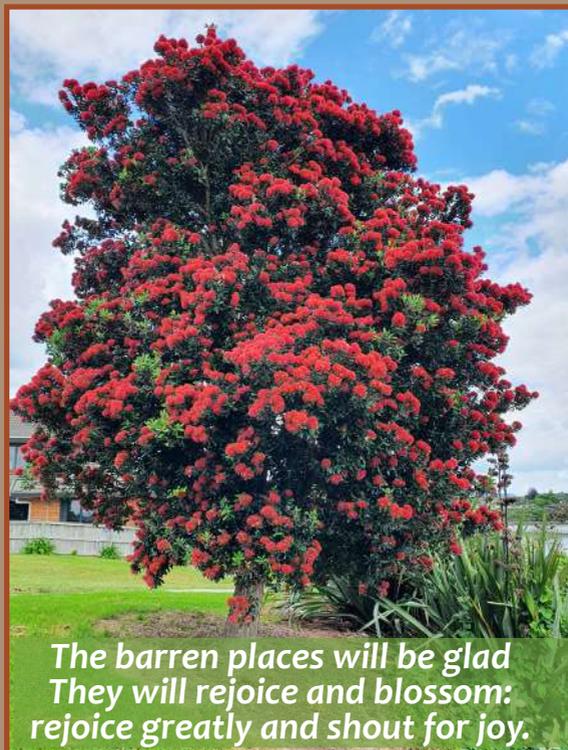


# Liturgy



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

*Produced by the Catholic Diocese of Auckland, Liturgy Centre*



***The barren places will be glad  
They will rejoice and blossom:  
rejoice greatly and shout for joy.***

Volume 46 Number 4 December 2021



The Liturgy Centre - Te Kawe Ritenga Tapu

**Mission Statement**

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



Thanks to Tina Coll and her family whose home, during lockdown 2021, has become a depot for receiving and despatching liturgical resources.

**Cover image :**

*One of many pohutukawa 'rejoicing' on the streets and suburbs of Auckland this summer.*

See back cover for subscription information.

Visit our website at [www.aucklandcatholic.org.nz/liturgy/](http://www.aucklandcatholic.org.nz/liturgy/)

# Liturgy

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

## December 2021

### Contents

<i>From the Editor ..</i>	..	..	..	..	..	..	2
<i>Knowing Our Story</i>	..	..	..	..	..	..	4
<i>Building up the Spirituality of our Young People</i>	..	..	..	..	..	..	6
<i>Praying with our Bodies</i>	..	..	..	..	..	..	13
<i>Inculturation is an Ongoing Endeavour..</i>	..	..	..	..	..	..	16
<i>Coffee with Mons</i>	..	..	..	..	..	..	20
<i>Fully Human, Fully Alive - the art of dying well</i>	..	..	..	..	..	..	24
<i>Book Review</i>	..	..	..	..	..	..	30

Contributions are welcome: The Editor, Liturgy Centre, Catholic Diocese of Auckland. Email: <a href="mailto:liturgycentre@cda.org.nz">liturgycentre@cda.org.nz</a> Ph: 09 360 3061	Postal address: Private Bag 47 904, Ponsonby, Auckland, 1144, Aotearoa - New Zealand © Catholic Diocese of Auckland. <i>All rights reserved.</i> Registered Magazine ISSN 1170-4314
--	---

# From the Editor

Freedom has been much talked about lately, much desired and little understood. Real and genuine freedom is a freedom that enables us all to be more fully human. Such freedom surely includes the freedom to love, care, forgive, console, heal, act not just in the best interest of oneself, but also in the best interest of another. It must also include freedom to learn, to grow, to study, to plan, to use and develop the capacities each of us is endowed with, and to form the bonds that build family and community.

It is joy and delight to watch my 3-yr-old granddaughter morph from flowing lava to scuttling crab to gliding butterfly. Few of us have that level of freedom. We are embodied beings anchored in time and space. Whatever freedom we perceive we might want or have is first of all limited by the capacity of our own bodies. As age increases, that freedom diminishes. I may still wish to run like an Olympian and dance like a prima ballerina but holding fast to those desires will give me frustration, not freedom. I am a being in a world of limits. Accepting that is freeing. Sr Jill McLoughin helps us explore how we of any age, can pray freely with our bodies (*see p13*).

In searching for freedom we are beset by a series of mutually exclusive opposites. In its least developed form,

freedom is perceived as an impulse to do whatever we please. But my tendency to play loud music at midnight (because that's what I like) might well earn the ire of my neighbours who find their desire for freedom causes them to throw bricks through my window at half past midnight. So it seems we are stuck with each other. In my longing and desire to be free, it seems I must learn to care about my neighbour. Perhaps a measure of personal freedom could be the extent to which I can act in the interest of another.

Can all this talk of freedom possibly pertain to liturgy? Freedom involves choice. There are always choices to be made. The choice I make might well indicate the level of freedom I exercise. Here are some freedoms pertaining to liturgy that I would like to suggest. They might be indicators that we really have been set free.

### **The freedom of making welcome.**

To make welcome requires an inner freedom. There's a story about a Father who runs in a most undignified way to meet an errant young person (*Luke 15:11-32*). This father is incredibly free, unconstrained by expectation or tradition. Let's do that! Let's run in a really undignified way to meet our young people who are tentatively making their way to Mass. Let's hug them (the Father did that) and let them

know they are, oh so welcome. I think that would be really freeing. Risky, yes, but true freedom involves risk.

A special thanks to the ACYM Team for their article (*see p6*) which surely helps us to understand the needs of young people and meet them where they are. They have been courageously honest. Are we sufficiently free to listen?

### **The freedom of truly belonging.**

The human desire to belong runs deep and without it, we will never be free. Isolation, self-interest and individualism stand in stark contrast to belonging. The Holy Trinity is a house of belonging so deep and complete that each member of the Trinity spills over in self-emptying love for each other.

To belong is to be free, though, belonging requires a freely chosen vulnerability. There is no certainty that others will think the same as me, agree with me, make the same choices as me or understand or even accept the way I believe things ought to be done. None-the-less, let's choose to belong, truly belong, to our parishes and faith communities, not in the way that just sees us turn up for an hour on Sunday, but a real belonging that would see us participate fully and vibrantly in the liturgy - almost as if we owned it, as if its coming to be depended on us! Let's choose a real belonging, where we invest our time and energy and talent in our parishes, where we journey with each other and ask, 'what are we doing?' and, 'how can we do this better?'

### **The freedom of accepting our**

**vulnerable humanity.** We come to liturgy in need, not complete. When Peter, James and John were on the mountain with Jesus, those disciples wanted to build a tent and stay there (*Matthew 17:1-5*). It just felt ... glorious! Funny - Jesus said, 'we're not staying,' and very likely those wonderful feelings soon passed: reality was elsewhere. It is easy to confuse feelings of comfort and security with freedom. It is human to experience a range of feelings which include grief, anxiety, doubt, inadequacy and even at times emptiness and it is an act of freedom to claim our inner world. Liturgy needs the full and conscious presence of our fraught human selves.

### **And in pursuit of freedom, let's do a little letting go.**

Let's let go of how I want things to be - you know, the songs I like, the priest I like, the seat I like, the prayers I like. Holding on is the opposite of being free even when these things give us some odd satisfaction. Liturgy has many purposes. One of those is to guide us to the crucible of transformation. We let go and surrender to the liturgy, a place of encounter, in order to be made new. Jesus said the one who loses their life for my sake will find it (*Matthew 10:39*). Our desire to cling is strong, yet it is in the very act of letting go that we find the freedom our human hearts seek. Whatever we cling to, we are not free of, we are controlled by.

