Liturgy NEWS

VOLUME 53/1
AUTUMN/MARCH 2023

- EDITOR: SACRED ART + ARTISTS
- PENANCE
- BRISBANE MAKES A PASSAGE TO INDIA
- ANALYSING THE INSTITUTION NARRATIVE
- MUSIC: IF THE PSALM CANNOT BE SUNG…
- AUSTRALIA: CELEBRATING ON THE BEACH
- BOOKS: EUCHARISTIC ADORATION
- AND ALL THE LATEST **LITURGY NEWS**

EDITOR

SACRED ART and ARTISTS

Some decades ago, when I was first involved in commissioning a work of sacred art for a church, a parishioner asked me if the artist was a Catholic. I was taken aback, wondering what difference this could make. The parish had prepared a brief and the artist had responded well to the brief; how important is the artist's personal belief or behaviour?

This question comes up with alarming regularity, not least in these days of 'zero tolerance' with respect to abusive relationships. The most recent controversy concerns the Jesuit artist Marko Rupnik. Accusations of spiritual, psychological and sexual abuse extending over thirty years have come to light, some of them in relation to an order of sisters he co-founded in Slovenia, others related to an extensive career in teaching and spiritual direction. As the story has unfolded, restrictions on his ministry have been tightened, including a directive to refrain from any further public artistic activity; he has already been restricted in sacramental ministry and giving talks or retreats, and banned from leaving the area of Rome. Jesuit investigations are continuing.

What happens now to his artistic output?

It is extensive. He has designed logos and artworks for the Vatican and decorated a papal chapel and 200 other churches. His mosaics cover entire walls of worship spaces at Lourdes and Fatima, at John Paul II shrines in Washington and Krakow, a cathedral in Madrid, the shrine of Padre Pio in Italy, and even a church in the Archdiocese of Brisbane (see *Liturgy News* 2018). Of course, there are calls for the work to be removed, coming especially from survivors groups who are deeply offended by the presence of this work in sacred spaces for worship. These days, we recognise that something of the artist is expressed in the created work of art.

The question is not new. There are dozens of famous artists whose lifestyle and actions are questionable but whose work adorns churches. The great sculptor and architect Bernini (1598-1680), for example, who designed the great baldacchino over the altar at St Peter's in Rome and the circular colonnade in front of the basilica enjoyed the patronage of popes but is compromised by domestic abuse. More notorious still is Caravaggio (1571-1610) whose dramatic work represents the very pinnacle of religious art in the churches of Rome; he was frequently involved in violent brawling and was convicted and jailed for murder. More recently, there have been on-going calls for the stations of the cross in Westminster Cathedral in London to be removed. They are the work of religious sculptor and graphic designer Eric Gill (1882-1940) whose diaries revealed thirty years ago unhealthy sexual relations, including incest with his sisters and daughters.

Reflecting on these historical and current examples, I think it is important for us to make a distinction between the artist and the artwork. Once it is created, a work of art takes on a life of its own, separate from the artist, in a new architectural and communal context. The sculpture, window or mural leaves the artist's studio and becomes part of our church building, part of our life and liturgy and devotion. Acceptance of an artwork does not mean that we acquiesce in the artist's behaviour, whether it is publicly known or not. What happens to the artist need not happen also to the work of art. We recognise that all human beings are sinners, even the saints! Of course, we would not engage an artist whose life is a public scandal and it is another matter when a work itself enshrines values that are contrary to those of the Church, but this presumably should have been obvious from the beginning when the work was being commissioned.

Catholic theology has worked out a rationale for this approach in relation to the sacraments. It does not correspond exactly to the question of art, but perhaps the instinct here can be transferred. In theology, there is the principle of *ex opere operato*. This means that the validity of a sacrament depends on the correct form and the power of God, not on the worthiness of the minister. It provided security for the Church because the sacraments enacted by a priest who has engaged in dissolute behaviour remain valid.

In the case of sacred art for our churches, if the artist's brief has been properly constructed, if the artist has responded well to the brief and the work has been accepted as an authentic expression of the faith of the community, then we can be confident in allowing it its existence independent of its creator.

This approach also fits with a common model of communication and interpretation. There is a sender, a message, and a receiver. Meaning does not reside solely with the sender, but also with the message itself and is constructed by the one who receives it. The hermeneutical act is not just an attempt to reconstruct the mindset of the author (*the world behind the text*), but also an attempt to analyse the structure of the text itself and the way it is received by the hearer (*the world in front of the text*). With a work of art, we analyse the work itself and the place it has been given in the architecture and life of the community.

The question is broader too than works of art. The same dilemma arises for composers of liturgical music. Many places, for example, have quietly dropped the music of David Haas from their repertoire in order to respect the sensibilities of survivors. This can be done for a time until, in the future, when the situation is not so raw, some good works could be reintroduced. They too should be judged on their own merits. However this is not so easy to do when mosaics or windows are an integral part of a church building, though a moveable work could be placed somewhere else for a time so as not to offend.

Whatever strategy is adopted, pastoral care should be the primary concern of the Church, care not only for survivors but for the whole parish community.

PENANCE

by +Patrick O'Regan

1. Introduction and Background

Of all the sacraments, penance has had the most varied and fascinating history.

Sometimes this variegated history has emphasised the element of *confession;* at another time, the element of *reconciliation*, and so on. Little wonder then that the *Catechism of the Catholic Church* (CCC) calls it variously a sacrament of conversion, penance, reconciliation and forgiveness (CCC 1423-1424).

For some this 'lack of clarity' is confusing; for most it is an indication of the richness of this sacrament. The CCC places this sacrament, along with the sacrament of the anointing of the sick, in the section called 'sacraments of healing', indicating the role this sacrament plays in the Christian life. *The Lord Jesus Christ, physician of our souls and bodies, who forgave the sins of the paralytic and restored him to bodily health, has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation, even among her own members. This is the purpose of the two sacraments of healing: the sacrament of penance and the sacrament of anointing of the sick* (CCC 1421). Thus the prime lens through which we see and understand this sacrament is as a sacrament of healing.

Historically this sacrament never stood alone. It was always related to the other sacraments, notably baptism and Eucharist. Both its expression and accessibility become strained when it is taken in isolation, for then it can become simply a canonical or moral part of the Christian life. As a purely juridical act, it focusses on the penitent only rather than on the restoration of a relationship with the living God and with the holy People of God.

There was an early debate in the Church around the nature of baptism. If it is the door of faith and important as a gateway to salvation, when might one be baptised? Was it best to delay baptism until just before one's death, thus lessening the chance of sinning again, even though one risked being unbaptised if sudden death occurred? Or was it better to be baptised early and then have a later chance to renew that baptism? Much debate ensued about the *lapsi* (the lapsed) and how they might be reintegrated into the community. Chinua Achebe once wrote a book entitled, *Things Fall Apart* (1958). Yes, things can and do fall apart. The Church has always recognised this and has always said that things can be put back together: this is the root of the word *re-conciliation*.

In the fascinating and important history of penance, this is an example of the interplay between this sacrament and baptism and Eucharist, and illustrates how penance always stands in relationship to other sacraments.

2. The Plenary Council in 2022

With this background, it was not surprising that, at last year's second deliberative session of Australia's Plenary Council, several of the decrees focussed on the sacrament of penance. The issue was not simply about petitioning the Holy See for the greater use of the communal 'third rite' of reconciliation. Rather, I think, it was a plea to understand better the role of forgiveness in the Christian life and how the *sacrament* of forgiveness works in the Christian life.

Healing, renewing, beginning again are all characteristics of how we live our life in Christ and how we seek to live this life together. The prominence of this sacrament in the Council decrees expressed the desire to recapture what is inherent in the fullness of our tradition, namely, the rich understanding of the reality of forgiveness and how we might receive forgiveness and be an instrument of forgiveness. The sacrament has an irreplaceable role in this work of reconciliation (see CCC 1479) but it is not an exclusive role.

No doubt, there were varied motivations among the participants at the Plenary Council behind the emphasis on the sacrament of penance. But I think what was being asked for was a fuller understanding of its connectedness with all the sacraments. It is a renewal of baptism and thus a deeper immersion into the mission and the grace of God. The sacrament of penance exists not so much as a single star but as part of a constellation. It is part of a broader desire for healing and wholeness.

