

FOREWORD

Recently I attended a Mass on a later Sunday morning in another city. The first thing I noticed upon entering the beautiful church was the presence of ministers of hospitality who handed my brother and me a service sheet and parish newsletter. After finding our seats we noticed that the Organist was playing some preludes in order to foster a prayerful and celebratory atmosphere, which was appropriate on a Sunday which celebrates Jesus Christ's resurrection from the dead. As the congregation grew, we noticed four sets of parents with their newly born kids and the God-parents with them standing at the rear of the Church. This was obviously going to be a Sunday Mass with baptisms! They were soon joined by the mixed-voice choir and servers, deacon, ministers of communion and the principal celebrant, the pastor of the Church. A choral motet (introit) was sung from the rear of the church before the entrance procession of the parents, babies and God-parents and ministers to the front of the sanctuary. The Mass unfolded in the normal way including the ritual of baptism, however, many of the liturgical texts were sung which helped give the celebration an additional lift! Everyone had a role to play and every-thing seemed organised. The style was formal and dignified but not stiff and the ministers made their roles look easy.

I came away thinking that this liturgical celebration captured much of what I would consider to be the Second Vatican Council's vision of the renewed liturgy: the regular assembly seemed engaged in the full, conscious and active participation in the liturgy. The full complement of liturgical ministries were well organised and effective without drawing undue attention to themselves. The community seemed to be drawing upon the variety of gifts St Paul spoke about so eloquently when highlighting the many parts that make up Christ's body, the Church. It brought home to me that in today's world, the Celebration of the Eucharist is a multi-media, multi-sensory experience. The particular church context where our Mass was celebrated was especially beautiful, with art work adorning the tiled floor, mosaic walls and ceiling. There was music provided for all (celebrant, congregation, choir and cantor) and led by a competent organist and conductor. Perhaps most striking of all in our current liturgical context: the liturgical texts – about which much has been spoken and written since the revised Roman Missal (2010) was introduced – assumed their proper place. The imperfect translations did not and I for one seemed less aware of the quality of translation when the texts were sung.

One lesson I drew from this experience is that the liturgy of the Church is – in keeping with the original meaning of the word – a *work* of the church and therefore requires ongoing *organisation*, formation and regular evaluation in order to honour the people of God who are invited to come to Church to *pray*. Perhaps we have taken too much for granted in years gone by when we were blessed with more priests, religious and laity to exercise various liturgical roles. Nowadays the situation is dramatically different. Our numbers of regular church goers are small in Australia (c. 12% of Catholics attend Sunday Mass regularly) and this means we do not always have access to the “gene pool” of gifted parishioners and resources we once had. However, we are not asked to achieve the impossible. Experiences like the one described above show what *is* possible, what *can* be done when one has access to resources. Experiences like the above are important for keeping aspirations alive. Even though pastoral customs play an influential role in determining what is done in a parish, experiences of liturgy celebrated well in other liturgical communities serve to remind us not to settle too easily on what is familiar but to keep striving to improve our ministries, our church settings, and our music so that they are the best they can be, within the liturgical parameters in which we are called to live and worship God. **Paul Taylor, Director**

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NEWS FROM THE BISHOPS COMMISSION FOR LITURGY

Revised Lectionary for Australia

The Australian Catholic Bishops Conference (ACBC) is considering application to the Holy See for the production of a revised Lectionary based on the NRSV translation of the scripture readings (as approved for Canada), the Revised Grail (2010 or later) translation of the Responsorial Psalm verses approved by the CDWDS, and the ICEL (1981, 1997) Psalm Responses. It was noted during the May 2018 ACBC meeting that the Holy See has indicated that the NRSV translation will *not* be approved beyond Canada, however, in light of Pope Francis' *Magnum Principium* (October 2017), a document which offered official endorsement for local episcopal conferences to submit their own choice of liturgical and scriptural translations to the Congregation for Divine Worship for official approval, it would appear that the ACBC has a stronger case than before.

Revised Orders of Blessing of Oils and Consecration of Chrism

St Pauls Publications in Sydney published in time for Holy Week 2018 a revised Order of Blessing of Oils and Consecration of Chrism. This translation,

the first of several revised translations of rites and ritual books to come, is based on the translation principles in *Liturgiam Authenticam* (2001).