Let's let go, and accept that some things have to change. Yes! Some things have to change. In fact, in freedom, let's be midwives of change in a 'change of era?'

*Judith Courtney*

## Knowing Our Story

Manuel Beazley

*Knowing Our Story*, is a series of stories compiled by Manuel Beazley, about the land or whenua on which our Tamaki Makaurau-Auckland churches are built. We cannot exist separate from place. We live and dwell in a place which has a history, a story behind it. Knowing the story adds wholeness to our being, and our being there.

### Panmure

#### St Patrick's

Manuel is the Vicar for Māori in the Catholic Diocese of Auckland. He is of Ngāi Tupoto, Te Rarawa and Ngāti Kaharau, Ngāpuhi descent.

#### Mauinaina - Panmure

The Panmure area served as the principal base of the Ngāti Pāoa iwi and residence of the rangatira (chief), Te Hinaki. Mokoia (Panmure basin entry) and Mauinaina (Panmure) were key settlements at the heart of the iwi. The Mokoia-Mauinaina area was also significant as a symbol of alliance with the Ngati Whatua, who had given the land to the Ngāti Pāoa as a wedding gift. Early accounts by missionaries tell of a prosperous network of settlements, numbering in the several thousands.

#### Mokoia - Panmure Basin

Mokoia Pā, situated on the headland

at the entry of Panmure Basin is said to have been the most important Pā (fortified village) in Auckland from the 17th to 19th Century. Beyond this, Mauinaina (Panmure) was the largest kāinga (village) of the area.

#### Kai a Hiku - Panmure lagoon.

Mokoikahikuwaru; the eight-tailed serpent also arrived in Aotearoa with the Tainui waka. The taniwha resided in the deep approach to the lagoon and would feast on the shoals of fish. Ngāti Paoa adopted the taniwha and when Paraorahi of Ngāti Paoa had slain another chief, Mokoikahikuwaru is said to have billowed and sprayed water forth as a sign of impending tumultuous times. He then left the deep pool and moved to the entrance of the Tāmaki river to reside.



## Mt Wellington

### St Bernadette's



#### Maungarei - Mt Wellington

Maungarei translates as the “watchful mountain” and is perhaps a reference to the maunga being a highly strategic vantage point, and the ability of the inhabitants to resist attack. At 135 meters above sea level, Maungarei is among the highest of Auckland’s volcanoes.

Another tradition gives the name of the maunga as Te Maungarei ā Pōtaka, and tells of a great and noble chief by the name of Pōtaka, who lived within the area of Maungarei. There was a cave at the eastern side of the mountain where the great chief was laid to rest called Te Rua o Pōtaka (the cave of Pōtaka). The name Rua Pōtaka also refers to those

slain in a battle in the district that were said to be so numerous that they rolled whirling and spinning as a Pōtaka (spinning top) into the great extinct lava geyser mouth en masse, falling toward the base of the lava geyser.

Another account gives the name for the mountain as “Te Maunga ā Reipae” after a Tainui ancestress, who travelled north on a bird and landed on the mountain. Reipae and her sister Reitū travelled northwards on a bird. Reipae stopped at Maungarei / Mount Wellington and resided there before continuing on to Whangarei. Both places are named in her memory (Te Maunga a Reipae, Te Whānga a Reipae).

# Building up the spirituality of our young people

- by the Auckland Catholic Youth Ministry Team



Sam Brebner



Rochelle Dias



Joey Bonnevie



Felicity Meijer

The Mission Map of the Auckland Diocese has three guidelines for parishes and faith communities. The second guideline is 'Building up the spirituality of our young people.'

This article reflects the thoughts of members of the Diocesan Youth Ministry Team. What they offer is informative for parishes who wish to take the guideline seriously. They allow us to grapple with the question, 'what is happening in our parish or faith community to build the spirituality of our young people?'

The ideas offered will sharpen our consciousness of the presence of young people in our parishes and faith communities and encourage us to consider 'how well do we provide the experiences, the community, the vision, the support, the inspiration, that young people need from us?'



## 1. Felicity, can you suggest anything that would help young people resonate more strongly with the liturgy?

Three things are needed for young people to be able to enter more deeply into liturgy; a greater understanding of what the liturgy means, personal encounter with Christ, and opportunities and encouragement to serve. There is a growing need to unpack and explain what liturgy is and how it relates to us. A young person cannot fully enter into the beauty of the Mass if they do not understand the actions, symbols, and so on. A young person is also going to engage much more deeply with liturgy if they have had a personal encounter with Christ – a faith experience. Foster opportunities where young people can come to know Jesus: this might be through accompaniment, testimony, youth groups and events, camps and retreats. Allow and encourage young people to serve! Many of them would love the opportunity, but it can be quite daunting when it seems like it's always only the adults who have roles. Young people are gifted in so many ways, let us nurture these gifts in our parishes.

## 2. Felicity, what can a parish do to strengthen its young people for missionary discipleship?

As a parish there is much we can do to grow our young people for Missionary Discipleship! However, for this to

happen a parish cannot just be a group of people who gather for an hour on a Sunday for Mass; it must be a place where all of us (young and old alike) enter into intentional community with one another, where we accompany each other along the journey just as Jesus accompanied his disciples on the road to Emmaus (Lk 24:13-35). Accompaniment is walking alongside rather than leading on ahead, and by doing this we create space for growth and dialogue with our young people. In Christus Vivit (Ch 4) Pope Francis reminds us that young people are not the future, but the NOW of God. It is not in 10 years that young people can start to be missionaries of faith – it is today! So then, here are a few practical tips: 1. Spend time with the young people in your parish, listen to them and walk alongside them. 2. To be a Missionary Disciple is simply to live and share the joy of the Gospel. Witness to the joy of the Gospel in your own life! Programmes and training alone don't make disciples. Disciples make disciples.

## 3. Sam, how does (or doesn't) liturgy strengthen young people for missionary discipleship?

During COVID restrictions, many young people have struggled to connect with online masses and liturgies in a meaningful way. This has been a challenge, but it has also highlighted some important elements of liturgy that strengthen young people for missionary



discipleship.

Two elements worth recognising are participation and in-person community. When a young person is stuck watching a liturgy on their TV or computer screen, they typically feel like an “observer” rather than a “participant.” Participation is an essential part of liturgy for our young people - through making a contribution at some point; through being invited to respond; through physically participating in the way they sit, stand, and kneel. Without this participation, young people can feel unable to enter into liturgy, and therefore unable to be strengthened by it.

The engagement of young people with

liturgy is heavily influenced by the community they participate with – their family, members of a youth ministry they are part of, well-known parishioners, etc. Without this in-person community, young people can feel isolated in their faith, and thereby weakened in their ability to be missionary disciples. For young people, the presence of a community that they belong to and feel built-up by is an essential component of liturgy that strengthens them.

**4. Sam, as we begin a New Year, what are the signs of hope – young people strengthened for missionary discipleship?**

In his address for World Youth Day

2021, Pope Francis wrote to young people “...we cannot begin anew without you, dear young people. If our world is to arise, it needs your strength, your enthusiasm, your passion.”

While our recent period of COVID lockdown has been challenging, it has highlighted many needs in our society in an acute way. Isolation, community health, poverty, division – these are all issues that have become particularly obvious in recent months. Young people have been taking notice.

It has been a great sign of hope to see how young people have been stepping into these challenges – by volunteering with organisations like St. Vincent de Paul, running vaccination drives in their community, sharing love with friends and family however they can. In this time of lockdown, there have been so many great examples of young people stepping up in a missionary way.