3. An Examination of Two Liturgical Texts

The sacrament of penance therefore does not have a monopoly on conversion, forgiveness and reconciliation. These themes form a constant refrain in the Mass. *May almighty God have mercy on us, forgive our sins... I confess one baptism for the forgiveness of sins...* The blood of the new covenant is poured out *for the forgiveness of sins. Behold the Lamb of God... who takes away the sins of the world... only say the word and my soul shall be healed.*

One of the lesser known prayers that occurs during the liturgy of the Mass comes after the proclamation of the Gospel. After the priest has proclaimed the Gospel and said *The Gospel of the Lord*, he kisses the book and says quietly, *Through the words of the Gospel may our sins be wiped away*. Notice two things. First, it is the power of the words of the Gospel that cleanses faults and, second, it is not just the priest's faults, but *our sins,* the faults of all. I hear an echo in this text of the 'cleansing' waters of baptism.

One of the interesting and serendipitous flow-ons from the recent Year of Mercy in 2016 has been the surprising recognition of how often the words *mercy* and *forgiveness* occurred in the prayers used in the celebration of the Eucharist.

For example, one of the Prayers after Communion used during Advent reads:

> *We implore your mercy, Lord,*
> *that this divine sustenance*
> *may cleanse us of our faults*
> *and prepare us for the coming feasts.*

Notice the phrase, *cleanse us of our faults:* in this case it is the reception of Holy Communion that brings it about. Notice too that it is also orienting us toward the future, in this case the celebration of the Christmas season. The Eucharist both reaches backward to bring healing and impels us forward with hope.

What we pray in the liturgy is what we believe. These two liturgical texts show that both the words of the Gospel and the reception of Holy Communion bring forgiveness and healing. It is too easily forgotten that, in an authentic Catholic tradition, there are other ways to receive the forgiveness of sins besides the sacrament of penance. The whole liturgy is marinated in them.

4. Conversion and Repentance

Receiving forgiveness and experiencing reconciliation presume and entail conversion and repentance. The Church, the pilgrim People of God, hears deep in its heart Jesus' insistent call to repent; it opens his preaching in the Gospel of Mark: *The time is fulfilled, and the kingdom of God has drawn near. Repent, and believe in the gospel* (1:15). There is a sense of urgency in this text. The sacrament we celebrate is also a call to conversion, a call to a change of heart, a reminder of whom we are called to be. The process of conversion is a permanent state of being for those on the Christian journey.

During the great Easter Vigil and at Masses on Easter day, we renew the promises made in baptism. They always entail a double movement: first, a *turning away* from all those things that alienate us from God, one another and our best self; second an embracing, a reaching out, a *turning toward* God, our neighbour and our best self.

This dynamic of conversion and repentance must be at the heart of any discussion about reconciliation, forgiveness and the sacrament of penance.

5. Catechism: 'Many Forms of Penance'

The *Catechism of the Catholic Church* makes it clear that there are many forms of penance in the Christian life. Beginning with the basic Lenten discipline of fasting, prayer and almsgiving, it goes on to cite the Fathers of the Church who nominate *as means of obtaining forgiveness of sins: efforts at reconciliation with one's neighbour, tears of repentance, concern for the salvation of one's neighbour, the intercession of the saints and the practice of charity 'which covers a multitude of sins'* (CCC 1434).

Next it lists gestures in daily life: *concern for the poor, the exercise and defence of justice and right, admission of faults... and fraternal correction, acceptance of suffering, enduring persecution ... taking up one's cross each day and following Jesus* (CCC 1435).

The Catechism refers, as we have done, to the forgiving power of Holy Communion, the reading of Scripture and praying the Lord's Prayer. It talks of the liturgical seasons in the Church's year and penitential days, retreats and pilgrimages (CCC 1436-1438).

While discussing the fruits of Holy Communion, the Catechism points out that, in uniting us with Christ, communion separates us from sin. It quotes the treatise on the sacraments by St Ambrose: *If we proclaim the Lord's death, we proclaim the forgiveness of sins. If, as often as his blood is poured out, it is poured for the forgiveness of sins, I should always receive it, so that it may always forgive my sins. Because I always sin, I should always have a remedy* (CCC 1393, Ambrose, *De Sacr* 4, 6, 28).

6. Some Questions

As we can see, the Church teaches there are many ways in which our daily sins can be forgiven. This raises so many penetrating questions for our spiritual discernment.

What is your experience of the practice of active, living charity? How is this linked to forgiveness of sin? Is it our change of heart that gives evidence of forgiveness?

Today there is a growing practice of spiritual direction. How does a discussion of your faults and difficulties with a spiritual director facilitate a change of heart and forgiveness?

How about your efforts of reconciliation with your neighbour? Or with your spouse? Or with your family? How do these works bring about forgiveness?

7. Conclusion

So, why so many references to the sacrament of penance at the Plenary Council?

It is a sacrament which is not a lone star but part of a constellation. Therefore it provides a strong entry point to the whole mystery of following Christ and living a life of faith. Understanding the authentic nature of both forgiveness and the sacrament and not limiting the possibility of forgiveness of sins to the sacramental rite opens us to the breadth and richness of the Church's tradition. Baptism is the first sacrament of forgiveness, Eucharist cleanses and renews us, the anointing of the sick heals us and raises us up.

The sacrament of penance and the ministry of healing allows each disciple and the Church as a whole to bring together three key elements: right and good ***belief*** (*Orthodoxy)*; right and good ***practice*** (*Orthopraxis);* and a right and good ***heart*** (*Orthocardia).* The call to conversion is insistent; so too is the call to understand God's work of forgiveness in all its dimensions. May the decrees of the Plenary Council lead us to a full and fruitful exploration of this mystery.

■ Archbishop of Adelaide, Patrick O'Regan, studied liturgy at the Institut Supérieur de Liturgie in Paris and chairs the Bishops' Commission for the Liturgy.

BRISBANE MAKES A PASSAGE TO INDIA

by Lisa Forbes

I have never seen, nor have I ever imagined I would see, a Sister interrupt a Bishop like that. If it happened here in India, she would find herself transferred to another State before the next morning!

This was Fr Jinosh's incredulous response to the friendly banter between Sr Kari Hatherell OSU and Bishop Ken Howell during a teaching session on the liturgy in Bangalore, India.

This ease of communication, friendly conversation, and lack of ceremony (the bishops didn't have their own separate table at meals) would become one of the most commented-on features of the inaugural Australian Program in Pastoral Management held in India for a group of local priests. Six visitors from Brisbane worked with clergy at the Dharmaram Vidya Kshetram (DVK), the Pontifical Athenaeum of Philosophy, Theology and Canon Law in Bangalore from 17 January to 1 February 2023.

Loosely modelled on a program that prepares Indian Carmelites for pastoral ministry in Germany, the Australian DVK program was first suggested to members of Brisbane's Episcopal Council by Fr Paul Achandy, then prior general of the Carmelites of Mary Immaculate (CMI) during a visit to Brisbane in late 2018. Currently the Brisbane archdiocese is fortunate to have 17 priests ministering here from the CMI and the Missionary Congregation of the Blessed Sacrament (MCBS).

The purpose of the program would be twofold – to get to know the participants well enough to be able to discern who might be invited to Brisbane for ministry, and to offer all of the participants a preparation for ministry outside their first culture and in the Latin Rite. We also planned to visit the superiors of the CMI and MCBS congregations. We were in the advanced stages of planning for the program to be offered in Bangalore in 2020 when our plans went the way of so many other initiatives during the pandemic.

It was with great anticipation that Bishop Tim Norton, Fr Josekutty Vadakkel and I set off for Bangalore in mid-January 2023. It was my first visit to this fascinating country, Bishop Tim had last been there 40 years ago, and Josekutty... well, he is a CMI priest who had completed his studies in Bangalore before coming to work in Brisbane; he was returning to very familiar territory.

