Note From the Editor: In this unusual time when the world has stopped to fight Covid -19, this edition of '*Liturgy*' magazine is being sent out as a PDF. Printed magazines will be sent to subscribers when circumstances permit.

Liturgy

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

Produced by the Catholic Diocese of Auckland, Liturgy Centre

We pray that Uncle Michael will be a good Bishop
... and that he will still have time to visit us...

... Lord hear us!

Volume 45 Number 1 March 2020

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.

Above: *Participants at 'Lift up THEIR Voices' making new friends.*

Cover image : Prayer of faithful at the Episcopal Ordination of Michael Gielen.

Photo ACYM

See back cover for subscription information.
Visit our website at www.aucklandcatholic.org.nz/liturgy/

Liturgy

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

March 2020

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From the Editor

Christianity is a gathering religion. Where two or three are gathered in my name, there am I amongst them. The Catholic Liturgy is a gathering activity. The Church calls her people to gather each Sunday, the Lord's Day.

With Covid-19 upon us, we are facing a new way of doing things - temporarily we hope.

Before we forge new ways of praying on Sunday and of being Church, it is important to recall some of the reasons we gather.
The liturgy, especially Sunday Eucharist
- gives us an experience of church
- is a meeting place
- leads us to grow in faith
- brings us to a place of encounter
- is transformative. Our participation in it leads to change in us – you are the potter, I am the clay.
- helps us understand who we are
- helps express and answer our deep human needs – to be connected, to love, to be loved, to forgive and be forgiven, to give thanks, to praise
- offers us an encounter with goodness,
- offers us an encounter with mercy
- offers us an encounter with truth
- offers us an encounter with beauty
- 'rights' my relationship with God and with my neighbour and with my world.
- brings us to a place of life changing encounter with Jesus, the incarnate one, the Paschal Mystery. But mostly of course, we gather because Jesus said, 'do this.'

We are called to be responsible citizens of our community, our nation and our world. As health authorities struggle to contain the spread of infection, we must act responsibly and this means participation at Sunday Eucharist is not currently possible. What are we to do?

We know Christ is present in the Eucharistic elements, in the Priest, in the assembly and in the Word. Even if the first of these three presences are not available to us, Christ is fully present in the Word and there is much to be gained from celebrating in our home a Liturgy of the Word.

The format below might help you celebrate such a liturgy.

SONG: begin with singing, something familiar that you know well.
SIGN OF THE CROSS: make the sign of the cross and warmly welcome anyone else who is there with you.
REJOICE IN GOD"S MERCY: This could be the Lord have mercy, it could be a familiar prayer you know, or you could make up your own prayer. don't make it too long. **Then** offer a prayer of thanks for the richness and wonder of life.
COLLECT: This is when we bring to mind all the things we want to pray for. We do this in silence. Once you have had time to bring these things to mind, say a prayer aloud asking God to accept your prayers and the prayers of others with you.
READING 1: Read aloud (even if you are by yourself) the first reading of the day. When the reading is finished, allow a time of silence (2 minutes).
PSALM: You could sing, chant or read the Pslam of the day.
READING 2: If it is a Sunday - again, follow the reading with silence.
GOSPEL: Again follow this with silence.
DISCUSS: if you are with other people you might like to discuss something from the readings. 5 minutes perhaps.
INTERCESSORY PRAYER: It is always important to pray for the needs of others. If you are not sure what to pray for, have a look at Prayer of the Faithful suggestions on the Liturgy Centre website or ask yourself, 'what do people need?'
PEACE: Offer peace in Christ to others and to the world. Remember, Jesus said, 'peace be with you.'
SONG: If you want to, you could end with a song.
Visit the Liturgy Centre website to see songs suggested for any given Sunday.
For daily readings, visit USCCB.org or, Universalis.com

Judith Courtney

Haere Rā Marcel

Pictured: Grandfather Amiatu Amiatu, Marcel and wife Aniva, with children (l-r) Maselusi, Tueni, Lamar, Fu'a, Feata, and Lelepa.

We say farewell and best wishes to Marcelles Amiatu. For the past three years, Marcel has worked in the Liturgy Office of the Pompallier Diocesan Centre as a Liturgy Advisor. He has recently taken up a position in Apia, working for Archbishop Alapati Lui Mataeliga in a newly established National Liturgy Office. The main task will be be translating the Roman Missal and Sacramental books into Samoan from English. Marcel is fluent in both English and Samoan.
Thank you Marcel for your contribution to the Liturgy Centre over the past three years. We wish you and your family the very best as you take up your new position in Samoa. ■

Tēnā Koe e Pā

Imagining Pentecost
Celebrating Women in the Church

Thomas O'Loughlin

Thomas O'Loughlin is a priest of the Diocese of Arundel and Brighton, and Professor of Historical Theology at Nottingham University

Running in the back of our minds as we pray, preach, and think are the great images that we share in common. These are so common in fact that for most of us, most of the time, they are invisible – yet these great images are potent because they can both open up a world for us or they can lock us into narrow ways.

Imagination is the great liberator (therefore dictators dislike the free-spirit of artists) and it can be a gaoler (and hence tyrants want an official art to spread their message). We as Christians have many common images: the image of the crib, or the crucifixion, and, thanks to Luke's great word picture in Acts 2, of the descent of the Spirit at Pentecost.

With this feast nearing on our calendar, rather than reflect on what it might 'mean' or some abstract bit of theology, let just consider how we imagine it, the picture it brings up in our minds when we hear the word. So, stop reading now, and just let the image come into your mind, note all the bits of the picture, and perhaps you might sketch it on the back of an envelope or list what you see in your memory.

I suspect that the image looks something like this. There is a room with lots of people. Mary, probably in blue, in the middle, surrounded by the apostles (usually with a certain symmetry: six on one side and six on the other), and over each of the heads a tongue of fire coming down from a dove further up in the picture. I remember seeing this in a big coloured picture on a school corridor when I was five years old, then in a picture in a catechism, and I saw it most recently in a magnificent stained glass window. Can you think of anything or anyone else?

Now imagine another scene: there are the twelve, Mary, some other men and some more women – and this larger group all have tongues, as of fire, resting on them. This image appears strange, indeed just plain 'wrong.' But think on for a moment: the details of who was in the room is based on the description of the group that returned from the Mount of Olives to stay in Upper Room as given in Acts 1:12-5. Now we know that while there they held an election to bring that core group, The Twelve,' back up to strength after Judas Iscariot's departure. So the extra men could be Matthias and Joseph Barsabbas who was not chosen. But what about imagining some other women there, alongside Mary? Do you think some women should be included? And, if you think that some women should be allowed into that momentous scene – the beginning of the life of the Church within Luke's preaching –should they be shown with tongues of fire?