It is through resistance, through the challenge, that strength is often built. For many young people, the challenges of COVID restrictions have strengthened their awareness and ability to step outside of themselves and be missionary disciples. As we enter the new year and restrictions ease, young people are excited to apply their enthusiasm and passion in ways that they haven’t been able to in recent months.

**5. Joey, Pope Francis drew our attention to the ‘accompaniment’ of young people. Does it happen? What does it look like? What do we (parishes) need to do to respond well to this invitation? What might initiate this?**

Our diocese is a bit of a mixed bag. We have communities who excel at accompanying young people, while there are also other groups who find this extremely challenging.

In *Evangelii Gaudium*, Pope Francis describes accompaniment by using the analogy of “removing our sandals before the sacred ground of the other” (*EG 169*) and similarly in *Christus Vivit*, he mentions that “Each young person’s heart should thus be considered “holy ground”, a bearer of seeds of divine life, before which we must “take off our shoes” in order to draw near and enter more deeply into the Mystery.” (*CV 67*)

What does this look like in practice? Getting to know someone goes a very long way. As a wise person once told me, “No one cares how much you know, until they know how much you care”. Building relationships with young people, by getting to know them and meeting them where they are at, opens up endless possibilities of evangelisation. It all starts with taking off our shoes; our pre-conceptions, assumptions and inhibitions, and approaching their holy ground with the intent to spend time



Young people are the “now” of God. They are often told that they are the future of the Church, but if we don’t allow them to be part of the Church now, they won’t be there in the future.

At the XI International Youth Forum in Rome

and to listen without judgement, to enable a connection that fosters care and love.

It’s good to see accompaniment as an art. Every art requires practice, and even mistakes along the way, to learn. Pope Francis reminds us in *Christus Vivit* that trying and making mistakes is better than doing nothing. (CV142)

**6. Joey, what do young people find encouraging?**

Young people thrive in environments where they feel like they belong. They are encouraged when they are listened to and heard, and are given opportunities where they can take responsibility, as well as share their skills and talents creatively. At the International Youth Synod in 2018, Pope Francis listened to the voices of young people from all over the world and as a response, he wrote *Christus Vivit*, where he highlights that “The young want to be protagonists of change.” (CV174)

in 2019, Pope Francis’ encouraged the young people through his address: “Dear young people, let me say to you once again: you are the today of God, the today of the Church! Not just the future, but the today. Either you start playing today, or you have lost the match. Today. The Church needs you, so that she can be fully herself.”

Young people are encouraged when they are reminded that they are needed and that the Church is not fully herself without them.

**7. Rochelle, how has lockdown challenged young people and how have they responded?**

At the prayer vigil at World Youth Day in Brazil in 2013, Pope Francis said - “Dear young people, please, don’t be observers of life, but get involved. Jesus did not remain an observer, but he immersed himself. Don’t be observers, but immerse yourself in the reality of life, as Jesus did.”

Lockdown has proved to be such a challenging time not only for our young people but everyone. The uncertainty, the lack of control, the unknown, the isolation etc. Even though we have all been through this last year, no-one would have ever thought that lockdown for us in Tamaki Makaurau would have lasted this long. Zoom has probably become the most used word in the past two years, with events being cancelled, university schedules moved, NCEA students in limbo about their exams and so many young people having had to take a break from university so that they could help support their families financially. Not forgetting, the mental health struggles that lockdowns bring. How many times, have youth ministers and those who walk alongside young people, had young people on the other side of a phone call just needing someone to listen, to be there, to reassure them. The list goes on...

Despite all the odds, our young people continue to surprise us. Many have continued to meet with their youth groups online whether it be to pray together, to study together or to play some Jackbox or Kahoot games or just

to learn more about the faith. Many young people have stepped up and have led vaccination drives in their own communities/parishes and have encouraged everyone within their communities to get vaccinated. Many have been involved in packing food parcels with Vinnies or delivering groceries through the Student Volunteer Army. So many young adults are frontline workers – from teachers to nurses, many of them risking their own lives to serve their communities in the very vocations that God has called them to. The resilience of young people always surprises me, the joy that they have in their hearts that continues to shine through no matter the struggles, is so inspiring.

**8. Rochelle, what is something more you would like to see in parishes to strengthen their young people for missionary discipleship?**

One of my favourite quotes from Pope Francis in *Christus Vivit*, his apostolic exhortation to young people and the rest of the Church, is, “Take risks, even if it means making mistakes. Don’t go through life anaesthetized or approach the world like tourists. Make a ruckus!”



Young people have a fire and energy that is so unique. The chaos and the joy they bring is overwhelmingly beautiful. However, many times young people in our Churches aren't given the space to be creative, to grow, to make mistakes. They aren't being accompanied but are rather being preached at. Yes, many parishes invite them to be part of PPC's and other committees, but a question we all need to ask ourselves is, 'is this tokenism and are we inviting people to be a part of these groups only to tick a box?'

To understand the true nature of discipleship, we need to look to Jesus in the way he met people where they were at and then walked beside them. Just as Jesus walked beside his disciples to Emmaus and explained the scriptures and all that had happened in Jerusalem, Jesus calls us too, to meet our young people where they are at – if they are a regular Mass go-er or have been forced to come to Mass by their parents or grandparents. We are called to be mindful that ministry with young people is not the responsibility of a select few. Each and every one of us know a young person and that makes us all youth ministers. It is our responsibility to journey with them, to let them ask questions, to be honest with them if we don't know the answers, to listen to their doubts, concerns, ideas and passions. More importantly, we are called to listen first and give advice when needed.

As a youth minister, I truly believe that young people will only listen to what you have to say when they know you care about them and deeply love them. So, in our parishes today, we need people who are willing to listen, who are willing to give young people the opportunity to take the lead and to journey with them especially through challenging times. We need people who are so filled with the joy of Christ that it overflows through them. Programs and curricula don't make disciples: people do – and that's what we need to remember.

So to conclude, with the quote I started this with, Pope Francis asks young people to "avoid the paralysis of the living dead, who have no life because they are afraid to take risks, to make mistakes or to persevere in their commitments. Even if you make mistakes, you can always get up and start over, for no one has the right to rob you of hope". Our parishes need to be places where young and those who journey with them take risks and learn from mistakes, trusting that the Holy Spirit is always there to guide us.



Photos courtesy of ACYM

## Praying with our Bodies



Jill McLoughlin

*Sr Jill McLoughlin is a Sister of St Joseph of the Sacred Heart who facilitates the spirituality program at the Mary MacKillop Centre Auckland.*

To pray is to become present to God who is always present to us. Mary MacKillop the co-founder of the Sisters of St Joseph of the Sacred Heart once exclaimed, 'God's presence seems to follow me everywhere I go which makes everything I do or wish to do a prayer.' (1870) With an awareness of God's presence, we know that our lives can become a prayer expressed in a variety of ways.

Prayer is not confined to our minds and hearts; it is not just about using words. We can engage in prayer with our whole being – head, heart, body and spirit, in other words, our whole person. Our bodies are gifts from God so praying with them is a way of giving thanks and praise for this wonderful gift. Without realising it, we have always been bringing the gift of our body to prayer.

We use several different body positions in our liturgies to help us connect with God. Catholicism has a rich tradition of praying with the body. We make the sign of the Cross, kneel, genuflect, bow and process as we participate in the

liturgy. All these actions are examples of using our bodies in prayer.

The body positions and movements that we engage in while praying can influence how we feel. The classic type of gesture associated with prayer in the ancient world was the lifting of the hands, a visual sign that accompanied verbal expressions of praise and entreaty.