Bishop Tim was ordained as a Divine Word Missionary and knows well the challenges of cross-cultural ministry. He led the majority of the sessions in that first week and focussed on the topic of culture and how our first culture shapes us in ways we are not always aware of. He spoke of how each culture needs to address the basic human (and spiritual) needs of meaning, identity and order. We grow up internalising attitudes, patterns of belief, values and myths that shape our view of the world. These are often difficult to bring to a conscious level and are hard to discuss because we take them for granted – *it has always been done this way.*

Bishop Tim encouraged the men to explore the concepts of intercultural leadership and how their culture impacts their ways of managing conflict or expressing their personality. In fact, most of the priests in the program had already worked outside their first culture – either overseas or in other regions of India. They said, however, they had previously received little direct formation in this area of intercultural competence, so they found these sessions very valuable.

Josekutty and I led some initial sessions with general information about Australia, its land, its people and its culture... including a morning tea involving Tim Tams, Anzac biscuits and Vegemite sandwiches. Some of the priests liked the Vegemite well enough to add it to their breakfast menu on subsequent days!

Bishop Ken and Fr Dan: Mass at the CMI Provincial House, Mysuru

On the Friday of the first week, Bishop Ken Howell, Fr Dan Ryan (Vicar for Clergy) and Sr Kari Hatherell also arrived in Bangalore and on Saturday the six of us set off in two groups to start our visits to the MCBS and CMI provincial superiors.

We were fortunate to visit several of the local churches. At 6.20am on Sunday morning at the CMI prior generalate, Fr Josekutty took Bishop Tim to the sacristy to get ready for Mass and ushered me through a side door on the right-hand side of the chapel. He indicated I should sit near the front. This was my first Syro-Malabar Mass. Morning prayer was in progress so I sat there quietly, absorbing the beautiful surroundings.

Fr Jaymon Mulappancherril MCBS explains the liturgical space to Bishop Tim at Little Flower Church, Kaduvakulam. Note the St Thomas cross to the left in the foreground on the Table of the Word of God, and also centred in the mural.

Sitting in the front row, I was a bit anxious about following the movements in the liturgy, knowing when to sit and when to stand. It slowly dawned on me that all the women entering the church were sitting on the left side. Only men were sitting on my side. So, feeling somewhat conspicuous, I quietly got up, moved to the back of the church, edged over to the left-hand side and found a seat behind several rows of women. Now at least I had some role models!

Mass was in Malayalam so I didn't understand a word and there are also significant differences between the Roman and Syro-Malabar rites. But the music was powerful and engaging, and I could follow the basic structure of the liturgy, so it was good to sit amongst the women and small children and join in prayer together.

We travellers returned to Bangalore on the Sunday evening and started Week 2 of the DVK program. This week focussed on the Latin Rite liturgies and pastoral practices with Bishop Ken and Sr Kari taking most of the sessions. Fr Dan gave some input on Pope Francis's *Evangelii Gaudium* and the ministry of presence.

We were looked after with amazing hospitality, and every day there were new dishes to try. I was gradually getting accustomed to the level of spice in the food, but as, inevitably, the tears rolled down my cheeks and my nose started to run, someone would exclaim, *Mrs Lisa, you are crying! Are you OK?* I would have to reassure those at my table that I was enjoying the food but I couldn't help the tears. Then they would assure me that the food being served at this meal was nowhere near as spicy as the food in Kerala or Karnataka or Hyderabad...

On Republic Day (26 January), we had a free day and the whole group headed off by bus to Bannerghatta Biological Park, a nearby zoo and safari park. This is where we discovered the musical talents of the group as they started a competitive singing game whereby each new song had to use the last word of the previous song as its starting word. This was entered into with much gusto and laughter.

At the safari park, from the safety of our bus, it was great to see lions, tigers and elephants roaming in relative freedom. The zoo was well set out and the variety of birds was particularly impressive. We were surprised to see a number of Australian species. We had noticed earlier at the seminary and at Christ University campus (within the DVK site), that there were caged emus, budgies and corellas. Apparently, it is not permitted for the institution to keep Indian native birds in captivity, but it is OK to keep Australian ones! We did feel sorry for the emus who boomed hopefully at us when we approached their enclosure.

By now we had come to know the participants a little and were starting to get a sense of their suitability for ministry in the Archdiocese of Brisbane. All of them were fine men with their own gifts, but we had to start the difficult process of discernment as to which of them had the particular gifts that would help them to succeed as ministers in Australia – flexibility, curiosity, a sense of humour, an interest in trying new things, and so on.

The second weekend saw Bishop Tim and me going to visit CMI Kozhikode and MCBS Zion provinces, while Bishop Ken, Fr Dan and Kari headed off to Kochi to visit MCBS Param Prasad Province and the MCBS generalate. From there Ken, Kari and Dan returned to Australia while Tim, Josekutty and I returned to Bangalore for the final days of the program.

Samarvartanam in the Hall with the 'anthills'.

We were privileged to be invited to join the Samarvartanam ceremony in which the seminarians and formation staff farewell the newly ordained priests departing to their various ministries, and the newly ordained honour and thank their formators. It was touching to hear the senior seminarians pay tribute to each new priest and his contribution to seminary life.

The new priests processed into the hall which had been beautifully decorated by the seminarians. The rector, the president of DVK, and the formator sat amongst 'anthills' created from hessian and clay. Josekutty explained to us that these anthills would remind everyone of Valmiki, an ascetic and the author of the epic Sanskrit poem, *Ramayana*. It was said of Valmiki that while he sat in meditation for many years, an anthill grew around him. When he emerged, he became a great saint and poet.

Bishop Tim being presented with a lotus flower by a traditional Kathakali dancer at the Annual Day celebrations for Silver Hills Higher Secondary School – a school administered by the CMIs.

All in all, the DVK program was a valuable experience, for both presenters and participants. Hopefully the participants learned something about the Australian people and culture, and gained some sense of what personal gifts will be required and what challenges they might face if they end up ministering in Australia.

With the help of the participants, we the presenters learned something of the vast complexity that is India and came to appreciate the struggles faced by Christians in Indian society. We also came to understand the long history of Christianity in this country and the way that the Church has both absorbed and resisted elements of the surrounding cultures to create its own vigorous Catholicism. We trust that these experiences will be a blessing to the Church in both Australia and India.

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Analysing the Institution Narrative

by Barry Craig

... he took bread and, giving thanks, broke it, and gave it to his disciples, saying: Take this, all of you, and eat of it, for this is my Body, which will be given up for you.

In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying: Take this, all of you, and drink from it, for this is the chalice of my Blood... EPII.

This 'institution narrative' in the Eucharistic Prayer is often thought to be so straight forward and its function so obvious that it needs no exploration. The form of the narrative differs in each Eucharistic Prayer (*anaphora*), so there are many of them, but each is rooted in the four Last Supper accounts (Matt 26:26-29, Mark 14:22-25, Luke 21:15-20 and the earliest 1 Cor 11:23-26) which are understood to report the Eucharist's institution – hence the name. Catholics generally think of it as the vehicle for the priest to repeat the Lord's words which miraculously change bread and wine into his Body and Blood; hence they may also be called the words of consecration.

My interest in the topic developed during doctoral research on the Eucharist's fraction rite that continues a key action mentioned in the accounts; it was intensified in 2006 when I first saw the strange translation 'this precious chalice' for *hunc praeclarum calicem* in our first Eucharistic Prayer. This led to my giving a paper at a Patristics conference, 'Potency, not Preciousness: Cyprian's Cup and a Modern Controversy' (*Worship*, 2007). It stimulated me to start gathering into a database all the related texts I could find in the Greek, Syriac (including Aramaic), Latin, Coptic, Ethiopian (by way of translations) and Armenian, breaking each text down into semantic units for comparison. It has proven to be a more fertile field than I expected. Only a few observations can be shared here, beginning with some general observations and then three examples.

General Overview

Two rituals are described in the Last Supper accounts, the BREAD RITE during the meal, and the CUP RITE after the meal. Each unit has three layers: first, the introduction; second, the ritual action described by the verbs – the Lord *took*, *gave thanks* or *blessed-praised*, *broke* (bread) and *gave*, *saying...;* and third, the Lord's explanatory or interpretive words. Our liturgies do not follow that pattern: we have no meal and we merge the two rituals, but, most oddly, we repeat the words of Christ *(Take and eat/drink)* during the blessing prayer, not while giving.