Clearly, the answer to these questions in most imaginations is a firm: 'No': these figures should not intrude on the scene. The women simply were not there: in the millions of depictions of Pentecost they do not appear. In these images we just have 'the apostles' upon whom the Church is founded and Mary who is its model, no more and no less.

Running in the back of our minds as we pray, preach, and think are the great images that we share in common. These are so common in fact that for most of us, most of the time, they are invisible – yet these great images are potent because they can both open up a world for us or they can lock us into narrow ways.

Our images in mosaic and oil, on walls and canvas, by great artists decorating church walls with fresco and by children doing likewise with markers, paper and blu-tack all affirm a single image: only one woman should be seen in the image of the Spirit empowering the Church at Pentecost. Let them be banished forthwith from our icons. The very idea is just more 'soppy' inclusiveness of liberals who want to placate feminists (at least that was one priest's answer when I posed the question at a day on preaching the Year of Luke recently)!

Sed contra: the 'facts' behind the image are slightly more awkward than the way we commonly imagine it!

The first generations of the followers of Jesus continued to celebrate a festival they were long familiar with as Jews called 'Pentecost.' We see this continuity in the case of Paul who writes to the Corinthians: 'perhaps I will stay with you or even spend the winter, so that you may speed me on my journey, wherever I go. For I do not want to see you now just in passing; I hope to spend some time with you, if the Lord permits. But I will stay in Ephesus until Pentecost, for a wide door for effective work has opened to me (1 Cor 16:6-9). Asking what this 'meant' to these early

Christians is to imagine that they had our post-Enlightenment attitude to religion where 'meaning' is the most important category. The simple reality was that they continued to live within a year structured as it had always been with feasts and fasts except where they had deliberately changed from the practice of other Jews: the move from the Sabbath to the first day of week (i.e. Sunday) being the most obvious.

This persistence of the festival of Pentecost, with its fixed link of fifty days to the time of Passover, meant that it could easily be linked in within the preaching to the story of the Christ-event. This is exactly what we find happening around the beginning of the second century within Luke's preaching. Within his wide-angle presentation of the gospel, beginning with the birth of Jesus at the end of the period of Israel's preparation and ending with the gospel reaching the ends of the earth, Pentecost is a great turning-point within Luke's view of history. Up to that day, the followers of Jesus are in the presence of the Christ as learners – literally 'disciples' – but once the Spirit comes upon them they become 'witnesses' empowered to preach the Christ in Jerusalem, Judea, and the whole earth. This view of history, this special moment of being empowered by the Spirit after the Christ has left the earth is found only within Luke's preaching. And Luke links new time in history to an established festival: 'the day of Pentecost.' Luke was, in effect, taking a fixed moment in his audience's year and using it to hang a particular way of understanding the relation of the Church to the Anointed of the Father who invests them in the Spirit.

The classic image is that of Acts 2:1-4: 'When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.' Everyone who was there received the Spirit, for over each of them was a tongue of fire, and they all began to speak in tongues. That much seems clear within Luke's great dramatic image. The question is who are 'they' who were 'all together'?

Pentecost is a great turning-point within Luke's view of history. Up to that day, the followers of Jesus are in the presence of the Christ as learners – literally 'disciples' – but once the Spirit comes upon them they become 'witnesses' empowered to preach the Christ in Jerusalem, Judea, and the whole earth.

The answer to this has already been given by Luke earlier in Acts (1:12-14): 'Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away; and when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. All these with one accord devoted themselves to prayer, together with certain women, including Mary the mother of Jesus, and with his brothers.' So the group in the Upper Room upon whom the Spirit came is made up of three groups.

First, that unique group within the Synoptics: 'The Twelve,' now minus Judas. This is one of several lists of The Twelve – and no matter which list is chosen (Mt 10:2-4; Mk 3:16-9; Lk 6:14-6; Acts 1:13) – there are problems. It seems that by the time the gospels were composed the list had become frayed in memory at the edges of the list. Indeed, 'the twelve' had become the prototypical 'disciples' and 'apostles' – we see this in Mt 10:1 and 2 and Luke 6:13 where the evangelists transform the 'the twelve' into a group with two names 'the twelve disciples' and 'the twelve apostles.' However, Luke wants to make it clear that by the Day of Pentecost this group were back at full strength: Acts 1:23-26 recounts how while waiting in prayer, in the upper room, for the Spirit they elected and enrolled Matthias. So much for the first group – who appear in every image of Pentecost – of twelve named men.

Second, we have a group of women – very rare in our traditional images – but we are not given any number and only one name: 'Mary, the mother of Jesus.' The plural 'women' suggests a group of more than a couple. But how many

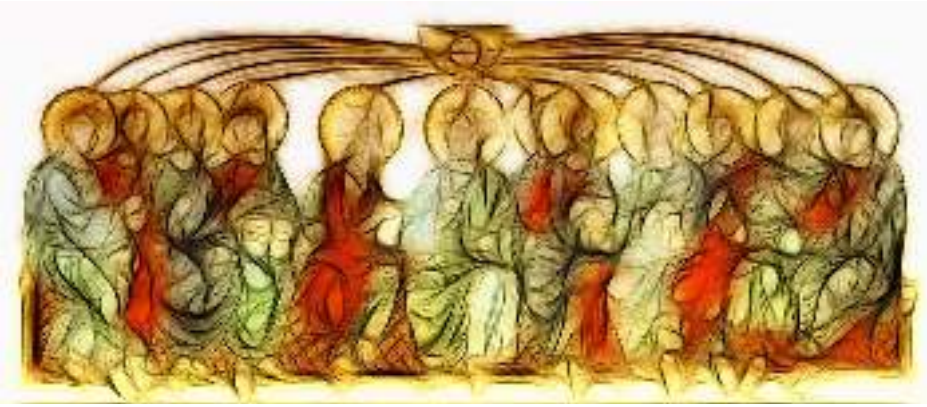

Image from Pixabay - Public Domain

were there? Three, four, a dozen? We do not know: counting and listing indicates importance, and women were not that important in the Greek-speaking world of two millennia ago. But in our popular iconography they have fallen even further to the point our invisibility in our common memory.