Paul urged, "In every place of worship, I want everyone to pray with holy hands lifted up to God" (1 Timothy 2:8). Research shows that when people adopt expansive and upward poses, they experience more positive emotions. The Hebrew Scriptures are rich in embodiment. We find passages like Miriam dancing along with the other Israelite women (Exodus 15:20). We read that hands are lifted, arms outstretched, heads and bodies bowing. "O clap your hands, all peoples; shout to God with cries of joy" (ps. 47:1); "Let them praise God's name with dancing, making melody to God with timbrel and harp" (Ps. 149:3). In these examples, and others,

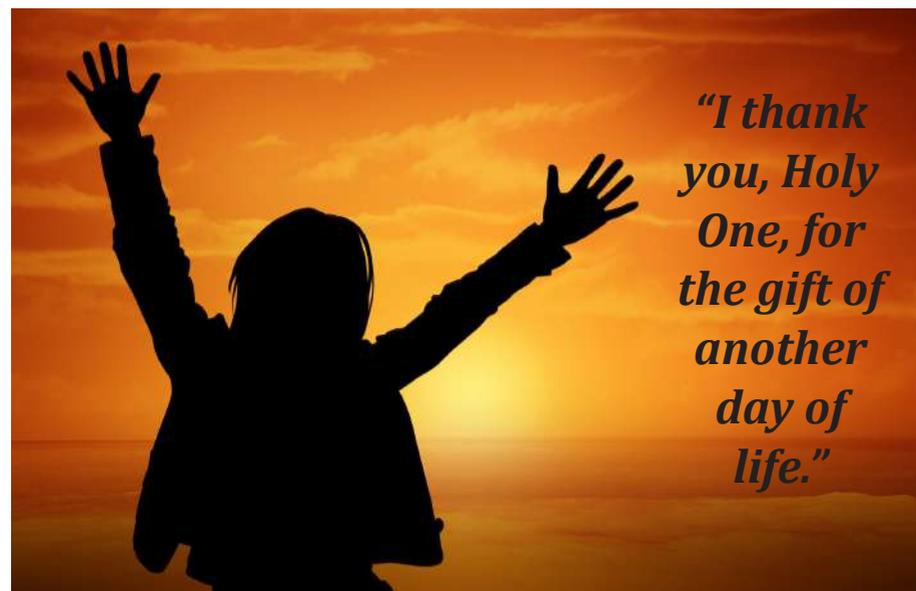
we clearly see the important role that the body plays in the experience of prayer with expressions of joy, gratitude and entreaty, as well as reverence and devotion to God.

In my ministry of providing spiritual nourishment for groups, I have often used movement to music as prayer. Many years ago, I attended a gym class and at the end of each session, the instructor used a simple series of movements to warm down. I adapted this to create an experience of body prayer using a music track by Secret Garden. The calming effect on the people who do this is very evident. The use of the imagination and awareness of one's breathing comes into play here. One can experience being enveloped in God's love and peace. Richard Rohr

expresses what happens so well; 'You are not thinking your prayer as much as energetically feeling your prayer.'

More recently it has become commonplace for people to use the orans position as the Our Father is prayed. The word orans comes from the Latin word for "praying." This gesture suggests an openness to what is being prayed and for some it adds more meaning to the words that are being prayed. Gestures carry a profound meaning when done consciously, with understanding and faith. Through these postures and gestures we can participate in the liturgy more attentively.

I was very fortunate to attend a Religious Education conference in America many



### ***Using your body to express what words often fail to say can indeed draw you closer to God.***

years ago and experienced a beautiful morning prayer led by the well-known Joyce Rupp. She invited us to use her 'Six Gestures of Morning Prayer'.

Joyce explained that each morning when she arises, she begins her day with these gestures joining her spirit and body in praising the Holy One and offering her thanks for life. Her advice is to make the gestures, then say a one-line prayer and remain in that posture for a brief time.

The first gesture follows:

Offering the Creator praise and gratitude: Stretch your arms high and wide above your head.

*"I thank you, Holy One, for the gift of another day of life."*

Her morning prayer can be found online at <https://joycerupp.com/six-gestures-of-the-morning-praise/> Praying this way allowed me to experience a deep peacefulness and a 'felt' sense of the Divine.

'Body prayer actually works much more quickly and more naturally than thought prayer alone. Body prayer is what we have tried to do with inspiring music, body gestures, and all sacraments, so this is not a new idea.' *Richard Rohr.*

Julian of Norwich the great English

mystic of the 14th century wrote, "The fruit and the purpose of prayer is to be oned with and like God in all things." A form of body prayer that has become popular, and which is often attributed to Julian, uses four key words from the Order of Julian of Norwich:

***Await, Allow, Accept and Attend.***

The following website has this prayer which is known to be beneficial for people yearning for more awareness of God in their lives. <https://www.cascadialiveingwisdom.com/body-prayer-julian-of-norwich>

It is believed that Julian of Norwich found peace through her body prayer and she returned with that hopeful affirmation: "All shall be well, and all shall be well and all manner of thing shall be well."

Body prayer is our entire being praying, which is what God asks of us; "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." *Mark 12:30.* Perhaps it's time to begin a new practice of engaging in body prayer, bringing all of who you are into God's presence. Using your body to express what words often fail to say can indeed draw you closer to God.

***The fruit and the purpose of prayer is to be oned with and like God in all things."***



## *Inculturation is an Ongoing Endeavour*

*Thomas O'Loughlin*

*Rev Dr Thomas O'Loughlin is a priest of the Catholic Diocese of Arundel and Brighton and Professor Emeritus of historical theology at the University of Nottingham. He is on the staff of the Centre for Applied Theology, UK.*

This is an introduction to a fuller study entitled: 'Liturgy, Inculturation and the reception of Sacrosanctum Concilium 37-40: an on-going project for those who preside?' *New Blackfriars* 102 [n.1102] (2021)967-978. DOI: 10.1111/nbfr.12614.

Today we read Sacrosanctum Concilium 37-40 as if it is a piece of liturgical history – about something in the last

century – but should we read it as part of our on-going agenda? There the Council set out the principle that the liturgy could use materials belonging to human cultures which 'harmonize with its true and authentic spirit.' But, after decades, little has happened to adapt 'the liturgy to the temperament and traditions of Peoples.' This process has been called 'inculturation.' But has this challenge and vision been taken up?

While not often noted as a liturgical principle, the basic inspiration of inculturation is that all truth has its origins in God and that the whole creation somehow reveals the divine nature: every human heart can know God – the basis of the traditional Catholic commitment to 'the natural knowledge of God' – and each heart can only find completion in God. So perhaps the most intriguing aspect of the position of those who criticise inculturation as a danger to 'the substantial unity of the Roman rite' or as a slippery slope towards syncretism is that they seem unaware of the impeccable intellectual pedigree upon

*The basic inspiration of inculturation is that all truth has its origins in God and that the whole creation somehow reveals the divine nature: every human heart can know God – the basis of the traditional Catholic commitment to 'the natural knowledge of God' – and each heart can only find completion in God.*

which it calls. Inculturation – a dialogue of faith with the surrounding culture – has been the Christian mainstream.

### *What constitutes adaptation?*

Inculturation means being open to the possibility of there being a new language – a new ritual system – which addresses God, rather than borrowing occasional words into the language we already use. This inculturation needs not only the skills of the liturgist, but the creative imagination to recognise in the particular a universal human need. This depends on a faith in the *missio Dei*: that God is already at work in every human heart and that the Spirit is present in human culture. We do not 'take over' bits, but offer people what is distinct in the gospel for them to graft in to their culture and to bring that culture to a new finality.