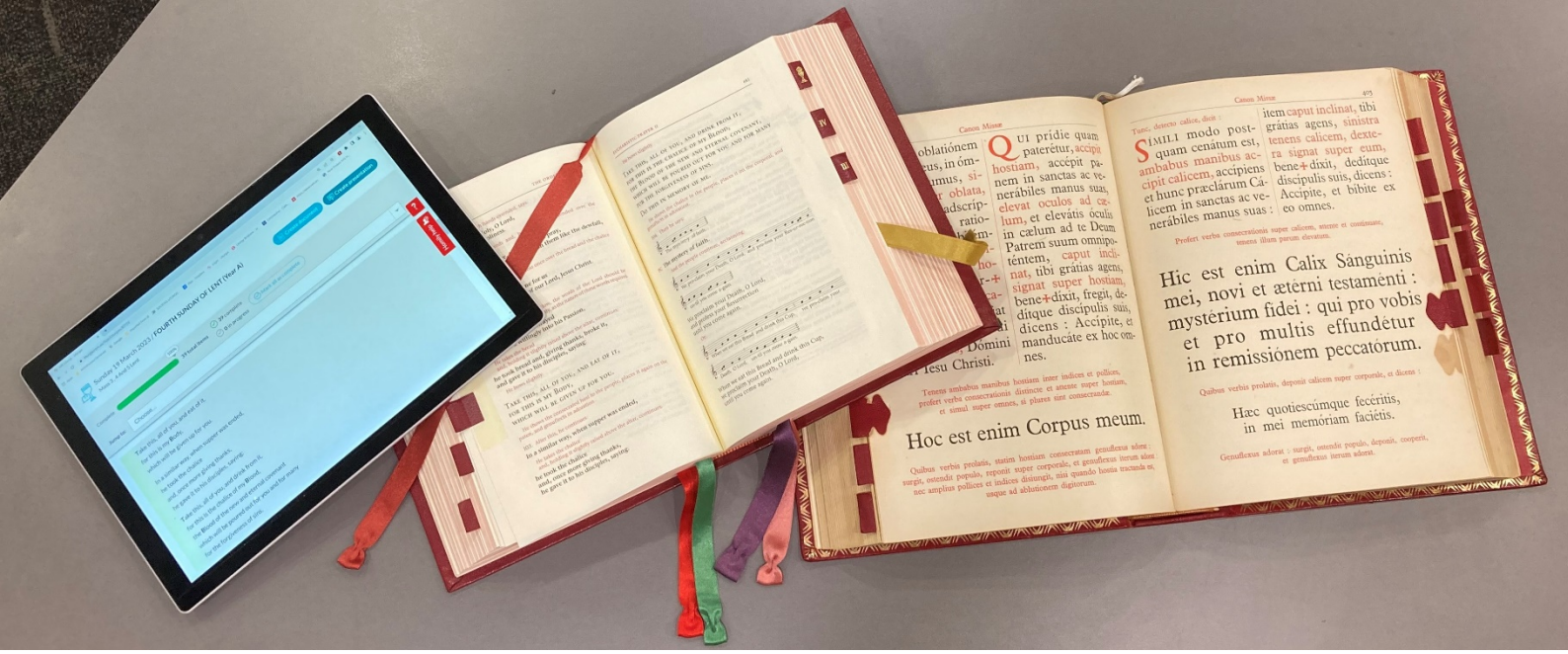
Faced with this conundrum one mediaeval author argued that, since the words of Christ must be said during the anaphora in order to change the bread and wine into his Body and Blood, the Lord must have said them twice, first during the prayer but unreported in Scripture, and then when giving, as reported. Equally absurd today are the partial enactments done by the priest who breaks the host when he says 'broke', but who does not give communion when he says 'gave'.

Our practice and the Last Supper narrative are chronologically disjointed since we report the institution midway through performing what it instituted, indicating complexity in the evolution of the liturgy. In actual fact, there is no evidence that the early Church thought it was necessary to report the Last Supper in celebrating the Eucharist, nor even necessary to repeat the words of Christ. This liturgical narrative does not appear until the fourth century, but then it became widespread and generally came to be considered indispensable. However there are ancient Eucharistic Prayers without the institution narrative, the most well-known being that of Addai and Mari from Syria around 200AD (though some scholars still attempt anachronistic arguments that the narrative must have always been included, but not written down).

The relatively late introduction of the Supper narratives into the Eucharistic Prayer is reflected in the fact that none is a simple recitation of any one biblical Last Supper account, nor a synthesis of them, since all the liturgical texts include elements foreign to the biblical text. Scholars often incorrectly dismiss the additions as unimportant and non-biblical embellishments. The additions are considerably varied but populate the same positions in the narrative. They reveal much sharing across languages and liturgical families.

Some additions are plain pronouns to clarify grammatical objects. Others specify things merely contextually implied in the biblical accounts, such as the fact that the cup contains wine (however oblique it is to us, *praeclarum calicem* belongs to that category); most Eastern texts clearly specify wine, and usually add that it was mixed with water. Other expansions are for symmetry, copying an element from either the bread or cup unit into the other. For example, only Matthew says the cup is *for the remission of sins*, but in all languages except Latin, it now also occurs in the bread unit. A similar tendency, seen especially in the East, is a reluctance to omit any synonymous form, many of which emerge when borrowing from other languages. This tendency may reflect a fear of omitting nuances.

Other major additions to the liturgical institution narratives are in fact biblical, but they do not come from the Last Supper. One important source is the Scripture story of Christ feeding the 5,000. This episode is found in all four gospels: Matt 14:13-21, Mark 6:30-44, Luke 9:10-17, John 6:1-15. The research makes it clear that this episode influenced eucharistic thinking and the development of liturgical texts in antiquity. For another example, the Latin's phrase *praeclarum calicem* is adapted from early translations of Psalm 23:5 (*my cup is*



overflowing). It comes by way of an exposition first seen in the works of Cyprian of Carthage (d 258) who speaks of the contents of the cup (inebriating wine) and its spiritual effects (sobering inebriation that frees from sin's penalty).

We will now look at three additions in the order in which they are encountered, first concerning Christ's hands, then his looking up, and finally developments around the verb *bless-praise*.

In His Hands

There is no other reasonable way to take loaves or cup than by hand; no biblical account mentions hands, yet they are mentioned in the bread unit of the majority of the Eucharistic Prayers. The very few including it in the cup unit do so for symmetry, and the disparity points to a particular association with bread. Once again, we find the origins of these words in patristic homilies and commentaries, beginning with Origen (d. 258). They make much of the role of hands in the action of feeding (see my article 'His Multi-lauded Hands: Origin and Evolution of the Hand Element in Liturgical Institution Narratives', *Studia Patristica* v.125; 2021, p.65-74). The majority of Eucharistic Prayers amplify the hands by any number of adjectives (often overlapping in meaning): holy (almost always present), pure, blameless, spotless, divine.

Discussing the Biblical accounts of feeding the 5,000, patristic teachers observed that the Lord gave not to the crowds but to the apostles, who then gave to the crowds. They noted that, to be able to distribute, the apostles continued to break the loaves which therefore multiplied in their hands, not his, but only because of his divine, creative power. It was further noted that there remained one basket of fragments per apostle, understood figuratively as entrusted to them so that they could continue their appointed ministry. The biblical stories are read as primarily demonstrating that the Lord authorised them to teach in his name, to nurture the people with the Word; but these actions also encompassed presiding at Eucharist, and the sacramental feeding with the Word made flesh.

Much was made of Christ's divine power and of the apostles sharing in it so that they could fulfil his command. By extension, their successor bishops and priests also receive this power. It is in these commentaries that we encounter the first signs of the idea that bishops and priests are empowered to effect a miraculous change of bread and wine into the sacramental Body and Blood of Christ, or at least to call down the Holy Spirit to do so.