Third, we have another well-defined group from the time of Jesus: his brothers. This group was already disappearing from view by the time that Luke wrote. He only ever mentions them as a group (Lk 8:18-21) without ever naming them (unlike Mk 6:3 and Mt 13:55 – but the memory was already slipping for one name has changed). But Luke would have imagined a group of four men. This group would be progressively 'written out of the script' in the decades following Luke and we see this happening in the text we now call the Protevangelium of James which was written in the mid-second century. This group of four males was, not surprisingly, never included within the iconography of the Pentecost event.

Today when the recovery of 'hidden history' of women is a major part of historical studies and women's studies, it is significant that Christian iconography has forgotten, virtually completely, the presence of women in the representation of Luke's coming of the Spirit.

Today when the recovery of 'hidden history' of women is a major part of historical studies and women's studies, it is significant that Christian iconography has forgotten, virtually completely, the presence of women in the representation of Luke's coming of the Spirit. Within theology, history – the systematic study of the past – performs many key tasks: it recovers forgotten parts of our memory that allow us to present the Tradition in a fuller way; and, it often reminds us that apparently 'traditional' ways of presenting the Christian message may have suffered distortion. The invisibility of the women within our Pentecost icon is a case in point: it was the whole church that was empowered by the Spirit in Luke's visual theology; we, by contrast, have limited it to the specialist group and that unique Christian, Mary. Perhaps it is time to recover a hidden history in our icons of Pentecost: it must have all three groups – so at least a group of twenty – made up of both women and men with 'a tongue of fire' over each head. Perhaps you will recall how women have become invisible at Pentecost when you next look at a representation of Luke's image. The fact that our traditional images do not include women may explain other aspects of the place of women in our theology. So, we have a new question: where else are women still invisible in our ecclesial memory? ■

Pentecost by Pam Wood - used with permission

National Office for Professional Standards

The Catholic Church in Aotearoa New Zealand

The National Office for Professional Standards (NOPS) is the agency of the Catholic bishops and congregational leaders in New Zealand. Its role is principally two-fold: to coordinate the responses to complaints according to the Church's document 'Te Houhanga Rongo - A Path to Healing' and to direct and review safeguarding practices within the Catholic Church in this country.

Safeguarding training for volunteers, clergy, religious and paid staff in all dioceses comes under the NOPS umbrella too and, in the main, is delivered by the person with safeguarding responsibilities in each diocese. You may have already attended a workshop session with your diocesan safeguarding person or have seen them advertised. If not, get in touch with your diocesan office to find out when the next workshops are scheduled. They are open to everyone.

Every Catholic organisation, diocese and religious congregation is subject to an external review, carried out by NOPS. This programme is just being launched and pilot reviews are to take place over the next few months.

In addition to the external review, one document published last year provides every entity with a vehicle for self-review. In-house examination allows an entity to look in detail at the practices that are in place and identify areas to develop. It is a really useful tool for each parish, for instance, to consider on a yearly basis as a prompt to avoid potential problems and ensure everyone's safety.

The self-review tool and many other documents are available on our website: *www.safeguarding.catholic.org.nz*

If you have any questions about safeguarding matters or a complaint, please contact us on 0800 114 622. ■

Sounds Rite
Lift up THEIR Voices

Eileen Barrington

Eileen Barrington is a pianist, organist, guitarist and choir leader. She has been involved in leadership in parish ministry for 44 years and is currently part of the music ministry team at Hibiscus Coast Parish.

When invited to write a reflection on "Lift up THEIR Voices", I jumped at the chance. I went along expecting the usual well-researched and put-together, (though somewhat dry presentation), I have come to expect. PLUS, I have to admit to a suspicion that it would be much about dumbing down the Mass music for the sake of the children. So I took myself along like a martyr and to 'keep an eye' on things, though also knowing that I have never come away with nothing from these days.

I couldn't have been more wrong.
From the time of arrival, it seemed there was a bustling, busy anticipation of good things to come. There was good information, presented in a lively fashion with participation wherever appropriate. I came away buzzing.

A bit – re-affirmed, a bit re-enlivened.

We began with prayer – no surprise there… but it was done in a way to illustrate what can be done successfully with a bunch of strangers, while introducing new music. We were not told about what to do or how – we just were expected to 'do it'. No expectation brings no result. It works!

Then, the first session with Judith began, as one would expect, with quotation from the Liturgy documents. (we all know the one about 'full and active participation'. (CSL 14) She raised the really important questions about who (including the Ministry of the Assembly) and how do we participate, how do we engage the people and how important is music in this context. As musicians, we know that music engages the soul…. But its importance is reinforced in the Church documents.

'When the people are gathered.. the entrance chant (gathering song) begins. Its purpose is to….
1. Open the celebration
2. Foster the unity of those who have gathered

3. Introduce their thoughts to the mystery of the liturgical time or festivity
4. Accompany the procession *(GIRM 47)*

She enlarged on point 2. by noting that 'we' is a useful word. This theme was taken up in different ways by both of the other speakers… UNITY is big in Liturgy. I think it was Fr John who said, 'do you know this song? And started singing. It was one of those beautiful praise and worship songs.. 'Lord, I……' We all joined in with great gusto until he stopped and said, 'yes, it's me Lord. Forget all those others. **I** love you and **I** praise you…'

Point 4. she remarked was the last (maybe the least)… and that perhaps the processors need to be able to join the singing too once settled in the sanctuary.

The next quotation Judith used was (GIRM 86). This is in relation to the Communion Hymn/ Chant which is accepted as the second most important hymn outside of the Eucharistic Prayer.

'When the Priest is receiving the sacrament, the Communion chant is begun, its purpose being to….

- express the spiritual union of the communicants by means of the unity of their voices,
- to show gladness of heart
- and to bring out more clearly the communitarian character of the procession to receive the Eucharist.

In my opinion, this is the single-most misunderstood piece of the Liturgy – the COMMUNAL aspect – since Vatican II.

Fr John O.Connor who heads up the National Commission for Liturgy spoke to us about forming ourselves spiritually for this very important work of preparing the Liturgy and engaging the community. He placed huge emphasis on the Liturgy Committee praying together for an appreciable time before preparing for the Liturgy.