If we think about inculturation this way, the task is to find structures within that new society which share in some ways the same visions and purposes as those belonging to the inherited Christian liturgy. It is a search for elements that are different but also similar in that they answer needs, hopes and desires within that society which can be given a new finality through the Christ.

Here are three suggestions.

#### *a. Meal sharing*

Christians believe the divine vestigia

*... nothing is more central to human culture than sharing of meals ...*

*... society celebrates itself in the sharing of food and drink.*

*There is where we should think of Eucharist.*



*Photo Courtesy ACYM*

are rooted deep within human nature by the creator. Christians then go even further and assert that, in the light of the Logos becoming incarnate, our human nature is the place of encounter with the divine. This, indeed, is the basis of a liturgy that takes place within the world rather than apart from it within a temple.

But nothing is so central to our humanity as our need for food and drink, and nothing is more central to human culture than sharing of meals. We are not simply food consuming

*Sacrosanctum concilium Section D)*  
**"Norms for adapting the Liturgy to the culture and traditions of peoples"**

37. *Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not implicate the faith or the good of the whole community; rather does she respect and foster the genius and talents of the various races and peoples. Anything in these peoples' way of life which is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes in fact she admits such things into the liturgy itself, so long as they harmonize with its true and authentic spirit.*

38. *Provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics.*

39. *Within the limits set by the typical editions of the liturgical books, it shall be for the competent territorial ecclesiastical authority mentioned in Art. 22, 2, to specify adaptations, especially in the case of the administration of the sacraments, the sacramentals, processions, liturgical language, sacred music, and the arts, but according to the fundamental norms laid down in this Constitution.*

beings, but we are meal-sharing animals. Wherever there is a human society, there we find people working together to provide themselves with food, then there is further collaboration in preparing it and then that society celebrates itself in the sharing of food and drink. There is where we should think of Eucharist.

**b. Celebrations of human unity**

A presupposition of a shared culture is a rationale of some unity underlying our collaboration: we are not singletons but 'members.' That bond is familiar, local, linguistic, and practical – we live and work as groups. We then mythologize that sense of belonging in such notions as nations, both positively (e.g. we promote common care) and negatively (e.g. we want to exclude migrants).

How is that unity celebrated? Are those celebrations compatible with the Christian call to universal love and the demands of building peace on earth? It is in answering these questions – rather than asking the details of the interpreted 'meaning' of ritual acts – that we can discover those assemblies that can be the basis of our liturgical assemblies where we perform the Christian vision of belonging, being members of a body, and that body being the body of the Christ.

**c. Thanksgiving and dependence**

At the core of all Christian worship is the acknowledgement of our



Photo Courtesy ACYM

dependence on God as the unique source of being – an awareness that has taken any number of expressions within Judaism and Christianity – intimately intertwined with this is the expression of thankful praise. In praise and thanksgiving we discover our dependence, and in discovering our dependence we become aware of the appropriateness of thanksgiving – eucharistic action – as our response

to the divine generosity. Inchoate expressions of this way of relating to the divine is what our missionary must seek out in each human society, and then offer to it a name. Searching out this awareness may mean we discover the value of a particular ritual which then can become a Christian ritual.

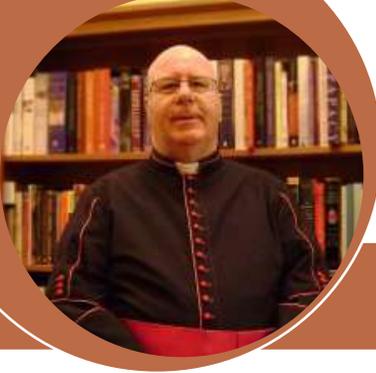
**Where is mission?**

In 1963 the question of adapting the liturgy was envisaged in terms of translating the Roman rite into specific new situations 'on the missions.' Today in every community the challenge is to translate the liturgy into the new cultural situations we find ourselves in. This translation is not simply some quest for modernity, but so that the liturgy can achieve the same ends for which it came into being and the quality of that translating will be judged not by its fidelity to inherited forms but its effectiveness in achieving those objectives. Presented in these terms, the reception of SC 37-40 has hardly begun.

**MISSION MAP**  
*Mata kaupapa Mihinana*

**Mission Map of the Diocese of Auckland**

- Strengthening our Catholic communities for missionary discipleship
- Building up the spirituality of our young people
- Care for the poor



# Coffee With Mons



In this interview with Paul Farmer (PF) we (LC) discuss  
**Praying the Mass**

## **LC Am I praying when I celebrate the Mass?**

**PF** When I was young I heard the phrase, 'the Mass (or Eucharist) is the greatest prayer of all.' That is ingrained in our Catholic tradition. The Mass is **THE** prayer. It is the great prayer. It is the prayer par-excellence.

## **LC Why do we say that? What is Mass?**

**PF** Mass is a gathering of the community of the baptized, those who share a common faith and we come together to celebrate the key event of our faith: the dying and the rising of Jesus, what we call the paschal mystery. Every Mass, every Eucharist is about the death and the resurrection of Jesus. It's in that event, looking through the prism of that event that we see our own death and resurrection. Looking at the mystery that we call paschal, we come to understand who we are and what we are as followers of Jesus. The ultimate purpose of the Mass or the liturgy is to glorify God. Essentially the liturgy is about God, not about us. It's so easy for us to think the liturgy is about what we are doing, but the Mass is about what

God is doing in our lives. It invites us to ponder the question, 'what will we let God do with us?'

## **LC What is prayer?**

**PF** Prayer is a raising of the mind and heart to God. Three important words; *raising, mind, God*. Prayer is a lifting or turning of ourselves, the core of our being, mind and heart, toward an awareness of God.

## **LC Who prays the Mass?**

**PF** We the people pray the Mass. And we pray it with Christ and in Christ and through Christ. Christ is very much the focus, the centre of our worship. Perhaps we often forget, that when we come together, Christ is with us and among us, we're always there in the name of Christ, as one with Christ, and it is through Christ that we pray to the Father.

## **LC Where is God in the liturgy?**

**PF** God is the beginning of all worship. It is God who brings us together, God who gathers us and it is into God we are gathered. At the same time, God is the great end to which our worship is

directed. Everything is focused on God. The liturgy is the key place of meeting between God and people. A liturgist once referred to Michelangelo's painting on the Sistine Chapel ceiling, saying that in the painting of God creating Adam, the space between God's finger and Adam's finger signifies the space where liturgy takes place. Liturgy is the meeting place between God and God's Church. That is what liturgy is all about - the meeting place between God and God's people. Liturgy always has two dimensions, the vertical and the horizontal. Our relationship with God, symbolised in the vertical, and our relationship with the community, symbolised in the horizontal.

## **LC Is being present, and praying the liturgy the same thing?**

**PF** We need an interior disposition towards what we are doing in the liturgy or the Mass. If we are present just because someone told us to be there, or if we are meeting someone else's expectation, and we don't really engage with the liturgy, it is more difficult to call it prayer. Remember prayer is about a change in the heart or the mind. This can lead to a deeply internal personal experience.

## **LC Is liturgy transformative, is it about change?**

**PF** If we come to liturgy prayerfully, liturgy is transformative. If we come to Mass because we are doing what our family or school expects of us but

without our hearts and souls being engaged, it won't be transformative, and, it can even end up destructive. There is a public side to the liturgy, a community side, a ritual side, but we also need an inner disposition for liturgy to be transformative. We can have all the pomp and all the splendour, incense and ceremonies, flowers and music, but without the presence of our inner selves, our soul, it's all empty. How we attend internally to liturgy is very important.