Looking Up

Looking up to heaven is absent from the Last Supper accounts, but it is common before the prayer verbs in the bread unit in the Greek, Coptic, Ethiopian and Latin Eucharistic Prayers; it appears to be absent from Armenian and almost so from the Syriac texts. This lack of symmetry is again a clue to an association with bread that is only encountered in the stories of the feeding of the crowd. We find the 'looking up' phrase in the synoptic gospels between *taking* and *blessing*. John 6:5, leading up to the feedings, has the synonymous *he raised his eyes*, but more noteworthy are its other occurrences in John's Gospel: in 11:41 (raising of Lazarus) where *he lifted his eyes on high* and said *Father, I thank you...* and in 17:1 (Jesus' farewell discourse) where *he lifted his eyes to heaven* and said *Father... glorify your Son*.

The words often signify a prayer posture. In the liturgy the phrase tends to be expanded by an addition perhaps influenced by John 11:41 and 17:1, where the lifting of the eyes is directed in variant forms *to God the Father*. It pre-emptively makes clear to whom Jesus *gives thanks*, the very next element.

With languages ever in flux, oddities follow when a new idiom is translated literally. I noticed an idiomatic development in Christian Palestinian Aramaic (CPA) that left a peculiar mark on a few Eucharistic Prayers (see my paper, 'He Lifted to You? Lost and Gained in Translation', *Studia Patristica* v.92; 2017, 57-64). In brief, CPA started to elide *eyes* from the expression *lift the eyes*. This morphs through various languages until we see what can translate literally as *he lifted-showed to heaven* or *to God the Father*. Its lack of an explicit object is perplexing unless it is recognised as a direct translation of a Palestinian Aramaic and perhaps Syriac idiom for lifting eyes.

Gave Thanks, Blessed, Hallowed

This last cluster of verbs does not obviously draw from the stories of feeding the crowds; yet again commentaries do make links. The biblical authors assigned only one verb of prayer to each unit in the Last Supper (though Paul omits it in the cup unit), *eulogeō* (*bless-praise*) and *eucharisteō* (*give thanks*). Contrary to what some scholars say, these do not represent specific types of Hebrew meal prayer. They were used interchangeably in the Jewish diaspora and in churches; both are used in the bread rite in the biblical feeding of the multitude and at Last Supper. The tendency to symmetry led to most Eucharistic Prayers including both expressions in each unit.

The Latin prayers do not expand on this simple combination, but the other languages frequently have a third verb not found in the biblical accounts, *he hallowed*. This new verb is complex. The Hebrew form can function like *bless-praise* to acclaim attributes of God, but it can also mean *consecrate* with a direct object that is not God, which in our context can only be the bread and wine. This appears to be its function in Syriac, Greek and Armenian (without specifying the object), while in Coptic the bread and wine are often indicated by pronouns. The verb in Latin for *bless-praise* is *benedico*, which directly translates *eulogeō*. According to classical usage, it would have been directed to God, but in later Christian usage it comes to mean *consecrate*. However, lacking an explicit object, it remains ambiguous. While thanks is given to God the Father, many do read *bless* like *hallow* to indicate that Jesus is consecrating the bread and wine.

Summary

It is apt to finish with a quote from Cyril of Alexandria (d. 444) on one of Matthew's episodes feeding the multitude. He builds on Origen's earlier commentary but was writing in the period when the institution narrative was becoming or had become common in the Eucharistic Prayer. He saw a clear correlation between the feedings and Eucharist, and here he draws together points explored above.:

In order that by every means the Lord [Jesus] might be known to be God by nature, he multiplies the few [loaves], and he looks to heaven like one asking for the blessing from above. Now he also does this for our liturgical matters. For he himself is the one who fills all things, the blessing from above and from the Father; in order for us to learn that, when we preside at table and are about to break up loaves, we are bound to turn up to God, laying on hands and bringing down upon them the blessing from above. [Christ] became our origin and model and way of liturgical practice (my translation of *Fragment 177).*

The accounts of feeding the crowds deserve more attention by liturgical scholars to recognise that the institution narratives in the Eucharistic Prayers merge the ritual descriptions from these feedings and the Last Supper. Origen, Cyril and others never claimed the feedings to be Eucharist – they interpreted them primarily as the Lord authorising the apostles to preach the Word – yet they recognised eucharistic patterns in them and drew on them to fill in whatever was lacking in the Last Supper accounts in order to shape liturgical thought and assert the ministerial theology we received.

■ Rev Dr Barry Craig is a priest of the Diocese of Cairns and author of *Fractio Panis: A History of the Breaking of the Bread in the Roman Rite* (Rome, 2011).

COMMUNION FROM THE CUP

For the first time in three years, people in England and Wales will once again have the option of receiving communion from the cup. By agreement among the bishops of the conference, parishes may offer people communion under both kinds from Holy Thursday. The announcement was received with enthusiasm because, while everyone understood the necessity of stopping the practice during the pandemic, many communicants feel the loss of this rich and powerful sacramental sign.

The period leading up to Holy Thursday presents an opportunity for appropriate catechesis of the faithful regarding the significance of the reception of Holy Communion under either or both species, wrote Westminster auxiliary bishop, John Sherrington. Obviously, no one is ever compelled to receive communion from the cup, but when people are ready, the possibility is there once again.

We receive the whole and living Christ when we receive the consecrated bread, but drinking the consecrated wine makes it clear that the new covenant is ratified in the blood of Christ on the cross and that our communion is a foretaste of the banquet of heaven (GIRM 281).

STOP PRESS. The Archdiocese of Brisbane announced on 28 March that it is reintroducing communion from the cup from Holy Thursday in 2023. The option should be re-established in parishes at least during the coming Easter season.

SACRED ARCHTECTURE

Artistic and architectural creativity must draw inspiration from the liturgical life of the Church and the action of the Holy Spirit, rather than merely from subjective human preferences. Thus said Pope Francis in a message to a public session of the Pontifical Academies on 14 March 2023. *We know how important the environment for the celebration is for supporting prayer and the sense of community: space, light, acoustics, colours, images, symbols, liturgical furnishings, these are the fundamental elements of this reality, this event at once human and divine, which is the liturgy.*

He referred to his recent letter *Desiderio Desideravi* in which he urged a rediscovery of the language of symbol, because a loss of capacity to engage with the symbolic renders the symbolic language of the liturgy more or less incomprehensible to the modern mind.

OLD LATIN MASS

Pope Francis is serious about phasing out the Old Latin Mass. Since his July 2021 limitations on the scope for celebrating the 1962 rite (*Traditionis Custodes),* many bishops around the world have decided not to rock the boat and to leave the status quo in place. This is not good enough. So, supported by the Dicastery for Divine Worship and the Discipline of the Sacraments, the pope again insisted that the practices must change. On 20 February 2023, he restated clarifications which have been given since 2021.

To this end, he confirmed that only the Holy See can give dispensations for the Old Mass to be celebrated in parish churches, whether existing parish churches or special parishes established for the purpose, and only the Holy See can give permission for newly-ordained priests to celebrate the Old Mass. Any permissions already given by the local bishop must be submitted to the Holy See for assessment.

These moves are not meant to be nasty or authoritarian. They are actions in favour of restoring the unity of Catholic worship, after the liberalisation granted by Pope Benedict XVI in 2007 became a movement and an ideology which increasingly challenged the reforms of Vatican Council II.

INDIAN LITURGY DISPUTE

Liturgy News has been reporting developments in the liturgical dispute in the Syro-Malabar Diocese of Ernakulam. Over many decades, there has been a debate within the tradition about whether the Eucharist is celebrated with the priest facing the people or facing away towards the altar. An attempt has been made over the last year to enforce a compromise synodal ruling whereby the priest faces the people during the Liturgy of the Word, and the altar during the Liturgy of the Eucharist.

This diocese in Kerala, however, has refused to adopt this ruling, arguing in favour of their traditional practice which has the priest facing the people

St Mary's Cathedral Basilica, Ernakulam

for the whole Mass. Many attempts at a resolution have failed.

The dispute has now reached the civil court after parishioners sought to reopen the cathedral which was closed at the end of 2022 and to restore their right to worship. The High Court has invited Church leaders to present their case. The leaders refused the suggestion of the Court for mediation because, they said, the matter concerned a decision of the Church synod. The cathedral was closed after disruption and clashes with protestors on Christmas Eve. Peaceful protests have continued in front of the cathedral in the months since the closure.