Excerpts from the Roman Missal (St Pauls Publications)

Following the publication of Pope Francis' *Magnum Principium* (Oct. 2017) and the progress made by liturgical publishers in the USA, Canada, the UK in securing Roman approval for this publication, St Pauls Publications in Strathfield, NSW, is revisiting this resource with the hope that it will become available in the later part of 2018.

ACBC Liturgical and Prayer Resources for Days of Fasting and Reparation following Royal Commission into Institutional Responses to Child Sexual Abuse

A series of resources was produced to assist liturgical communities around Australia respond to the Royal Commission during Lent 2018, including Evening Prayer, Holy Hour & Benediction, Penitential Celebrations, Sample Prayers & Litany and Prayers for Use at Home. For further details, see

www.pp.catholic.org.au/files/d/8073/All%20Resources.pdf

NEWS FROM THE NATIONAL LITURGICAL COUNCIL: NEW MEMBERS

New Appointments: In May 2018, **Mrs Clare Schwantes** (Archdiocese of Brisbane) and **Mrs Angela Gorman** (Archdiocese of Perth) were appointed as new members to the National Liturgical Council, for an initial three-year term beginning with the first meeting in September 2018.



Clare Schwantes has a Masters of Theological Studies (Liturgy), Bachelors of Education and Psychology, and diplomas in Editing and Publishing. She is the chief editor for Liturgy Brisbane and prepares their annual publications, *Daily Mass Book*, *Ordo*, *Break Open the Word* and *We Pray As One*. She has compiled the annual updates for *LabOra Worship* over the past five years, and in 2018 has been working towards the release of Liturgy Brisbane's own electronic liturgy preparation program, *Liturgia*. Clare is a member of the editorial board for the quarterly journal *Liturgy News* as well as a contributing author. She has co-authored Liturgy Brisbane's sacramental preparation resources for children and has been a member of the writing group for the soon-to-be-released resource on Christian Initiation for young people aged 9-19. Clare is secretary of the Archdiocesan Commission on the Liturgy and a member of the Archdiocesan Catechumenate Committee.

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Angela Gorman (Bendotti). With background studies in Education, Music and Theology, Angela directs her ministry business *Shine Creations*, currently in its 19th year. This ministry has provided music and liturgical consultancy across Western Australia, including work at a diocesan, parish, school and individual level. Angela brings information, enthusiasm, joy and grounded experience to all she does. A composer, vocalist and musician Angela's passion is to draw people to Jesus – especially through the promotion of Catholic Liturgy – the summit and source of Catholic life. Wife to Andrew and Mother to Abby (8) and Aaron (6) Angela currently resides in Albany, Western Australia. Angela is a member of the Australian Academy of Liturgy (WA Chapter), and the Vice-Chair of the Australian Pastoral Musicians Network, having been a foundation member of this Association. Last year Angela convened the highly successful 3rd National Conference of the APMN "Sing with Joy! United in Diversity," in Perth, WA.

NLC: MEMBERS STEPPING OFF

The appointments of Clare and Angela follow the completion of 9-year terms by **Mrs Jenny O'Brien** (Archdiocese of Adelaide) and **Rev. Dr Barry Craig, PP** (Diocese of Cairns). The BCL expressed gratitude and admiration to Jenny and Barry for contributing their fine editorial expertise, liturgical scholarship and pastoral experience to the work of the NLC over the past nine years.

NEWS FROM THE CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS**Obligatory Memorial of the Blessed Virgin Mary, Mother of the Church – Monday after Pentecost**

On 11 February 2018, the Congregation for Divine Worship and the Discipline of the Sacraments issued a decree adding the Obligatory Memorial of the Blessed Virgin Mary, Mother of the Church, to the General Roman Calendar, and that this memorial would be observed on the Monday after Pentecost each year. More information can be found on the Vatican website at http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20180211_decreto-mater-ecclesiae_en.html and <https://www.vaticannews.va/en/church/news/2018-03/notification-mary-mother-of-the-church-divine-worship.html>

The decree lists the Readings for Mass as: First Reading Gen 3:9-15.20 or Acts 1:12-14; Responsorial Psalm: Ps 86 (87): 1-2.3.5.6-7; and Gospel: John 19:25-34 (see Australian Lectionary (1981), Vol. III, p. 841, Votive Mass of Mary, Mother of the Church). Since translations of the proper liturgical texts for Mass and Hours are still being prepared, those in the Roman Missal (2010) p. 1411 - Votive Mass of Mary, Mother of the Church - should be used.