## **LC What is the place of community in this liturgical prayer?**

**PF** The presence of individuals gives rise to the presence of community. It is as a community we gather not as a collection of individuals. The Mass is never a private prayer, it's not the private prayer of a group of individuals. It's the communal prayer of individuals who have been gathered as a community - the communal prayer of a gathered people, the community of the baptized. And what the Church desires, as Vatican 2 says, is the full, active and conscious participation of that community. The whole community is called to full, active, conscious participation. That is something we have to work at constantly, because there is always the temptation to be individualistic. It's a human trait to want to be individualistic, particularly in our time, but God calls us and saves us as a community, as a people. The liturgy challenges us to be community

– a praying community.

### **LC What are the different ways we pray during Mass?**

**PF** Prayer is the raising of the mind and heart to God. There are different ways we do this in the Mass.

#### **Silence**

We lift our minds and hearts to God in silence. Silence is an important part of our prayer and an important part of the liturgy. The ritual books stress this, but we often ignore it. Silence gives us the internal space we need to become aware of God's presence.

#### **Chanting and singing**

The act of singing can shift us internally – singing is prayer, as St Augustine said, 'those who sing pray twice.' Chanting, singing or saying the psalms is another way we lift our hearts and minds to God. We should try to cultivate a love for the psalms. They are prayers that Jesus prayed. In some ways they are the prayers of daily life.

#### **Litanies**

Litanies are used in the liturgy and when chanted or sung, can lift our minds and hearts toward an awareness of God's presence. They add beauty to our prayer. The Lamb of God is a litany and we also have the litany of the Saints at the Easter Vigil and in the baptismal rite. The Prayer of the Faithful is a litany and it is good to sing or chant it. It is a series of petitions that we bring to God in prayer because we, the baptized, are called to pray for everyone and everything.

#### **Invitations to pray: Presidential Prayers**

There are the presidential prayers; the opening prayer, the prayer over gifts and the concluding prayer. These are prayers of the community that are presided over by the presiding priest. They all include an invitation, 'let us pray,' a time of silence, an intention and conclude with an Amen.



*The space between God's finger and Adam's finger signifies the space where liturgy takes place.*

#### **Eucharistic Prayer**

The Eucharistic Prayer is a prayer of thanksgiving and praise that the priest proclaims and the people pray. It has its origins in the Jewish Passover prayer which Jesus prayed the night before he died. He invested this ancient ritual with new meaning. When this prayer is well done, the people attune their minds to it and pray it in silence with the priest.

#### **Dialogues**

And there are the dialogues. In a sense the whole of the Mass is a dialogue prayer. The priest speaks and the people respond. The Lord be with you is a dialogue. The words prior to the Gospel are a dialogue. The Eucharistic Prayer is also a dialogue prayer. These are to help us lift hearts and minds to God.

#### **The Lord's Prayer**

The Lord's prayer is a very simple model of prayer that Jesus gave us. It is included in every liturgy.

#### **Physical Prayer**

The prayer that we call liturgy engages all our senses; our eyes, our hearts, our feelings, our sense of smell, our bodies and our ears. We stand, we sit, we make different gestures. These can all be part of lifting our minds and our hearts to God. They can all be part of our prayer.

#### **Gathering - physical presence**

When we gather for liturgy, we are not just queuing up. We can think of gathering as part of our prayer: a time when we can be making that internal shift, lifting our hearts, becoming aware

or conscious that we are gathering with this community and we are gathering in Christ. Our gathering together in Christ is a holy event. When we arrive at the church we sprinkle ourselves with baptismal water. We all dip our fingers into the holy water as an acknowledgement that we are coming together as a community. As we do that, we remember who we are, a people baptized and gathered by God into a people. The action of dipping into the holy water takes us beyond the action to an awareness and appreciation of who we are. It's good if we can do this in a conscious, unhurried way, so the action might speak to us.

#### **Listening**

Listening is a form of prayer. Our ears must be engaged to pray – we can call it the prayer of listening, when we listen to the word of God, for example. This helps move our understanding of prayer away from thinking we must always be saying something or asking God for something.

#### **Looking**

Looking can also be prayer. For example, when we are attentive, when we watch the reader moving to the ambo in a dignified and gracious way. This can lift our hearts and minds to God so the very simple act of looking or watching can become prayer. We don't have to be saying words to pray. We can pray, simply by lifting or turning our mind toward God.



## Fully Human Fully Alive - The art of Dying Well

**John Dunn**

*Rev John Dunn is Parish Priest of St Ignatius - St Heliers and Mother of Perpetual Help - Glendowie, parishes.*

On 7 November 2021, the Government End of Life Choice Act 2019 became law in this country. The introduction of the bill by Act leader David Seymour stimulated wide-spread discussion, in which different values and different approaches to living and dying were debated.

The above leads us to two conflicting visions of what the end phase of life may mean. The argument in Seymour's bill is about a person's individual freedom to choose. A terminally ill person has the right to choose to be assisted to end their life, in order to avoid unnecessary suffering in their final days, or for other reasons.

Is the above *the* fully human approach to death and dying? Or is there something more to being fully human in the end stages of life?

In history, there is a long tradition, going back to the Middle Ages, called the *ars moriendi* – the art of dying well. I believe a good understanding of the sacraments which are associated with the end stages of life can help us here.

The sacraments of Reconciliation, Anointing of the Sick, Eucharist and Viaticum each play their role in aiding a person to die well, and become their truest selves.

Of course, all our sacraments are rooted in Jesus' Paschal Mystery. We join Jesus at his last supper, and follow him in his personal agony in the garden, his passion and death on the cross, through to his resurrection. To know him, we look to what preceded his final days to his ministry in the Gospels. There we encounter him, his compassion, inclusion, forgiveness, healing and his teaching of an alternative 'kingdom' of God which is within everyone's reach. He offers assurance of the absolute nearness of God to everyone. He thus transcends the powers of state and Church and offers a possibility of a new humanity — a way of being fully human in the image of Christ. This is the paschal Jesus we celebrate in the sacraments.

### ***Baptism begins the journey***

Let us begin with Baptism. We are

baptized '*into*' the name of the Father and of the Son and of the Holy Spirit. I say '*into*' because that is what Jesus says in the Greek text of Matthew 28:19. This word changes the meaning from a simple prayer ritual into a *journey*. So, from Baptism to death, our life is a journey, full of challenges, *into* the inexpressible mystery of God. We are also baptized *into* the community of the Church with all its sacraments.

### ***The terminally ill person celebrates the sacraments***

The full sacramental journey for a terminally ill person may include Baptism, Reconciliation, Anointing of the Sick and Eucharist. It is important to note that the dying person is the *subject* who celebrates. The sacraments are never 'one way' actions which are 'done to' or 'given to' us. While the priest may preside over the liturgical celebration of the sacrament, his task ideally is to gather family and friends and to enable the terminally ill person to be the real subject who celebrates the sacraments.

***While the priest may preside over the liturgical celebration of the sacrament, his task ideally is to gather family and friends and to enable the terminally ill person to be the real subject who celebrates the sacraments.***

Each sacrament is a community action with the sick person at its heart.

### ***Fulness of Humanity and The Sacrament of Reconciliation—An End of Life Gift and Task***

One part of the journey is for the person to come to terms with their past. This is something only the individual person can do. The challenge is not only to confess one's sins of the past, but to come to terms with the truth of one's whole life now. The challenge at the end of my life's journey, is to know oneself – this is who I am, this is who I have become.

Sorrow for the wrong I have done, mixed with thanksgiving, gratefulness, regret, brokenness, contrition – all these are part of this process. Ideally it culminates in a fully self-possessed love that truly captures who we are. To open the Word of God, share this with the priest, and then together to come to our merciful God and receive mercy and absolution – this is an essential part of the process of reconciliation.