NATIONAL LITURGICAL COUNCIL

Exciting projects are afoot at the NLC. A number of workgroups are being established to carry forward the work of the NLC.

♦ *Catechesis on the Sacrament of Penance.* Following up on the Plenary Council decree, this group will imagine the scope, structure and possibilities for this catechesis.

♦ *Appropriate use of Aboriginal and Torres Strait Islander Symbols and Rituals.* This will be a collaborative project between First Nations people and liturgists with some experience in this area.

♦ *Rituals and Resources for Safeguarding Sunday.* This taskforce will work towards developing appropriate rituals and liturgical resources to be offered to parishes for use on this day.

♦ *Lector, Acolyte and Catechist.* This group will work on proposing strategies which will promote the exercise of and formation for these instituted lay ministries.

♦ *Lay Presiding in the Order of Celebrating Matrimony.* This group will examine the desirability and possibilities for implementing Ch. 3 of the liturgical book: 'Order of Celebrating Matrimony in the Presence of an Assisting Layperson'.

♦ *Inclusive Language.* This group will look to expanding the 2001 ACBC statement on inclusive language with specific reference to hymn and lectionary texts.

In addition to these special taskforce groups, the NLC is continuing to monitor the international project for a new Lectionary using the Revised New Jerusalem Bible. It is finalising a liturgical resource for the closing of churches, discussing the revision of the prayers of the Roman Missal and considering the timeline for reintroducing communion from the cup.

LITURGY IN UKRAINE

In the Ukraine, various branches of the Orthodox Church established a new unity at the end of 2018 forming the Orthodox Church of Ukraine whose independence was recognised by the Ecumenical Patriarchate of Constantinople early in 2019. Since the Churches were previously within the orbit of the Russian Patriarchate, this development has been controversial. Nevertheless, a good number of Ukrainian parishes aligned with the Moscow Patriarchate switched

allegiance (though the numbers vary depending on which side you ask!). This number has escalated since the Russian invasion of Ukraine.

The Orthodox who remain within the Moscow Patriarchate are in an awkward position. One of their priests stated: *We are Ukrainian citizens loyal to our country... It is a matter of principle: we must be faithful to the Church as Christians and to our 'motherland' as citizens.* Although the Church has condemned the invasion from the beginning and even tried to declare its independence from Moscow at the end of May last year, suspicions remain about pro-Russian sympathies. A year on, and action is being taken against individuals who might have collaborated with the occupying forces and pressure is mounting on the Church. Legislation under consideration would limit its activities and one suggestion would force the Church to call itself the Russian Orthodox Church in Ukraine.

Behind all this is the question of the liturgical calendar. The Ukrainian Greek Catholic Church, after extensive consultation, moved in February to distance itself from the Julian calendar used in Russia, adopting the Western Gregorian calendar instead. It is hoped that this decision might encourage similar developments in the Orthodox Church of Ukraine – so far it has adopted part of the Gregorian calendar (moving Christmas from 7 January to 25 December) but has retained the traditional way of calculating Easter. In Australia, Ukranian Catholic Bishop Mykola Bychok CSsR decreed on 22 March 2023 that the Eparchy of Sts Peter and Paul would adopt the Gregorian calendar bringing Christmas and Easter into line with other Australian churches.

SOCIETAS LITURGICA

Societas Liturgica 2023

Registrations are now open for the forthcoming Congress at Maynooth, Dublin, 7-10 August 2023. The topic is Liturgy and Ecumenism. The four keynote presentations will be supplemented by a choice from 75 shorter presentations both by individual scholars and panels of scholars in the liturgical field. Accommodation is available at the university. Full details about the congress and registration are available on the website www.societas-liturgica.org. This is the first face-to-face Societas Liturgica congress held since Durham in 2019, after the University of Notre Dame USA switched to host an online congress in 2021.

MYSTERY + MISSION

MYSTERY & MISSION THE ART OF LITURGICAL CELEBRATION

NATIONAL CONFERENCE
28-30 SEPTEMBER, 2023
BRISBANE

Don't miss the forthcoming National Liturgy and Music Conference celebrating sixty years since Vatican II's Constitution on the Sacred Liturgy. It is presented jointly by the Australian Pastoral Musicians Network (APMN) and the National Liturgical Council (NLC) of the Australian Catholic Bishops Conference. It will be an excellent opportunity to network with delegates from around Australia and beyond, including liturgists, musicians, clergy, cantors, choristers, lay liturgical ministers, composers, teachers, conductors, liturgy teams, campus ministers and many more. As well as international speakers, there are local keynote speakers and over 50 workshop options.

The conference theme speaks to the reality that liturgy, well-celebrated, leads to an encounter with Christ in the liturgical event, and thereby inspires members of the Body of Christ to continue the mission of the Church through dynamic expression in their daily lives. How can you unleash this power in your own community? Come and see. You can register for the whole three days or part thereof. For full information and registration details, go to www.mysteryandmission.com.au.

ABORIGINAL MASS

Father, you made the rivers
that gave us water and fish.
You made the mountains
and the flat country.
You made the kangaroos
and goannas and birds for us.

Father, you are good.

Father, you send the sun
to keep us warm,
and the rain to make the grass grow,
and to fill the waterholes.

Father, you are good.

These lines are taken from the text of a Eucharistic Prayer approved for use at an Aboriginal Mass which was part of the 40th International Eucharistic Congress held in Melbourne in February 1973. The text continued to be used where appropriate for many years afterwards. The whole Mass was carefully prepared in conjunction with Aboriginal communities. The first reading, for example, was the story of the Last Supper, proclaimed in mime and dance by a Tiwi group from Bathurst Island. After communion and singing by the Aboriginal community of Wadeye (Port Keats), there was again a dance in thanksgiving.

This ground-breaking liturgy was commemorated in many parts of the country on its 50th anniversary on 24 February this year. In the Archdiocese

of Brisbane, a special Mass was celebrated in the cathedral using the 1973 Aboriginal Eucharistic Prayer. For an illustrated article describing and analysing the 1973 event, see Carmel Pilcher, "An Australian Aboriginal Mass", *Worship* vol. 90, March 2016 *(above)*.

POPE FRANCIS ON LITURGICAL LEADERSHIP

On 20 January 2023, Pope Francis addressed those completing a course in Rome entitled *Living Liturgical Action Fully*. He spoke of the MC, what we used to call the 'Master of Ceremonies' and what we now call the 'Master of Celebrations'. This minister guides the people – with decorum, simplicity and order – in an encounter with the paschal mystery of Christ. The MC does not put *the rite before what it expresses* but emphasises in action *that the centre is the crucified and risen Christ.*

The MC coordinates *all those who exercise a ministry during the liturgical action, so as to foster the fruitful participation of the people of God. One of the cardinal principles of Vatican II returns here: we must always keep the good of the communities, the pastoral care of the faithful before our eyes, to lead the people to Christ and Christ to the people. It is the primary objective, which must be in first place also when you prepare and guide the celebrations. If we neglect this, we will have beautiful rites, but without strength, without flavour, without meaning, because they do not touch the heart and the existence of the people of God... The more hidden the master of ceremonies is, the better. The less he is seen, the better, but he coordinates it all. It is Christ who stirs the heart; it is the encounter with Christ that attracts the Spirit. 'A celebration that does not evangelise is not authentic (DD 37)'. It is a 'ballet', a beautiful ballet, aesthetic, beautiful, but it is not an authentic celebration.*

The pope goes on to say that living the liturgical action fully means that we are astonished at the liturgy, not by aesthetic pleasure, but by Wonder: *only the encounter with the Lord gives you Wonder.*

POSITION VACANT

National Executive Secretary for Liturgy for the Australian Catholic Bishops Conference. For full information, see

https://www.catholic.au/s/article/Executive-Secretary-for-Liturgy

Our Cover - LITURGY SNAPSHOTS
Hearing the Word

The liturgy aims to promote a *warm and living love for Scripture* (SC 24), for it is from the word of God that the prayers, actions and signs of the liturgy derive their meaning. The Lectionaries prepared for the Mass and each of the sacraments open up more lavishly these treasures of the Bible (SC 51).