National Liturgical Music Board (NLMB)

Members of the NLMB are currently working on a number of ongoing projects, including drafting a national statement on liturgical music, development of training/remuneration/accreditation guidelines for liturgical musicians, and development of a YouTube channel to promote a National Catholic Repertoire of liturgical music for use in parishes and schools. Work on the digitisation of *Catholic*

Worship Book II should commence in the near future following recent reception of the CWBII files.

National Liturgical Architecture and Art Board (NLAAB) Symposium at Australian Catholic University in Melbourne (Wed 6 Feb – Fri 8 Feb. 2019)

Planning is under way between members of the NLAAB and Prof. Clare Johnson, Director of the ACU Centre for Liturgy in Melbourne, for staging a second national symposium, this time devoted to liturgical stewardship. During the conference a document entitled *Fit for Sacred Use: Stewardship and Renewal of Places of Worship* will be launched. Principal writers of the document are Rev. Dr Stephen Hackett MSC, Rev. Dr Tom Elich, PP and Mr Harry Stephens. Keynote lecturers at the symposium will be Mrs Sophie Andreae (UK) and Bishop Stefano Russo (Italy) and they will be joined by workshop presenters on relevant topics. Exhibitions will also feature work by local architects and artists.

ACU Centre for Liturgy

The ACU Centre for Liturgy continues to grow with the recent appointment of a full-time Education Officer Ms Sharon Boyd. Centre Director, Prof. Clare Johnson, has relocated to Melbourne, whilst Assistant Director, Dr Jason McFarland, and Administrative Assistant, Ms Maryanne Helmsley, are based in Sydney. Recent formation opportunities include short courses on liturgical ministry within the Order of Christian funerals. See the Centre's Newsletter for more details via the following link:

http://www.acu.edu.au/about_acu/faculties_institutes_and_centres/centres/acu_centre_for_liturgy/news_and_resources/newsletter_issue_2_july_2018

The Centre's online *Liturgy Nexus* has been developed in order to foster professional networking and sharing of resources between liturgists around Australia.

Australian Pastoral Musicians Network (APMN)

The next major APMN conference is being prepared for Melbourne around Sept – Oct 2019. It is hoped composers Tony Alonso (USA) and Bernadette Farrell (UK) will be keynote speakers along with local presenters. There were many appreciative comments received in relation to the APMN Conference in Perth during October 2017, including

the keynote address by Clare Johnson, in addition to some suggestions for future conferences, including the hope that any overseas speakers will be available to speak in other Australian Dioceses.

Meeting of National Liturgical Commission Secretaries with Staff from International Commission on English in the Liturgy (ICEL) (9-11 April 2018) in Washington, DC.

NLC Executive Secretary, Paul Taylor, participated in a meeting between National Liturgy Commission Secretaries and ICEL Staff in Washington during April 2018. The meeting included presentations by Fr Paul Turner (ICEL facilitator) on the revised rites of Penance and Christian Initiation of Adults, and a session on the new translation of Latin hymns in the revision of The Divine Office (USA project). The implications from Pope Francis' *Magnum Principium* (October 2017) were discussed, and it was noted that the Vatican's Congregation for Divine Worship is likely to issue guidelines on this document in the near future. From the sharing of information amongst those present, it was clear that episcopal conferences are now more at liberty to either accept the ICEL base English translations from the Latin, or not, and to make changes to translations and formatting based on local conference decisions, which will still require final approval from the Holy See, but which should be more automatic than before October 2017.



Left to right: Rev. Daniel Murphy (Ireland), Rev. Randy Stice (USA), Rev. Terry Fournier (Canada), Mr Martin Foster (England and Wales), Rev. Andrew Menke (USA), Sr Phuthunywa Siyali (South Africa), Mgr Andrew Wadsworth (ICEL), Rev. Luke Melcher (ICEL), Rev. Paul Gunter, OSB (England and Wales), Dr Paul Taylor (Australia), Rev. Stephen McGrattan (Scotland) and Mr Peter Finn (ICEL).