He had some lovely things to say about 'feelings'. One can't force feelings – we

can't go into preparation believing we have to lift people's hearts or make them happy – not even in the music we choose. Very powerful for me was the question about the little old man whose wife has just died, who creeps in to the back just after the start of Mass, who doesn't open his mouth and leaves before Father gets outside. Did he actively participate? How can we judge who has participated well? If we can hear our community's voice over ours, we must be doing something right. What a joy! But, as musicians, it is not our task to try to fulfil all the perceived needs of all the people – we come to facilitate the Assembly's participation in the Mass of the Day, the Season, the Feast.

He also emphasised the ministry of hospitality – right when people are arriving. This should be an active, well formed ministry where ministers can gain practical help in ways of approaching people rather than just putting a newsletter under their nose. All ministry should be well prayed….

Our overseas guest was Michael Mangan whose music many of you, in schools particularly, will be familiar with. For me, he was the revelation of the day. His first session was titled, 'Musicians or Ministers?' He zeroed in on the specifics for musicians. 'Our mission', he says, 'to serve the liturgy, especially by supporting and encouraging the voice of the Assembly in musically, liturgically and pastorally appropriate music.' The questions we should ask ourselves after adhering to the above are;
Is the Assembly able to confidently sing this song?

- ***Are introductions and fills clear and consistent?***
- ***Is this song in the best key for the Assembly? (not the song leader)***
- ***Are we leading the Assembly or performing for them?***
- ***Can the Assembly hear themselves sing or we drowning them out?***
- ***Tempo; are we losing energy & vibrancy by playing too slowly?***
- ***Are we enabling this Assembly to be joyfully united in sung prayer?***

He, touched on the judgements which need to be made – Liturgical, Musical, Pastoral. Stands to reason that the person/s making these judgements need to be knowledgeable and skilled!!!

Michael's second session was, 'Let the Children Come – towards family-friendly Parish Liturgy. He used the documents as before, but this time zeroed in to the Directory for Masses with Children. He urged anyone involved in preparation of Mass, especially Mass with Children and Parish Masses with Children Present to become very familiar with the Document.

This was a very interactive session and we got to experience many of his own songs (easy for copyright, etc) in their appropriate places. His music is very predictable – and deliberately so for ease of quick pick up. He showed us how we could incorporate some of these in our Parish Masses sometimes.

Some other ways in which we can make our children feel part of the Community

– 'Making it Child and Family Friendly' –

- Welcome the children as they arrive
- Acknowledge them in introduction & homily
- Include some suitable children's songs
- Have a dialogue homily with the children
- Give them 'jobs' – reading, petitions, gifts, collections, music, etc
- Have a morning tea after Mass where children can play & parents can chat
- ***and ensure the COMMUNITY welcomes FAMILIES with children***

There were two short sessions where a group led us in singing waiata in Te Reo Maori. It was really important that the translations were given, and that the translations be given to our communities when include waiata in our parish Masses.

An absolute highlight for me was later that night when a lady who came with us, who has reached her gold card status, said, 'do you know that is the first time I have ever had a 'shaky' thing (maracca) in my hand and was shown how and when to use it'. I'll never forget that!!

To sum up, I enjoyed my day immensely.. I felt we were treated to some good, solid presentations and given good material. At the same time, it was fun and inter-active. Thank you to the Liturgy Centre for the organisation! ■

Photos by ACYM - used with permission

Coffee With Mons

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

Silence during Mass

LC What is the difference between silence and a lack of noise?

PF Silence is internal. No noise helps us to come to silence, but when we are silent we are quiet internally? Our minds can be very busy places. In silence we learn to stop thinking, to let go of our thoughts and just be still.

LC Why is silence needed?

PF The General Instruction tells us that 'Sacred silence, as part of the celebration, is to be observed at the designated times.' *GIRM 45* Silence offers us an internal meeting place, a plane where we can meet with and encounter Jesus. When we meet God in silence, we must come as we are, there are no disguises. This is the only way we can meet God.

LC Does the length of time of silence matter?

PF Yes. The silence should last until it is heard, until we hear the silence within. Until the silence thunders.

LC Where is silence called for in the Mass?

PF The General Instruction of the Roman Missal gives very sound guidance about where there should be silence in the Mass. There are several places where silence is indicated. First of all, there could be a period of silence before Mass begins. This helps us to carry out the Liturgy in an appropriate and fitting manner.

LC Why is there a silence before the Collect.

PF This is an important silence. This is the time when people call to mind all the intentions they have brought to this Mass. Everybody has things they want to pray for, things they want to put before the Lord and ask for God's aid. There will be sick relatives, children who cause their parents anxiety, job losses, inability to pay the mortgage, car accidents, no bread to put on the table, fights with people we are supposed to love. We bring all this to mind before the priest prays the Collect and we ask the Lord to be with us in our difficulties We have a trusting relationship with God. Part of this trust is that we bring our needs.

LC Why are there silences during the readings?

PF The readings invite silence - they invite our meditation. The General Instruction says, 'in the course of the readings, brief periods of silence are appropriate ... by means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared.' The General Instruction is giving us a reason for silence during the readings; so that we can grasp the Word of God, and respond to that Word in prayer. If we rush through the readings with no time to pause, the readings can't achieve what they are meant to in our lives.

LC When should we have silence during the Liturgy of the Word?

PF Again, the General Instruction says we should have silence after the first and second readings, and after the Homily. During the Prayer of the Faithful too, there is a place for silence. The reader announces a petition, then the people pray for that petition. The people need time to grasp the petition and make it their prayer.

LC What about during the Liturgy of the Eucharist?

PF The Eucharistic Prayer is said by the priest, but of course, the people who are silent, are praying this prayer in their hearts, with the priest.

LC What about the Communion Rite?

PF Silence comes after Communion, not during Communion. When everybody has been to Communion, then we all sit in silence together. Again, the Instruction says, 'When the distribution of Communion is over, the Priest and faithful pray quietly for some time.'

LC What happens when we live our lives without silence?

PF We get lost. The world is full of noise and we can get lost in it. To find any peace, we need silence. Silence restores us, renews us, redirects us and it can help us come to a place of peace in a world of turmoil. Silence is the place where we can meet our Lord. And meeting our Lord brings about our transformation.

LC Do you think people find it easy to be silent?

PF It is not easy to be silent. We have to make a conscious effort to be silent. Our minds are full of thoughts and ideas, things we want to do, or things we don't want to do. It is important we take the time to be quiet, be still and wait for the Lord. 'Be still and know that I am God.'