This is why readers need to be well prepared, both in their understanding of Scripture and in their ability to proclaim it well. This is why the liturgical action venerates the Scriptures, especially the Book of the Gospels, with solemn processions, candles and incense. This is why the people of God participate in the proclamation by listening with eager minds and hearts of wonder, for it is God who speaks to us in the Liturgy of the Word.

ABU DHABI INTERFAITH COMPLEX

Nine days after his election, Pope Francis announced that he wanted to build bridges with other religions, especially with Islam. In 2019, during a visit to the United Arab Emirates – the first time a pope had visited the Arabian peninsula – he signed an important document with the Grand Imam on cooperation for a harmonious world. After this historic meeting, the UAE announced an international architectural competition to build the Abrahamic Family House Interfaith Complex in Abu Dhabi. This extraordinary complex was opened after less than four years, in February 2023. It comprises three buildings, each a cube measuring 30 metres in height, width and depth. Each with its distinctive design, they are (*left to right*) a mosque, a synagogue, and a Christian church. They are separated by a welcoming plaza enhanced with fountains and landscaping. Under the plaza is an extensive centre for learning and dialogue. Activities on the site, including daily guided tours and worship, are beginning in March 2023.

The Pope also wrote recently to Iraq's Grand Ayatollah on the second anniversary of his historic visit to Iraq. *Collaboration and friendship among believers of different religions,* he wrote, *is indispensable in order to cultivate not only mutual esteem, but above all that harmony which contributes to the good of humanity... Respect for the dignity and rights of every person and every community, especially freedom of religion, thought and expression, is a source of personal and social serenity and of harmony among peoples.*

MUSIC

If the psalm cannot be sung... *then it should be recited in a way that is particularly suited to fostering meditation on the word of God* *(GIRM 61)*

by John Fitz-Herbert

I want to reflect on a pastoral, musical and liturgical dilemma for the celebration of the Sunday liturgy. What happens when the psalm cannot be sung?

Even to raise this question, especially among those who gather for musical and liturgical conventions (such as the one slated for September 2023 in Brisbane), will evoke strong responses from a panoply of liturgical ministers. I imagine their reactions would be immediate, forthright and perhaps unforgiving. My assumption is that most members of a liturgical assembly get it: a psalm is by its very nature a biblical song-text, *a lyric*, and ought be sung.

In thinking about this dilemma of 'when the psalm cannot be sung', I won't rehearse the full documentation which underscores our fundamental conviction: the singing of the psalm at Sunday Mass is supposed to be the *usual* way we do the psalm and it is the *preferred* way we experience these lyrics from the ancient songbook of God's people (see GILM 19-22 and GIRM 39-41, 61).

Recalling other worlds where music and lyrics intersect, it is preposterous to suggest that beloved songs from movies and musicals would be given their best expression if they were recited. Imagine reciting *Singin' in the Rain* or *The Music of the Night* or *Memories* – it just wouldn't do.

Let me be up front about the two reasons for thinking aloud about this dilemma.

For three years, I was pastoring a rural parish with two distinct communities and three churches. At the Sunday Masses, there were no singers – no cantor or psalmist, schola or choir. So the psalm wasn't sung; it was recited.

My second reason arose from reading a recent article by Paul Mason, 'The Responsorial Psalm: history, meaning and liturgical use' (APMN Newsletter, September 2022). He wrote: *The restoration of responsorial psalm singing is one of the most significant changes in the liturgy introduced by the Council; but anecdotal evidence suggests its implementation in Australia over the past sixty years has fallen far short of the Council's ambitions and instructions for the singing of the psalm.* But Mason also quotes the General Introduction of the Lectionary: *When not sung, the psalm after the reading is to be recited in a manner conducive to meditation on the word of God* (GILM 22, 1981, thence quoted in GIRM 61, 2010).

A musician and former cantor, I was challenged as a pastor of the rural communities. How might we do the Sunday psalm? What does it mean that the psalm be recited *in a manner conducive to meditation on the word of God*?

I was not convinced that it was working simply having the reader and assembly recite the psalm as if it were being sung: response by reader, response repeated by assembly, verses by reader, interspersed responses by assembly. It did not seem to be 'conducive to meditation on the word'.

It seemed that even well-intentioned and faith-filled readers were not aware of the different psalm genres across the Sunday liturgical year. Was this a thanksgiving psalm or a psalm of lament? How could a psalm of praise be recited in the same vocal tone as a psalm of petition or, worse, a psalm of complaint? (Perhaps I could have done more with our faithful readers!)

I turned again to the General Introduction to the Lectionary.

As a rule the responsorial psalm should be sung. There are two established ways of singing the psalm after the first reading: responsorially and directly. In responsorial singing, which as far as possible is to be given preference, the psalmist or cantor of the psalm sings the psalm verse and the whole congregation joins in by singing the response. In direct singing of the psalm, there is no intervening response by the community; either the psalmist or cantor of the psalm sings the psalm alone as the community listens, or else all sing it together (GILM 20).

I reasoned the following way. If there are two ways of singing the psalm, there are also two ways of reciting the psalm. If the recitation of the psalm responsorially was unhelpful, perhaps the direct recitation would be better. Remembering that the *full and active participation by all the people is the aim to be considered before all else* (*SC* 14), this would mean that the whole assembly (not just a reader or psalmist) would recite the psalm together in unison. This might be a good way to foster meditation on the word of God being proclaimed.

The communal recitation of the psalm was possible with the aid of

the data projectors already installed for singing the hymns and speaking the Mass texts. We prayed one of the editions of the Revised Grail Translation which had attended to some of the issues of inclusive language: https://mbreal23.files.wordpress.com/2011/01/revised_grail_psalms_psalter.pdf . After a couple of years of this experience with the psalm, were there any problems? Apart from a technology failure once or twice, the short answer is: *No!*

How was it received by the people? Comments from both locals and visitors suggested that people appreciated having the whole psalm text on their lips and not simply the brief words of the response. It is my observation that the assembly participated prayerfully and actively.

As time went by, I also observed a growing fluency in reciting the psalms as a community of believers. Some who like to rush the other responses at Mass learned to pray the psalm verses slowly and in unison. I took an active role in regulating the pace of the recitation, being especially aware of those whose first language is not English. It was a delight to hear the voices of teenagers and children joining in the words of the psalmist.

A further possibility I kept in mind was suggested by my experience in communal recitation in religious houses and in other Christian Churches. The whole assembly recites the text communally but alternates from side to side. So, for example, the left side of the church recites the odd verses and the right side says the even verses. We did not try this in the rural parish, but it might be a good idea. It is a traditional method of praying the psalms used generally in the Liturgy of the Hours.

Of course, in the months when we recited the psalm together, we kept our eye out for cantors. We were able to encourage several people to sing the psalm. This wasn't easy but we got to a point where the psalm was being sung about once a month but not at all three Masses. We need to think outside the square when the psalm cannot be sung. This may not be the norm or the ideal, but we do what we can to open up the treasures of the Scriptures. This is the aim.

After the First Reading follows the Responsorial Psalm, which is an integral part of the Liturgy of the Word and which has great liturgical and pastoral importance, since it fosters meditation on the Word of God... If the Psalm cannot be sung, then it should be recited in a way that is particularly suited to fostering meditation on the Word of God (GIRM 61).

■ John Fitz-Herbert, priest of the Archdiocese of Brisbane, has a masters degree in liturgy and is currently pastor of Moorooka-Salisbury.

‘THE LAND IS A SACRAMENT’

CELEBRATING WITH GOD ON THE BEACH

by Evelyn Enid Parkin

THIS IS MY ABORIGINAL BELIEF

A long time ago, this place was empty of everything. The Creator Spirit came as Kabul, the carpet snake, who made the land, its mountains, seas, rivers, trees and everything. Spirit Child came from the earth, thunder, lightning, fire, sand and water. One day we will return to that Spirit, who is present in the land.

My Spirit Child came from the
Lightning Sacramental Fire Flash.