Thanks to Archbishop Denis Hart, Bishop Eugene Hurley and Congratulations to Archbishop-Elect Peter Comensoli and Bishop-Elect Charles Gauci

The National Office for Liturgy would like to extend warm thanks to Archbishop Denis Hart for his long-standing and dedicated work for the liturgical apostolate in Australia. Archbishop Hart served as Executive Secretary of the National Liturgical Commission from 1975 until 1990 overseeing the publication of a number of local liturgical books in English following the Second Vatican Council, particularly the Lectionary (1981), in addition to serving on local, national and international liturgical committees during his time as Prefect of Ceremonies in the Archdiocese of Melbourne

(1971-1996) and his ministry as Archbishop of Melbourne (2001-2018).

On a personal note, I am very grateful to Archbishop Hart for his unwavering support since my days as a music student in the late 1980s. His knowledge of and respect for liturgical celebrations, texts, music and commission processes is admirable. His dedication to celebrating the liturgies of the Roman Rite with dignity and noble simplicity – whilst keeping the ceremonies flowing – has been widely recognised. His conscientious approach to ministry, his personal kindness – and his extraordinary administrative capacity – are gifts that many of us have come to appreciate over the past twenty-five years and more. We wish Archbishop Hart all God's blessing during his retirement.

Paul Taylor

Following a request of the Australian Catholic Bishops during the Nov. 2017 ACBC Plenary Meeting in Sydney, the Bishops Commission for Liturgy was asked to prepare a document with guidelines on reverent reception of Holy Communion. The guidelines are attached below and will also be made available via the National Liturgical Council website and the ACBC Secretariat to Bishops and diocesan chanceries around Australia.

BCL GUIDELINES ON REVERENT RECEPTION OF HOLY COMMUNION (July 2018)

The following guidelines are based on the Catholic Church's liturgical norms and offered in order to encourage reverent reception of Holy Communion in the Latin Rite, under the form of consecrated bread and wine, as the highpoint of sacramental participation in the Celebration of the Eucharist, the source and summit of the Christian life [cf. Vatican Council II, *Constitution on the Sacred Liturgy* (1963) art. 10].

Guidelines for Extraordinary Ministers of Holy Communion

- 1) Come forward as the presiding celebrant receives Holy Communion (GIRM 162) and stand at the side of the altar in preparation to receive communion.
- 2) After receiving Communion, and when all the ministers are ready, move reverently to your station.
- 3) If you are ministering the Body of Christ, raise the host slightly and show it to each of the communicants saying "The Body of Christ" and allow them to respond "Amen".
- 4) Place the host in the person's hand or on their tongue, remembering that the mode of reception is for the communicant, not the minister, to choose (GIRM 161). If communion is to be received on the tongue, place the host in the communicant's mouth without allowing your fingers to touch the tongue. Access to a purifier can be useful at this point, as required.
- 5) Ensure the communicant consumes the Body of Christ in order to prevent profanation of the Blessed Sacrament [*Redemptionis Sacramentum* (2004) 92].

- 6) When ministering the Blood of Christ, hold the chalice up as the communicant comes before you and address them with the words "The Blood of Christ" and allow them to reply "Amen". These ritual dialogues are expressions of the Catholic Church's faith and spiritually formative. They should, therefore, not be replaced by other words.
- 7) Carefully hand the chalice over to the communicant and allow them to take a sip from the chalice and hand the chalice back to you. Be ready to provide assistance to children, the disabled and the elderly, as required.
- 8) Wipe both sides of the rim of the chalice with the purifier, and then rotate the chalice enough to offer the next communicant a fresh surface from which to consume (GIRM 286).

21-22). Communicants who are left-handed are obviously free to receive Communion on whichever hand they feel most comfortable.

