters informal and short.
- ◆ With a synodal outlook in mind, think about alternative leadership models within the parish to develop a renewed sense of purpose and community. Develop an action plan for the next five years.

We exult in the hope of the glory of God. Not only that, but we exult in our hardships knowing that hardship develops perseverance, perseverance develops character, character produces hope, and hope does not disappoint, since the love of God has been poured into our hearts by the Holy Spirit given to us (Rom 5:2-5).

- Ursuline sisters, Maree Byron and Kari Hatherell have both had many years of pastoral experience in parish ministry.



How Monsignor Hartigan Ministered Liturgy

by Noel Stallard

In the early 1900s, the role of Church liturgy in the lives of the Australian Catholic was simple but significant. Over forty percent of Australians at that time were of Irish descent and, for the Irish Catholic, Church was important. They knew what they wanted and wanted what they knew.

Monsignor Patrick Joseph Hartigan (1878-1952), better known as Fr Pat, was the poet priest who wrote under the pseudonym JOHN O'BRIEN. More so than his contemporaries Banjo Paterson, Henry Lawson and CJ Dennis, he captured the significance of Church and liturgy in the lives of rural Australians. As a country pastor, Fr Pat ministered to his people not only the Sunday Mass but also Baptism, Confirmation, Penance, Marriage and the last rites, known then as Extreme Unction.

What urban dwellers today may not appreciate is the huge distance these pioneer priests had to travel on horseback or in horse-drawn sulkies to administer the liturgical rites.

*From here I combed my parish wide
on horseback day by day,
beyond the furthest setter's hut
two hundred miles away.*

(The Pastor of St Mel's)

For both pastor and parishioner, the reception of the sacraments was paramount and they would go to extreme lengths to obtain them. Fr Pat had a horse called Currajong and frequently parishioners would recognise its gallop – be it night or day, rain or shine – for its rider would be taking Extreme Unction to some sick or dying parishioner. Whatever the distance, whatever the hour, he would go.

*Whereat you'd hear the old men tell
– perhaps a triple add –
of some sick call remembered well
when 'so-and-so took bad'.
'You couldn't see your hand in front.'*

*'Twas raining pitchforks too.'
The doctor jibbed, to put it blunt,
but Father Pat went through.
(Currajong)*

In another example, Fr Pat brought the last rites to the dying Jack Riley of *Man from Snowy River* fame. Jack was Irish and wanted the last rites. Fr Pat was curate in Albury and his parish priest directed him to go to Riley. On horseback, this trip to Hickey's Hut would be a three to five day journey, but Fr Pat had a second-hand Renault motor car! After two days driving through treacherous and steep terrain, he eventually found Riley and administered the last rites. Can you imagine this happening today?

For most rural dwellers, Mass was not a weekly event as the priest would have a rostered circuit that meant only pockets of the parish would get Sunday Mass. But it was significant that, when their turn did come, they brought impressive dedication and reverence to the occasion. In *The Old Mass Shandrydan*, John O'Brien captured it well. For mum and dad and their ten kids to set off for Mass in their horse-drawn wagonette, detailed preparation was needed both the night before and before dawn on Sunday.

*We had ten good miles to drive to Mass
and Mass was sharp at eight;
but we'd never hear the end of it
if something kept us late.
So we started ere the morning
hung its bunting in the sky,
and Kookaburras chortled
as we rumbled slowly by.
For the frost was on the barley
and the rime was on the trees,
and our little faces smarted
with the whip-lash of the breeze.
Still we watched the branches redden
with the first kiss of the sun
and we counted all the cartwheels
that the busy spiders spun.
Then the magpies sang to greet us
and our little hearts began
to forget that we were shivering
in the Old Mass Shandrydan.*

In those days only the bishop would administer Confirmation and this would occur every five years. So it was a major event in the life of any parish. Before the sacrament was administered, the children would be subjected to a series of questions about their faith and only when the bishop was satisfied with their responses would Confirmation proceed. Bishop Gallagher who came to Fr Pat's parish knew the

liturgical answers to the questions he put, of course, but he was to learn a startling new fact when he asked the boy from Tangmalangaloo about Christmas Day.

*That's good my boy. Come tell me now,
and what is Christmas Day?
The ready answer bared a fact
no bishop ever knew:
'It's the day before the races
out at Tangmalangaloo.'*



The Rosary was frequently a substitute for the Sunday Mass. Its recital was often a nightly occurrence as Fr Pat vividly captures in his *The Trimmings on the Rosary*. I have limited space to quote from this insightful poem but I recommend you read it all. After the Rosary was said, the 'little Irish mother' would present her 'trimmings'.

*She would pray for kith and kin
and all the friends she'd ever known;
yes, and every one of us would boast
a trimmings all his own.
She would pray for all our little needs
and, every type of care
that would darken o'er The Sugarloaf,
she'd meet it with a prayer.
She would pray for this one's sore
complaint or that one's hurtled hand,
or that someone else might make a deal
and get 'that bit of land'.
Or that dad might sell the cattle well
and seasons good might rule,
so that little John, the weakly one
might go away to school.*

If you want an insight into the Catholic way of life in pioneering days, read the John O'Brien poems. There are two anthologies of his verse, *Around the Boree Log* (1921) and *The Parish of St Mel's* (1954). It is all there. You will be inspired as I was.