> Evelyn Parkin, based on *Rainbow Spirit Elders,* cited in *Rainbow Spirit Theology: Towards an Australian Aboriginal Theology.* (Hindmarsh: 1997) pp. 29, 33. *History, Life and Times of Robert Anderson, Gheebelum, Ngugi, Mulgumpin* (Brisbane, Unikup Productions) p. 12-13.

THIS IS MY CHRISTIAN FAITH

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. And the Word became flesh and lived among us and we have seen his glory, the glory as of the Father’s only son, full of grace and truth (Jn 1).

The land is a sacrament; it is a visible sign given by the full Grace and Truth of Jesus.

ABORIGINAL LIFE AND SPIRITUALITY ARE ONE

From an Aboriginal Christian point of view – I think about this a lot – I feel and I believe that, for a Christian, it is the same Spirit with whom my Ancestors had a relationship. For thousands and thousands of years, living in a continuous ceremony of the song and dance of the Dreaming, my Ancestors became one in Spirit with Mother Earth and they became her children, forging a sacred connection of belonging to each other.

I believe that these continuous ceremonies on the land were a way of communicating and upholding a relationship that kept the land in an extremely healthy and sacred space.

The images and language of Aboriginal and Christian cultures are different, but the underlying current is the

same Spirit whom no one owns; the Spirit makes itself known to all cultures. It connects us together with the land, sea and sky, with grace, truth and peace: it is a sacred life.

SACRED CEREMONY OURDOORS

Imagine if we celebrated our liturgy outdoors, specifically, in my Quandamooka country on Minjerribah (Stradbroke Island). First of all, you would be welcomed to my country in respect that our land will know her visitors. Remember, she already knows her children who have been walking the land for thousands of years and now she would like to know who her visitors are.

Imagine, walking along the beach, you can feel God as you walk upon the many grains of sand; then dip your feet in the salt water and, by the grace of God, you may feel forgiveness and healing. My niece was six years old when she passed: I was told that she lived longer than expected. She had cerebral palsy and my mother took her to the beach almost every day for healing. Mum sat our little one on the beach and wrapped the warm sand around her little body and left her there for a few minutes. By doing this, Mum was carrying on her traditional healing ways according to how our people used the natural environment around them. And, in our culture we believed in it and it healed us.

Open your ears to hear the gentle waves as they embrace the shore whilst you contemplate the words of Thanksgiving Mass. You may see a turtle poking its head out of the calmness of the sea as if to say 'hello' or see the sun sinking into the western sky with clouds forming over parts as if it is winking at us. Listen deeply to the birds chirping and screeching as they carry on with their noisy conversations; maybe they are sending messages.

Receive Communion in the fullness of Mother Earth. Listen to the trees that sway with the breeze as they draw us into their company, for it is then, they become our witnesses to the Thanksgiving of the Mass.

In the company of Mother Earth and each other, we will close the ceremony with a cuppa, damper, and syrup.

Maybe then, caught up in Eucharist, our sacred land will be happy and begin to heal once again.

■ *Evelyn Parkin MTh is a Quandamooka woman who lives on Minjerribah/Stradbroke Island. She grew up in a Catholic family.*

Image: courtesy of Julie Sisco. © Snapshots of Straddie.

BOOKS

Edward Foley, *Eucharistic Adoration after Vatican II*

(Liturgical Press, Collegeville, 2022, 123 pages)

by James Cronin

Since eucharistic adoration and its allied practices and devotions are graced prolongations of the eucharistic mystery in time and space, they are by extension also unique rehearsals of the spirituality deeply rooted in the Eucharist and the baptismal vows that opened the way for our participation in this sacred communion (p. 86).

It boils down to whether those organising adoration are able to tap into a sound theology of Eucharist and baptism. They will have no better guide than Capuchin, Ed Foley, formerly professor of liturgy and music at Chicago's Catholic Theological Union. He shows how we start with the liturgy itself as ecclesial praying and focus on Christ and the Paschal Mystery. In twenty-five pages, he gives a brilliant outline of a eucharistic spirituality and follows it up with practical and pastoral guidelines.

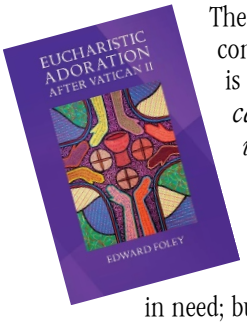
How do we assess and shape our varied local practices? What of the group which hosts adoration for an hour each week, praying the rosary and the Divine Mercy chaplet? Would it be better to pray the Divine Office? How do we evaluate adoration at a holy hour when participants remain suspicious of the weekly liturgy in the parish or even promote silent Masses with Tridentine trimmings? This little book emphasises the ecclesial, communitarian dimension of the liturgy and consequently of adoration.

For example, Foley quotes the 2001 Vatican *Directory on Popular Piety and the Liturgy* which warns against *a certain type of individual piety which accentuates detachment from the world and the invitation to hear the Master's voice interiorly. Less attention is devoted to the communitarian and ecclesial aspects of prayer and to liturgical spirituality* (p. 45). As a historian, Foley brings insights from the past to bear on current issues. He takes the term 'mystical Body', for example: *from its first appearance in the fifth century the term did not refer to the Church but to the consecrated host. The Church, on the other hand, was the* corpus verum *or 'true body' of Christ* (p. 12).

The key theological foundations of the Mass *both illuminate eucharistic devotion and signal directions for an appropriate spirituality of eucharistic devotions* (p. 59). Aspects integral to an understanding of Eucharist must include

thanksgiving to the Father, the memorial of Christ, the invocation of the Spirit, and the communion of the faithful as a prophetic meal of the Kingdom; we also speak of the Mass as 'sacrifice'. Foley notes, *the defining element of authentic sacrifice is not any physical destruction but a turning of the heart... The prophet Micah (6:8) clearly articulates what God requires: 'to do justice, and to love kindness, and to walk humbly with your God'* (p. 43). Thus adoration, like the Eucharist itself, becomes missionary.

As I was reading this book, I remembered Bishop Helder Camara's famous dictum: *When I feed the poor, they call me a saint but, when I ask why the poor are hungry, they call me a communist.* We are still not asking the big questions in our liturgies. Sometimes it seems that those most likely to promote eucharistic adoration are among the most averse to doing so!



The book places eucharistic adoration into the context of living a harmonious ecological ethic. It is a key tenet of a eucharistic spirituality. *We cannot honour consecrated bread and wine without caring for the earth that nurtured the elements of wheat and grapes eventually transformed by human hands* (p. 85). I am sure I can say that our small group of parish adorers do not act unjustly and are kind to those in need; but in our farming district, I sense little awareness of the danger of more and more land clearing. We would do well to extend our work for justice to include the teachings of *Laudato Si'* and to integrate it with a eucharistic spirituality.

Communion under both kinds has been widespread in the Roman Rite for decades now, but we have a way to go before we recapture its full import in celebration and devotion! As the time approaches for post-Covid restoration of the chalice, I think we need to teach about the symbolism of the cup: *drinking from the cup is committing ourselves to a specific way of being in the world: of sacrificial living* (p. 73). He comments on John 21:18 where Peter is warned: *when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.* Foley notes that *this prophetic text not only indicates something of Peter's death but tells of the future path of every other disciple. We are all growing older. Some of us are becoming sicker; others are moving past our intellectual or physical prime... Even more than the bread...the cup of blessing so central to eucharistic feasting is saturated with images of diminishment and death* (p. 72). And if this is not challenging enough, he adds: *While eucharistic devotions seldom focus on a consecrated cup of wine, the power of this central symbol must pervade all such devotions as it beckons us to sacrificial living* (p. 73).

Eucharistic devotions, in all of their rich diversity, are an admitted treasure of the Catholic Christian tradition... We safeguard this precious gift with thoughtful preparation, careful enactment, and sustained evaluation and renewal (p. 108). Those of us who do this preparation, enactment and evaluation need books like this. Highly recommended!

Liturgy NEWS

Volume 53 Number 1
AUTUMN ◆ March 2023

Imprimatur: ✠ Mark Coleridge DD DSS
Archbishop of Brisbane

ISSN 2653-0090 (Online)

Articles for publication are welcome. We reserve the right to edit material in consultation with the author.

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