- 13) As a sign of reverence for the Body of Christ, communicants and ministers should ensure that their hands appear clean.
- 14) When the minister says "The Body of Christ", reply "Amen" (GIRM 161). When receiving in the hand, step to one side after receiving the host and consume the whole of it immediately. When receiving on the tongue, communicants should open their mouths sufficiently and position their tongue to facilitate easy reception of the host.
- 15) If desired, move to the minister with the chalice. When the minister says "The Blood of Christ", reply "Amen," receive the chalice, drink a little from it, and return the chalice to the minister.
- 16) In keeping with Christ's command to take and drink and consistent with the Church's tradition that the sacraments be ministered, it is not permitted for communicants to self-intinct (or dip) the host in the chalice. The practice of dipping fingers with the host in the chalice can also lead to other hygiene issues.
- 17) Return reverently to your place.

Guidelines for Communicants

- 9) When possible, join in the singing of the Communion chant/hymn/song during the Communion procession. This gesture helps to express the spiritual union of the communicants by the unity of voices, it shows gladness of heart, and it helps to bring out more clearly the 'communitarian' nature of the procession to receive the Body and Blood of Christ (GIRM 86).
- 10) In the dioceses of Australia, standing is the most common posture to receive Holy Communion, though individual members of the faithful may choose to receive Communion while kneeling (GIRM 160).
- 11) When approaching to receive Holy Communion, bow in reverence of the Sacrament you are to receive (GIRM 160). A common posture and gesture helps to symbolise the assembly's unity in Christ and also helps the communion procession to flow smoothly.
- 12) When receiving Communion in the hand, the communicant might be guided by the words of St Cyril of Jerusalem (313-386AD): "When you approach, take care not to do so with your hand stretched out and your fingers open or apart, but rather place your left hand as a throne beneath your right, as befits one who is about to receive the King. Then receive him, taking care that nothing is lost" (*Cat. Myst V*.

A Catholic Way of Receiving Holy Communion

The Catholic way of receiving Holy Communion is a response to Christ's command at the Last Supper to "take and eat" and to "take and drink" in his memory. Sharing in the Body and the Blood of Christ is a sacramental expression of Communion with Christ, the Catholic Church and the local community. Holy Communion signifies participation in the new covenant established by the shedding of Christ's Blood, and is a foretaste of the heavenly banquet in God's kingdom (cf. GIRM 281).

In addition, it is most desirable that the faithful, just as the Priest himself is bound to do, receive the Body of Christ from hosts consecrated at the same Mass and that, in the cases where this is foreseen, they partake of the chalice (cf. GIRM 283), so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated (GIRM 85).

Before receiving Holy Communion, the faithful are invited to bow - perhaps while the person in front is receiving - as a sign of reverence for the Body of Christ. The communicant is then invited to respect the Church's tradition of receiving the consecrated host, in the hand or on the tongue. After consuming the host, the communicant is invited to drink the consecrated wine, when offered, from the chalice in fulfilment of Christ's invitation. The Church's teaching is that the whole Christ is received under the form of either the consecrated bread or the consecrated wine (GIRM 282).

Official References – Holy See

- Vatican Council II, *Constitution on the Sacred Liturgy* (1963).
- *General Instruction of the Roman Missal: Final Text for Australia* (Strathfield, NSW: St Pauls Publications, 2012) nos. 281-287.
- Congregation for Divine Worship and the Discipline of the Sacraments, *Instruction Redemptionis Sacramentum: On Certain Matters To Be Observed or to be Avoided Regarding the Most Holy Eucharist* (2004) nos. 87-107, 154-160,

Australian Catholic Bishops Conference - Bishops Commission for Liturgy

Communion Under the Form of Bread and Wine (1986, rev. 2008)

<https://www.catholic.org.au/acbc-media/downloads/councils/national-liturgical-council-2/national-liturgical-documents-for-australia-1/bishops-commission-for-liturgy-2/1268-communion-under-the-form-of-bread-and-wine-1986-rev-2008-1/file>

“Some Changes in the Celebration of Mass” May 2008) (on National Liturgical Council website above).

Sample Diocesan Publications

Ministers of Life: A Handbook for Extraordinary Ministers of Holy Communion (Melbourne: James Goold House Publications, 2009, 2013).

Most Reverend Patrick O'Regan, Chairman

Dr Paul Taylor, Executive Secretary