The RCIA

After a 1,500 year gap, the Church recovered its ancient method of joining believers to Christ

Nick Wagner

Nick Wagner, a writer in San José, California, USA, is the cofounder and codirector of Liturgy.Life—a free resource to help parishes make their liturgy the best it can possibly be. Contact him at nick@liturgy.life

Father Augustine was sluggish getting ready for Mass. The strain of last night's Easter Vigil—his 34th or 35th; he couldn't remember—had significantly weakened him. But he had to celebrate Easter morning with the neophytes.

After his brief homily, the catechumens were dismissed and the doors closed. Father Augustine moved slowly to the wooden altar in the center of the basilica and prayed the ancient prayer of thanksgiving. Then he asked the neophytes to gather close to him.

He pointed at what lay on the altar—some bread and a cup of wine, now changed into the Body and Blood of Christ. He said to the neophytes:

'The mystery that you are lies there on the table. Be what you see, and receive what you are.'

(Sermon 272)

- Become the mystery that you are!

For St. Augustine, the entire purpose of the catechumenate was to bring the seekers to this point. The point at which they would participate in the sacred mysteries and by doing so become, themselves, the Mystery of Christ.

For years, they had participated in the liturgy as catechumens. As their ancestors had done for centuries before them, they sang hymns, chants, and psalms during the first part of the liturgy. After they were baptized, they remained with the faithful to pray fervently for themselves and for all who were in need. They prayed or sang the Creed and the Lord's Prayer, which had been handed on to them during their catechumenate. They responded to the dialogue that began the great prayer of thanksgiving and sang their hosannas with the angels.

And most significantly, they approached the altar in faith and made a throne with their hands to receive the body of Christ. They bowed to the chalice and drank from the cup of salvation. Their amens rang out as a confession of belief in the mystery St. Augustine had taught them they now are.

That all changed shortly after Augustine died in 430. The world was changing, and in response, the church became more inward focused. The catechumenate died out, and the people became more and more passive in the celebration of the liturgy. In the years just before the Second Vatican Council, the participation of the faithful in the liturgy was almost completely suppressed.

- The restoration of participation of the laity

The seeds of reform, however, began to be planted about 100 years before the council. The reform movement had grown to the point that every pope of the early twentieth century (Pius X, Benedict XV, Pius XI, Pius XII, John XXIII and Paul VI) made the restoration of the participation of the laity in the liturgy a central concern.

On December 4, 1963, Paul VI promulgated the Constitution on the Sacred Liturgy, which solemnly declared:

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit. *(14)*

The reason the council made the participation of the people so central to the reform of Vatican II was the same reason Augustine taught his neophytes. It is by participating in the

liturgy that we derive the true Christian spirit. Or to say it in Augustine's terms, it is through our participation in the liturgy that we become the Mystery we celebrate.

If this is true, then several important points follow:

- Bishops and priests—who preside over the liturgy—must be deeply trained in the proper celebration of the rites.
- Beyond just knowing how to celebrate the rites well, bishops and priests "must zealously strive to achieve [the full and active participation of the people], by means of the necessary instruction, in all their pastoral work"*(CSL, 14)*.
- The people must understand that participation is not optional. "Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, a redeemed people,' is their right and duty by reason of their baptism" (CSL, 14).
- It is by our participation in the liturgy that we participate in the life of the Divine Trinity.

- Our call to participate

Most people agree that this central concern of the Second Vatican Council has been a great success. In most of our parishes, people are participating in the liturgy in the way our ancestors did for the first five centuries of the church.

On the other hand, it is not difficult to find parishes that have either not yet fully embraced the liturgical mandate of the council or who have grown lax in their zeal for the promotion of the full and active participation of all the people.

At the time of Augustine's death, it looked like the church was on solid ground and would continue to celebrate liturgy in a way that involved the full participation of the entire Body of Christ. And yet, it didn't take long at all for the participation of the people to fade away.

We have to be vigilant in continuing to carry out the reforms mandated by the Church. Our full and active celebration of the liturgy is "the primary and indispensable source" of our life in Christ. ■

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit. (14)

Silence

Towards a More Contemplative Sunday Eucharist

Peter Murphy

Peter Murphy is Parish Priest at St Mary's Papakura and Director of Contemplative Prayer for the Auckland Diocese

Archbishop Rowan Williams was invited in 2012 by Pope Benedict to speak to the Synod of Bishops on Evangelization. They thought he was going to speak on ecumenism; instead he spoke of contemplation as the new form of evangelization. He said:

> *'To put it boldly, contemplation is the only ultimate answer to the unreal and insane world that our financial systems and our advertising culture and our chaotic and unexamined emotions encourage us to inhabit. To learn contemplative practice is to learn what we need so as to live truthfully and honestly and lovingly. It is a deeply revolutionary matter.'*

In other words, contemplation is not just another add-on to Christian life; it is at the very heart and centre of it.

The practice of contemplation has a long history in the Church going back to the earliest times particularly the teaching of Jesus in Matthew, 'When you pray go into your private (inner) room…' (*Mt. 6:6*). However, much as this teaching on prayer has been part of our tradition, it has in large part been confined to within monastery walls. Thus it was commonly held that if you were really serious about a life of prayer, you joined an enclosed monastery or convent. The 'actives' got on with life in the world and said their prayers.

This dualism has bogged the Church and Western society down for centuries and it is only in the present chaotic state of the world that we are beginning to break past it. The mystery of the Incarnation teaches us that the transcendent is in our midst and, as Pope Francis says in his letter on holiness, each one of us needs each day, periods of silence and stillness for interiority and contemplation. *'Unless we listen, all our words will be nothing but useless chatter.'* (Gaudete et Exsultate n. 150).

The irony is that today we are more

likely to be recommended meditation ('meditation' today is currently what Christians have understood as the practice of contemplation) by your doctor or therapist, than by your priest. Yet we do have a living tradition and today it is more important than ever for our people to discover this. While it may be fashionable to be spiritual without being religious, unless you are grounded in a living tradition of prayer within a spiritual home, you can go off in all sorts of crazy directions. The separation of the spiritual from religious tradition continues this dualism. Thomas Keating, a Cistercian monk who died in 2018, was famous for saying, *'Silence is the language of God. Everything else is a poor translation'* *(Invitation to Love: The Way of Christian Contemplation)*.

When we read of the celebration of the Tridentine Mass today, it usually describes people's experience of a sense of mystery which surrounds it. This reference to a sense of mystery points us to a dimension of the celebration of the Eucharist that some feel is lost in current practice. There can be a tendency to fill all space with words, singing and action. Silence can be seen as wasting precious time and this, 'fill the spaces' approach leads to a loss of the sense of the sacred. Yet it is important that we reclaim this sense of mystery in our weekly celebration of Eucharist.