But there is more. Personal reconciliation with God is one thing. But what about reconciliation with others? The dying person can set that question aside, or can choose to look outward and reach out in reconciling love. In many families, there are divisions, hurts and issues, hidden or out in the open, which affect individuals or the whole family.

While taking care to do no further harm, the dying person can say 'Sorry', can give and receive forgiveness and maybe ask their family to deal with an unhealed issue. This can sometimes be the dying person's final gift to the family. As the words in the sacrament say, "*God.. has sent the Holy Spirit among us (plural) for the forgiveness of sins.*"

Thus, the sacrament is not a 'one-way' act. The family and the community likewise participate in the broader sacramental process. This is reconciliation in its fullest sense.

While Reconciliation is generally celebrated through Rite I — the person alone with the priest — the two of them may gather the family for the latter part of the Rite. It then becomes clear that healing and reconciliation involve everyone. All invoke the Spirit of God through the priest's laying on of hands. He may invite others to do so. This offers a unique moment of encounter of the dying person with each single person, where a lifetime's burden may be lifted and mutual forgiveness and reconciliation may flow.

The Rite's words that follow,

*'Through the ministry of the Church,  
may God give you pardon and peace'*

make it clear that, while the priest is the representative of the Church, the family also minister Christ's reconciling love to

the person. Together they offer pardon and peace.

Fully human? At the least, this person is exercising a choice to come to acceptance of self, to engage fully with others and to leave a measure of healing and wholeness behind.

### ***Anointing of the Sick — Healing and Hope in a Community of Faith and Love***

For centuries the sacrament of the Anointing of the Sick was called 'Extreme Unction' (or last anointing)<sup>1</sup>. It was considered to be *the* sacrament of the dying, to be applied just before death. However, the Second Vatican Council changed the focus to be on healing and help in the present. After the celebration of the Word in scripture, the terminally ill person may address their family in deeply personal ways, and say everything they want to say, and vice versa. Here again, the laying on of hands may offer a unique moment of encounter with each person.

Two prayers accompanying the anointing offer insights into the meaning of the sacrament:

*Through this holy anointing may the  
Lord in his love and mercy  
help you with the grace of the Holy  
Spirit*

Here, the focus is on the love and mercy



<https://www.pxfuel.com/en/free-photo-oyutf>

of God, who sends the Holy Spirit, the giver of life, to be the dying person's help, now and unto eternal life. Those who minister practical love and help are likewise doing the work of the Spirit. The Holy Spirit may work wonders of love in a family and beyond!

The second part of the prayer refers more specifically to the terminally ill person:

*May the Lord who frees you from sin  
save you and raise you up*

**Save You:** The word 'save' has multiple meanings in Christian life. Its most common association, the freeing from sin, has been celebrated in the previous sacrament, so we must look further. A terminally ill person's journey is one of declining health and loss of bodily independence. To be human is not always to be in control, but what is in one's control is the choice to accept and

live the situation fully as part of their journey. The words *save you* can be understood as God's saving presence in this most difficult part of the journey, staying close and enabling them to hold onto the hope of complete fulfilment of her bodily self, in this life and the next.

**Raise you up:** The last part of the prayer, *May the Lord.. raise you up* has a twofold meaning. In the first instance, it is a raising up to restored health — healing in the here and now. There are several instances in the Gospels where Jesus takes people by the hand and 'raises them up.'<sup>2</sup>

But in another context, 'raising up' refers to resurrection, to hope of life beyond death. Exactly the same word is used in the resurrection accounts of Jesus himself: "Go quickly and tell the disciples, 'He **has been raised** from the dead'" (*Matthew 28:7*). So, while we pray that the person may indeed be restored

to health, we also pray with the second intention, that God may raise up the person out of death.

To be fully human does not mean to 'end it now', but to have hope beyond that. This enables a terminally ill person to look forward in faith to the embrace of our infinitely loving God. The Church's faith in the resurrection of the body implies a cosmic fulfilment beyond words, and a personal fulfilment of their own love in the endless love of God.

### ***Viaticum: Saying Farewell***

What, then, is the sacrament of the dying? It is the Eucharist, formally celebrated and received for the very last time. It is called ***Viaticum***, or 'food you take with you on your journey'. It is quite distinct from the daily or weekly Communion one receives. It is a final, formal, personal act of identification with Jesus Christ in his Last Supper, in his passion and death, and in his resurrection.

This Communion is the person's final Eucharist, last supper, thanksgiving for their life, the final sacramental offering of themselves to God. Here they choose irrevocably and unto death, to be one

with Christ in his paschal mystery. They do not receive Communion again. Viaticum, the food for the last part of the journey is precisely that. The terminally ill person asks Christ, the Bread of Life, to accompany him or her as they face death and enter into the mystery of God. Then it is for the family to accompany their loved one to that final moment of entry into the presence of God— into the Name of the Father, of the Son and of the Holy Spirit, as was said over them in their Baptism.

I am not downplaying how hard dying is. Jesus' agony also reminds us of this. Bodily, psychological and spiritual pain, sometimes almost unbearable, are an unavoidable part of the journey. But, unlike the euthanased person<sup>3</sup>, we all look forward, past Good Friday to Easter Sunday.

So we turn back to the End of Life Choice Bill. Does it express the fully human way of dying? Is this what it means to be fully human? I do not think so.

I conclude this reflection with some words of my Mother, Mary Dunn. Deep in dementia on 26 November 2018, she said to me, "I love you beyond death." She says it all.

1. See the Council of Trent Session 14.

2. For example, see Peter's mother-in-law Mark 1:20, or Jairus' daughter, Mark 5:41.

3. We must be careful not to make this alternative into a black-and-white choice. God is present and at work also in the life and extended family of any person contemplating assisted suicide – through to the very last moment. The witness of the Church is not only its disagreement with the act of euthanasia, but also the practical and positive witness to the compassion of God through the person of the chaplain. Our Bishops have written a beautiful instruction for those chaplains and others pastorally involved with such people: *Ministers of Consolation and Hope; Ngā Kaiārahi o te Aroha me te Tūmanako. Principles and Guidelines for those working with and ministering to people contemplating assisted dying. It is well worth reading.*



**Liturgy Help.**

For over 20 years, LiturgyHelp has been helping priests, teachers, musicians and everyone involved in church ministry to quickly and creatively prepare for liturgy and prayer. And now the latest version of LiturgyHelp takes this trusted resource to a new level.

LiturgyHelp is a subscription website that gives you access to the official Lectionary and Missal texts (English and Māori) which are fully integrated with the national Liturgical Calendar and a wealth of other liturgical resources.

**Our Resources include:**

- Liturgical Calendar (Ordo)
- Missal Texts (English & Māori)
- Full Lectionary texts
- NRSV Bible & Ritual Books
- Book of Blessings
- Universal Prayer
- Presentation Slides for Mass
- Resources for Sacraments
- Scripture Commentaries, Homilies and Reflections
- Curated hymn selections from every major publisher
- Liturgical Art
- Catechetical resources
- School Prayer and Rituals
- And so much more . . .