We have created a website to help people enjoy his work: boreelogs.com.au. It offers a good selection of his poems, both text and video. You will also find DVDs available for purchase.

- Noel Stallard OAM, former teacher, now writes and performs bush poetry throughout Australia to help people understand our heritage.

This is a fine work! Galbraith, a Church of Scotland minister and composer, is both knowledgeable and practical. I am not a trained musician or singer, but I learned a wealth of new music information. Did you know that a large pipe organ can simulate a whole orchestra and that *in England and Wales at the time of the Reformation it is estimated that there would have been around 7,000 instruments* (p. 180)? More importantly, there is a lot of information about how to play and sing well, and how to use one's skills to lead the congregation: *we should not assume ... that because we can play we should always play* (p. 209). All art forms, says Galbraith, *need eventually to submit to the place of silence in worship ... Prayer and imagination and vision often operate best in silence* (p. 240).

There is a lot of technical information about how to use the organ and other instruments, how to form a choir, and how to choose and expand a parish church's repertoire. The way a song is introduced musically can affect participation; the best introduction for leading the people to begin singing is not always a prelude of the first few bars.

I have been in parishes with hymn books, as well as those which exclusively use projection screens. I liked the author's approbation of the former: *the additional information on the page...can help one's singing, not least the melody. Indeed, the hymn book is not a single-use tool but a resource for spiritual and reflective material which you can browse in before and during the service or at home* (p. 242). The use of hymn books constitutes the first of the *four responsibilities that lie with congregations as they lay hold of their ministry of music: browse through the hymn book, listen to each other, sing well, and sing a new song* (p. 126). Not that we sing new compositions all the time, of course: 10% of the time is enough!

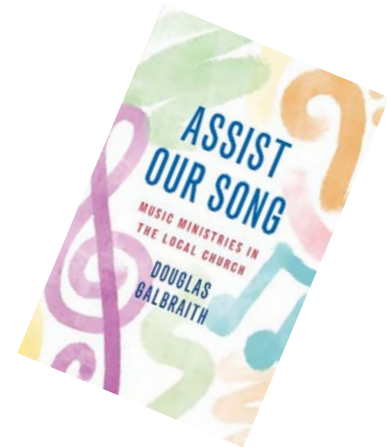
Decades ago the US Bishops' Committee on the Liturgy gave three criteria for choosing church music: it has to be evaluated for its liturgical, pastoral and musical qualities. Galbraith elucidates this further using material from a Societas Liturgica conference of 1997. Music that accompanies worship should be sifted according to the nature of worship itself – proclamatory, doxological, dialogical, incarnational, expressive of *communio*, festive, and integrating. I think the *communio* requirement is perhaps most offended against: some would see no problem, for example, in using the individualistic *God Is Dwelling In My Heart* for the communion procession. Galbraith affirms: *Worship is made by the whole community together. This means that the musical components, cantors, choirs, instrumentalists, and congregation make the music, with no part disengaged and all given a voice* (p. 269).

This author offers many insights on the way music functions in the liturgy, noting that it often operates in ways that cannot be put into words.

◆ *A choir does not always know what it has contributed to a service. Its members may sometimes feel they are just going through the motions. They may feel there is no pleasing some people... We should not overlook, however, the cumulative effect of a costly music ministry, nor assume that no-one's heart was touched, their soul soothed or a possibility stirred in them through the music we make and enable, even though they might not always know it* (p. 140-141).

◆ *We are warned not to force-feed religious feelings without leaving space for the journey, set-backs and all... Some of the music we choose, especially that which is easy to listen to, may not be providing handholds for the level of engagement that discipleship requires* (p. 272).

◆ *The ultimate goal is to allow believers to cry out the Kyrie eleisons of the oppressed, to sing the Alleluias of those restored to life, and to uphold the Maranathas of the faithful in the hope of the coming of the Kingdom* (p. 277).



The future of parish worship with depleted congregations is uncertain. The fewer who attend regular church services, the fewer there are to foment and fund good music! We are reticent to cancel services even where all regular worshippers would fit in a single assembly, because we are afraid to lose those who would stop coming if their favourite time-slot was no more. On the other hand, engaging worship music has its own power and will draw people into the experience of the liturgy. *Music creates a listening community... Music enhances meaning in movement and ritual... Music makes us creators... Music brings back memories... Music uncovers the beauty at the heart of worship...* as Galbraith explains in Chapter 2.

I learned a lot from this book and will be passing it straight along to the key musician in our parish! Whatever the future holds for people of faith, we may hope that human hearts will continue to meet in song and that this will lead to our transformation in Christ, helping us in *our living in community, social justice, the care of the earth and its people* (p. 14).



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