Silence can be a true experience of communion. We can't reach God by chatter, nor can we reach God by thinking of God. God can only be reached, as it says in the words of *The Cloud of Unknowing*, by love. Contemplation is prayer of the heart, not of the mind.

A rich celebration of the Eucharist will always lead us to the Great Commission where we put our experience into action; it is a natural follow-on. The best example of this that I have experienced was in the United States where immediately after Mass was finished, chairs were rearranged for their 'kitchen lunch' the following day, and the congregation immediately set about preparing the lunches. At this 'kitchen lunch' the community who had gathered for Eucharist, fed the street people in the area. Contemplation and action are integral to each other.

In the words of Archbishop Williams contemplation is 'the key to the essence of a renewed humanity.' *(n.8)*

Used with permission

Leading the assembly to moments of profound silence is the pathway to reclaiming this dimension of the liturgy. We cannot go back to the past.
Silence can be used constructively within the Sunday liturgy but it demands a willingness of the presider and the community to use it creatively. The introduction of silence can challenge a community that is not used to it. It can create moments of awkwardness when people are uncertain, or looking for the next thing to happen or just thinking that something has gone wrong. People need to be prepared for silence. They need to understand when to expect it, know why it is important and understand what to do with it.

These are times in the Mass where silence can be employed constructively:

1. In the beginning, if there is a leader welcoming everybody, an introduction of a one to two-minute period of silence for the faithful to gather themselves before the gathering hymn is helpful.

2. At the opening prayer following the 'Let us pray' there is again time for a distinctive period of silence – perhaps 15 seconds - again for the faithful to gather themselves and their intentions.

3. The assembly can observe brief periods of quiet after each reading so that the readings can be 'grasped by the heart and a response through prayer may be prepared.' (GIRM 56)

4. Following the homily is a good time to reflect on what has been said – 30 seconds.

5. The main period of silence is after Communion. Very often parishes fill this time with a Communion hymn instead of silence. It is better that we sing while processing to Communion, which is where the singing should be, and observe a period of silence after communion. This silence can be introduced and concluded with a bell and could last from three to five minutes. In the pre-Vatican II liturgy thanksgiving after Communion was an important feature. This has in large part been lost to a sense of busyness, but in the words of St Augustine, 'it is silence that restores us to ourselves.'

When introducing silence into the liturgy, it may be valuable to time it initially, for human nature will instinctively want to shorten the gap. We need to get past the unwritten law that we are giving God only one hour of our busy week by 'attending Mass'.
The extra time given to silence may take the Mass over the hour but that should not matter. If the practice of silence gives the faithful an experience of mystery and a deeper experience of participation, this is important, because this is what raises minds and hearts, this is what leads to encounter with Jesus and this is what leads to our transformation as individuals and as the people of God. ■

Laudato Si' Week - 16-24 May

*Including "**care of creation**" in the liturgy and the life of our Church.*

Susanne Montgomerie

Susanne is a member of the Justice and Peace Commission and convenor of its Environment and Sustainability Committee.

Laudato Si' Week - 16th to 24th May 2020 - an opportunity to include care of creation in the liturgy and the life of our church communities. Our Holy Father, Pope Francis asks us to participate:

In a video from Vatican News on 3rd March 2020, Pope Francis urges catholics world wide to participate in "Laudato Si' Week 2020". These are his words:

"*What kind of world do we want to leave to those who come after us, to children who are now growing up?* *Laudato Si' 160.* *Motivated by this question I would like to invite you to participate in '**Laudato Si' Week**' from May 16 to 24 2020. It is a global campaign on the occasion of the fifth anniversary of the encyclical letter, Laudato Si' - On the Care for Our Common Home.*

I renew my urgent call to respond to the ecological crisis. The cry of the Earth and the poor cannot continue. Let's take care of creation, a gift of our good Creator God. Let's celebrate 'Laudato Si' Week' together. God bless you and do not forget to pray for me."

Video available: https://laudatosiweek.org/

Pope Francis, writes in Laudato Si' 13: '*The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home.*

Our vocation to become protectors of God's handiwork.

It must be said that some committed and prayerful Christians, with the excuse of realism and pragmatism, tend to ridicule expressions of concern for the environment. Others are passive; they choose not to change their habits and thus become inconsistent. So what they all need is an 'ecological conversion', whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience' *Laudato Si' 217*.

Ideas for Laudato Si Week liturgies:
'Laudato Si' Week' is an opportunity for faith communities to be inspired by the homilies and prayers said during mass concerning the care for creation. When this happens it can initiate or deepen our vocation as protectors of God's handiwork:

In *Laudato Si'*, our Holy Father writes: *'A true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor.'*

It is so important what goes on during the liturgy. When these environmental themes and issues are mentioned during mass then it is easy for our congregations to know that these issues are important both in the world of today and in the church. Especially for our young people this is of huge importance.

It is comforting and inspiring to know that Our Holy Father and our bishops have taken a lead and let us know that these themes and issues are important (see the general information links for more on this).

During Mass or special gatherings the following elements could be included:

A prayer for the Earth. Maybe it could be prayed together before or during the prayer of the faithful. You can find the prayer here: https://catholicclimatemovement.global/wp-con-tent/uploads/2015/08/Aprayerforourearth.pdf

Special prayers for the care of creation and our Common Home during the prayer of the faithful. Examples of prayers here: https://fran cis35.org/english/prayer-faithful/

Including a quote from *Laudato Si'* which you find especially relevant.
You can find many selections of quotes online. Here is a link to one of them: https://churchpop.com/2015/06/18/26-key-quotes-from-pope-francis-encyclical-on-the-environment-laudato-si/

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Having a special 'Laudato Si' mass': You can find an example here of how such a mass could be planned:
https://drive.google.com/file/d/1CQMmhtqcK21XGNtXot3qKWyKB5ZnlEW4/view

A special rosary: A normal rosary but with an addition of short meditations on both our blessed Virgin and creation:
https://catholicclimatemovement.global/wp-content/uploads/2015/03/Rosary-Meditations-Care4Creation-Month.pdf
Or: *https://drive.google.com/file/d/1X53spMlbd7pasdkw-xlALTPoPKPKSk8p/view*

During a special gathering, outside of Mass, there would be more time for prayer and worship focused on the message of 'Laudato Si'' and on prayers for creation. There would also be time for reflection and discussion as to what we as individuals, families and parish can do and will be committed to doing. See 'Prayers for Laudato Si' Circles and retreats'. Some suggested plans here: *https://catholicclimatemovement.global/retreats/*

The format of how you mark or celebrate the Laudato Si' Week can be adjusted to what suits each faith community. Creativity is encouraged. There are many resources available which can be adapted and used for this purpose within the scope of *Laudato Si'*.