For a trial subscription go to [www.liturgyhelp.com](http://www.liturgyhelp.com)

# The Church in a Change of Era

- How the Franciscan reforms are changing the Church

Massimo Faggioli

## The Church in a Change of Era

by Massimo Faggioli

Twenty-Third Publications/Bayard

© 2019

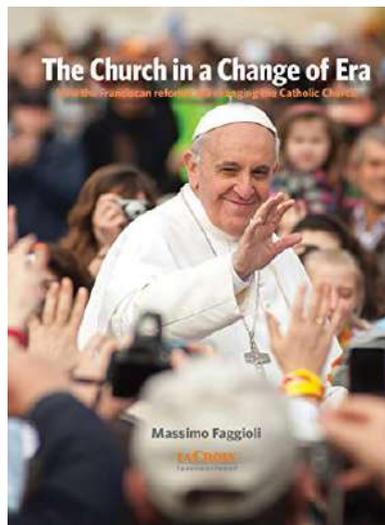
Available from Barnes & Noble

*Reviewed by David Tennent.*

*David is a retired school principal and enthusiastic grandfather.*

Drawing on a series of his writings between 2014 and 2019, Massimo Faggioli traverses the broad canvas of the Franciscan papacy, a period notable for the emergence of fresh vision and hope, while at the same time witnessing huge divisions within the Church. Of course, it also ushers in a further attempt to address the enduring scandal of abuse that has so troubled the Church and the cry of pain for the environment, that we encounter in Laudato Si.

There are two underlying premises to this work. The first notes the intentional shift Pope Francis made towards a greater focus on the poor, on mercy and on a more synodal Church. The second notes a deepening antipathy to the directions of the Franciscan papacy, especially in its apparent rejection of the North American Catholic embrace



of a libertarian, free market, economic and political ideology, coupled with concerns about the new Pope's views on Catholic moral teachings.

Two further tensions underpin these unifying themes; the push-back against the nature and scope of Vatican II, and the revisionist support for and implicit critical presence of the Pope Emeritus, Benedict XVI.

Within this context, the author traverses the reemergence of populism, (think Donald Trump), a rejection of international solidarity (think border walls, refugees, Brexit) and the

increasing influence of big money on American Catholic life, especially within Catholic Universities. Conservative Catholicism looked and didn't like what they saw. The Church that Francis was positing did not sit well with them, and they pushed back. This book explores both that push back, and the pastoral, theological and historical rationale that Francis draws on to set his course.

As Faggioli notes, "Much of the change going on with Francis is that a "social Catholic" like him, re-proposes the essence of a theology that is indigestible to the neo-liberal economic culture, to an individualistic mentality that finds it hard to accept the ethical demands of Catholic morality as an integral part of the idea of the "common good. Furthermore, Francis' emphasis on mercy violates the law-and-order mentality of the self-appointed guardians of Catholic orthodoxy".

The emergence of a movement to reject

as "unsound" this new approach, to the outreach of the church, to liturgical celebrations, to Catholic teaching on morality, especially in relation to Amoris Laetitia, to see Francis as having "left" the true church, is explored, and the reasoning behind the teachings that have given rise to these tensions is examined.

As an historian, Faggioli is well placed to give historical context to the tensions of these debates. He draws frequently on the parallels between the work of Pope Francis, and the journey of discovery in the 1920s and 30s by the future Pope John XXIII, which was pivotal to his calling of Vatican II soon after his election.

This work is insightful in its examination of the change of era referred to in the title that Francis ushered in. It is sobering reading, and the Catholic reader will have much to ponder at its conclusion.

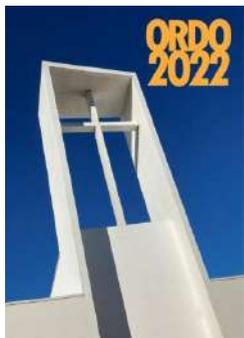


A Synod - for a Synodal Church - calling for your participation.

"Following the renewal of the Church proposed by the Second Vatican Council, this common journey together is both a right and a responsibility."

Visit <https://www.aucklandcatholic.org.nz/synod/>

Online orders can be placed for liturgy resources at this link [Seasonal Resources 2022](#)

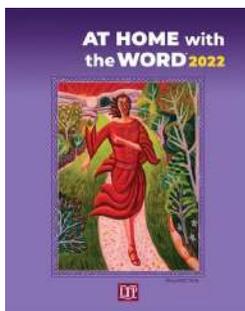


### Ordo 2022 - Australia and New Zealand

New larger format for 2021/22.

The official Ordo for Australia and New Zealand is an indispensable reference for liturgy planning and is a requirement in every sacristy and church office.

**Publisher Liturgy Brisbane**



### At Home with the Word 2022

At Home with the Word® guides you to a deeper understanding of the Sunday Scriptures, providing the readings for this liturgical year, insights from Scripture scholars, and action steps. The book also includes prayers and citations for weekday readings.

**Publisher LTP**



### Break Open the Word 2022

This book is designed for those who proclaim the Scriptures at Sunday Mass. The Readings are given in two translations: the Jerusalem and the NRSV for a comparison. For each Reading and the Psalm, there is a commentary which provides a brief background to the text and assists the reader to proclaim the text well.

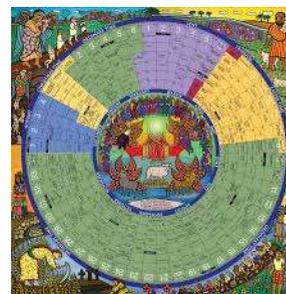
**Publisher Liturgy Brisbane**



### Daily Prayer 2022

Daily Prayer is the perfect companion for your spiritual journey. Equally useful for group or individual prayer, each day's prayer centers on a scripture reading, along with a reflection, a psalm, intercessions, and closing prayer.

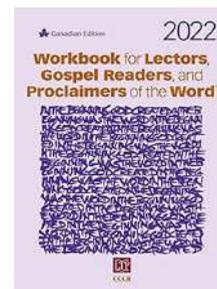
**Publisher LTP**



### Liturgical Calendar - large, laminated or non-laminated 66 cm x 66 cm

Liturgical Calendar - large, laminated or non-laminated - 66 cm x 66 cm. Count the days and weeks of this liturgical year, reflecting on the works of mercy that Christ expects of all disciples.

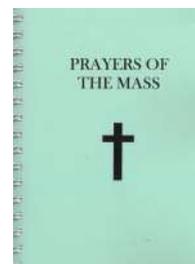
**Publisher LTP**



### Workbook for Lector, Gospel Readers and Proclaimers of the Word

This resource provides the continuing advice, instruction and support that readers need.

**Publisher LTP**



### Prayers of the Mass

A compact mini sacramentary, for use from Nov 28th 2021 until Nov 26th 2022.

**Publisher CPC**

## ***The Liturgy Centre provides:***

- Resources to support liturgical ministries, including books with Sunday and daily readings and reflections on the readings. These provide excellent background material for readers.
- Guidebooks for various ministries including readers, Extraordinary Ministers of Holy Communion, musicians, sacristans and the preparation of liturgical environment
- Resources on art and architecture
- Formation opportunities for Readers of the Word
- Formation opportunities for Extraordinary Ministers of Holy Communion.
- Website with Prayer of the Faithful, Liturgy of the Word with Children, Readings Te Reo Māori, weekly music suggestions,



### ***Workshops including:***

- A Walk through the Mass
- The role of the Assembly
- Music: Choosing music for Mass
- Music: The Musician's Role
- Managing Copyright in your parish
- Formation and training for altar server trainers
- Sacristan support
- Formation for leaders of Children's Liturgy of the Word

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



#### **Within New Zealand:**

- 1 copy: \$25 per year (4 issues)
- 3 or more copies (each copy): \$20 per year (4 issues)

#### **Overseas airmail:**

- 1 copy: \$NZ30 per year (4 issues)

**To subscribe:** Contact Tina Coll  
Ph. (09) 360 3061  
or Email: [tinac@cda.org.nz](mailto:tinac@cda.org.nz)

Printed by: **inkprint limited**  
Phone. 09 441 6011  
[sales@inkprint.co.nz](mailto:sales@inkprint.co.nz)