Background: What is Laudato Si' Week - 16th to 24th May 2020

'*Laudato Si' Week is a week-long celebration of ambitious, prayerful actions to protect creation. It commemorates the fifth anniversary of Laudato Si', Pope Francis' encyclical on ecology and climate change, signed by Pope Francis 24th May and published 18th June 2015.*

In the five years since Laudato Si' was published, greenhouse gas emissions have continued to rise, species have continued to disappear at an astonishing pace, and our brothers and sisters around the world have continued to suffer the effects of a planet in crisis.
At the same time, Catholic communities everywhere have taken concrete steps to reduce their environmental impact, connected to the Creator in prayer, and encouraged the development of moral environmental policies.

During Laudato Si' Week, we look back to celebrate the incredible actions Catholic communities have taken to date, and we look ahead with a commitment to accelerate action to protect our common home.

Laudato Si' Week is sponsored by the Vatican's Dicastery for Integral Human Development and facilitated by Global Catholic Climate Movement and Renova+ in collaboration with partners.'
From: https://laudatosiweek.org/toolkit:

A local partner in Aotearoa New Zealand is Caritas Aotearoa New Zealand, an official partner with 'Laudato Si' Week'

In the Auckland Catholic Diocese the Environment and Sustainability committee of the Justice and Peace Commission will be a place of contact with updated information on its website: *https://www.aucklandcatholic.org.nz/justice-peace/environment-sustainability-committee/*

As a committee we are working on providing useful information for Laudato Si' Week. The links in this article and materials we produce will be available on our website. If you are interested in receiving emails directly from us, you may email us at *es-comjp98@gmail.com*

There are many resources available to help individuals, families, parishes and dioceses that are motivated, move towards sustainability.
No matter where we are in our sustainability journey, the Laudato Si' Week liturgies and activities will inspire us to take the next step.

Other links and contacts:
Liturgy resources:
https://catholicclimatemovement.global/liturgical-prayer-and-spiritual-resources/
Live Laudato Si Pledge prayer resources:
http://livelaudatosi.org/wp-content/uploads/2017/06/LS-Pledge-Prayer_Resources-EN-v2.pdf

Action or commitment resources
Take the Laudato Si Pledge (as an individual, a fami-ly, a parish, an organisation:
http://livelaudatosi.org/

How to create a Laudato Si' Circle:
https://catholicclimatemovement.global/circles/

How to plan a "Laudato Si'" retreat:
https://catholicclimatemovement.global/retreats/

General information:
Global Catholic Climate Movement is leading the Laudato Si' Week. Their website:
https://catholicclimatemovement.global/2020-plans/

Information about Laudato Si' week:
https://laudatosiweek.org/

Links to the Dicastery for Integral Human Develop-ment:
http://www.humandevelopment.va/en/eventi.html

'Respect Life Sunday' Pastoral Letter by Stephen Lowe, Bishop of Hamilton on behalf of all bishops of Aotearoa New Zealand 13 October 2019. A commitment from our bishops to the care of crea-tion. *https://www.catholic.org.nz/assets/Uploads/Respect-Life-Sunday-2019-NZCBC-Statement.pdf*

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Note - this article will be made availbe on the Liturgy Centre website / news, so that links can be easily accessed.

Savouring Silence

John O'Connor

Te Tari Ā Motu Mō Ngā Ritenga National Liturgy Office

John O'Connor is Director of the National Liturgy Office, a Parish Priest of the Christchurch Diocese, Spiritual Director, Retreat Facilitator and Blogger.

When beginning a retreat with thirty eight members of a Religious community of brothers, once dinner was complete, we moved into a silence that would accompany us until the retreat concluded.

Later in the evening I took time to savour the silence. Even for a priest and for Religious Brothers, as for most of the people I know, real silence is rare. Often there might be an absence of conversation, company or noise, but most of us, much of the time, fill this silence with noise.

How easy it is when lying awake at 2am to turn on the radio. How often do I drive without the car stereo or walk without an MP3?

The reason I reach for the radio in the car or turn on the TV when home alone in the evening, is that silence is not always comfortable. In moments of silence anything that I am not at peace about comes to consciousness. This is precisely why silence is such an important part of prayer.

When we relax into silence, we discover our present reality. This is important, since God is waiting to come to us in the joys, hopes, griefs and anxieties of every human life. If I am not aware of where and how I am, I may well miss the presence and action of God.

My human health and happiness comes not when I overcome my anxieties and griefs, but when I know that God is with me in the midst of these trials. There is no greater intimacy than the experience of the love of God carrying us through suffering.

It is a good practice to set a few minutes aside each day to simply sit in silence, and to know that whatever feelings and worries come to your consciousness, you are not alone. God is with you. ■

Weaving Together Liturgy and Life

E Rarangatia ana ngā Ritenga me te Ira Tangata

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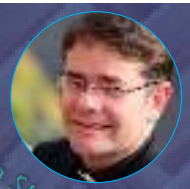

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www.wuss.org.nz

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To carry the sacred rituals
Te Kawe Ritenga Tapu

Catholic Diocese of Auckland
TE TAUMATA O TE HAHI KATORIKA

Guidelines for Hygiene at Mass:
A Concern for All - Genuine Hospitality

Liturgy Centre Auckland Diocese

At the time of publishing this magazine, Aotearoa New Zealand is in lockdown and public Masses are not being celebrated. When we return to celebrate Eucharist together it will be timely to re-look at our parish hygiene practices. In 2009 the New Zealand Bishops reminded us:

'We Catholics have a deep love of the Mass. It is at the heart of our Catholic life, identity and practice.'

When we gather in our churches each Sunday, we do so not as individuals, but as the Body of Christ, God's holy Church. It is as the sisters and brothers of Christ that we attune our ear to the Word of God that gives us life. It is as the sisters and brothers of Christ that we draw near to the Altar of the Lord to be nourished by his Body and Blood. It is as the sisters and brothers of Christ that we go forth to live what we proclaim. This is what we do as Catholics. This is who we are as Church.' *On Actions in Relation to the Spread of Influenza A, NZCCB 2009.*

Also, as a people we care for the wellbeing of one another and are therefore reminded of the call to implement hygienic practices to safeguard the health of all, especially when viruses, colds and infections abound.

Minimising the Spread of Illnesses

As a faith community, let our best practice aim at incorporating the very best hygiene procedures to ensure that any risk of the spread of illnesses is kept to minimum. There are several measures we can take to safeguard the health of one another.

However, when suffering from infections that can quickly pass from one to another, it is advisable to stay at home.

Priests

- wash your thoroughly prior to Mass
- when "bowing slightly" (rubrics) to pray the prayers of consecration take care not to lean over and breathe on the host and chalice
- place the elements out of direct line of the possibility of breath or spittle accidentally reaching them during the praying and singing of the Eucharistic prayer
- do not to touch the tongues or mouths of people receiving communion in that manner
- bless non-communicants in a manner that does not include signing them on the forehead or touching to ensure any oil or bacteria is not transferred to Hosts that the following people will receive
- during outbreaks of flu and infections in the community, it can ease concerns within the congregation for them to see the priest cleanse his hands after blowing his nose and/or after giving the Sign of Peace prior to distributing Holy Communion

If you have any level of unwellness – it is advisable to stay home

- arrange for another priest to preside at Mass OR invite trained members of the congregation to lead the parish in the Liturgy of the Word with Holy Communion
- drink from a chalice that is not then shared with others
- use your own purificator

People

If you have any level of unwellness – it is advisable to stay home

- wash your hands prior to Mass
- use a handkerchief or tissue or mask for coughing or sneezing
- use handkerchief or tissue to blow your nose (wash your hands)
- if you are without handkerchief, tissue or mask, cough into the crook of your arm or sleeve to minimise the spread of germs. If you cough into your hands, wash immediately.
- if you usually receive on the tongue please receive on the hand if you have any unwellness
- refrain from receiving from the chalice
- refrain from holding people's hands

Sacristans

If you have any level of unwellness – it is advisable to stay home

- wash hands thoroughly before handling any vessels and before Mass
- use vessels of impermeable material, preferably metal or metal lined

Image - Public Domain

- thoroughly cleanse chalices and patens before Mass using hot water and detergent or Milton solution (as for babies' bottles) - cold water rinsing is not adequate

- put out freshly laundered and ironed purificators (heat and sunlight assist in sterilisation)

Extra Ordinary Ministers of Holy Communion

If you have any level of unwellness – it is advisable to stay home – let the parish know you are unwell

- carry hand sanitiser with you. **Before** proceeding to the sanctuary rub sanitiser on your hands (dispensers and hand cleansing should not appear as a 'ritual' carried out in the sanctuary).

- unfold the purificator so you may use it all

- carefully and firmly wipe inside and outside the rim of the chalice

- turn the chalice slightly after each communicant

- use a fresh part of the purificator after each communicant

- do not allow purificator to touch anyone's lips

- bless non-communicants without touching them

The five-fold movement for giving Communion

1. ***Give*** the cup to the communicant,
2. ***Move*** the purifier to a different spot, while the communicant is receiving,
3. ***Take*** back the cup,
4. ***Wipe*** the rim on both sides, inside and out,
5. ***Turn*** the cup a quarter turn.

Exchanging a Sign of Christ's Peace

Some diseases are transferred by touch. when illness is a concern, Liturgy Committees are encouraged to consider how the Sign of Christ's Peace can be communicated without shaking hands, and how this could be implemented in communities - E.g.

- looking directly at each person and extending the greeting verbally,
- using a slight bow of the head as extending the greeting verbally...

Genuine Hospitality

In a Christian community, it is important at all times that we show genuine hospitality towards each other. When communicable diseases are present in communities, it is important to respond with consideration towards others. This may mean we stay at home. It does mean we are all thorough in our hygiene practices. Frequent and thorough handwashing is important. Ensuring our mouth is covered when we sneeze or cough is also important.

Parishes

Ensure you have clean (have a plan for regular cleaning) and hygenic hand-washing facilities and toilets for men and women, with soap and paper towels or a hand dryer. Ensure your community engages with parish expectations for hygiene.

Spiritual Communion

If you are unwell, REMAIN AT HOME and make a spiritual Communion. St Thomas Aquinas has defined this as "an ardent desire to receive Jesus in the Most Holy Sacrament [in Communion at Mass] and in lovingly embracing Him as if we had actually received Him." Compose yourself as you would at Mass, desire the Lord's presence in spirit, pray in thanksgiving for the gift of the Lamb of God, and receive the graces as if you had been able to partake in Holy Communion.

Summary

Implementing good hygiene is an act of love and hospitality to our sisters and brothers. When a serious outbreak of illness occurs, the Bishops of Aotearoa New Zealand will introduce necessary liturgical adaptations for such occasions.

Mass Online

Our Sunday Eucharist is something we participate in with others in our faith community. If you are unwell, however, and need to stay home, you can watch a celebration of the Sunday Mass at one of these websites: links can be found on Auckland Diocesan Liturgy Centre website page. ■

Mass online https://mass-online.org/daily-holy-mass-live-online/

The Sunday Mass https://thesundaymass.org/

Acknowledgment: This article has drawn extensively on "Communion from the Cup and Hygiene – A policy statement from the Auckland Diocesan Liturgy Commission" in Liturgy Vol 22: Nos 3 & 4, 1997 (a publication of the Auckland Diocesan Liturgy Centre)

Photo http://alphastockimages.com/ Nick Youngson - http://www.nyphotographic.com/

The Liturgy Centre provides:

- Resources to support liturgical ministries, including books with Sunday and daily readings and reflections on the readings. These provide excellent background material for readers.
- Guidebooks for various ministries including readers, Extraordinary Ministers of Holy Communion, musicians, sacristans and the preparation of liturgical environment
- Resources on art and architecture
- Formation opportunities for Readers of the Word
- Formation opportunities for Extraordinary Ministers of Holy Communion.

Workshops including:

- A Walk through the Mass
- Full Conscious and Active (the participation of the assembly)
- Music: Choosing music for Mass
- Music: The musician's role
- Managing Copyright in your parish
- Formation and training for altar server trainers
- Sacristan support
- Formation for leaders of Children's Liturgy of the Word

Please feel welcome to contact the Liturgy Centre and discuss what formation you would like to provide for your liturgical ministers throughout the year.
Email us on: liturgycentre@cda.org.nz

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