Pastoral Liturgy
Formation and Resources for Lectionary-Based Worship

Lent-Easter Triduum-Eastertide
Ordinary Time: Trinity & Corpus Christi
February—June 2013
Year C
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Contents
Vol 43,2-3 February-June 2013

1  Contents
2-4  From the Editor                  Russell Hardiman
58  Our Contributors

Formation

5-8  Lest we forget. ANZAC Day: Sacred or Secular? Russell Hardiman & Ninian Strong
9-10 Sing a New Song Unto the Lord. “Why do you sing different songs each week?” Yola Szymakowski

11-15 Stations of the Cross. Bridge into the Paschal Mystery Russell Hardiman

Resources for Lectionary Worship Year C 2013

Lent
16-17 Ash Wednesday February 13th
18-19 First Sunday of Lent February 17th
20-21 Second Sunday of Lent February 24th
22-23 Third Sunday of Lent March 3rd
24-25 Fourth Sunday of Lent March 10th
26-27 Fifth Sunday of Lent March 17th
28-29 Passion (Palm) Sunday March 24th

The Sacred Paschal Triduum
30-31 Mass of the Last Supper March 28th
32-33 Good Friday March 29th
34-35 The Easter Vigil March 30th

Eastertide
36-37 Easter Sunday March 31st
38-39 Second Sunday of Easter April 7th
40-41 Third Sunday of Easter April 14th
42-43 Fourth Sunday of Easter April 21st
44-45 ANZAC Day April 25th
46-47 Fifth Sunday of Easter April 28th
48-49 Sixth Sunday of Easter May 5th
50-51 Ascension of the Lord May 12th
52-53 Pentecost May 19th

Ordinary Time
54-55 The Most Holy Trinity May 26th
56-57 The Body and Blood of Christ June 2nd
A National Revival?
In the past few years, it seems that more and more people are participating in the ceremonies which mark ANZAC Day. Here in Perth, the Dawn Service attracts steadily growing numbers of young and old, and similar reports come from even the smallest of country towns. Enthusiastic crowds line the streets to cheer and wave Australian flags as the veterans of various wars march past, bands playing and banners waving. Why such growing enthusiasm for ANZAC day? And why have public sentiments and the public mood changed so much since Alan Seymour’s controversial play (1960), “The One Day of the Year” and the anti-Vietnam War demonstrations? What has been the catalyst?

A Special Connection
Readers of this journal would know that there is a special connection between ANZAC Day and the Editor. In 2009, the Editor was privileged to attend an ANZAC Day dawn service at the Australian War Memorial in Villers-Bretonneux, in the north of France, around 90km from the border with Belgium. His description of the service was published under the title, “Australia’s Other ANZAC Day” in Pastoral Liturgy Vol 40, 2 – 3 (2010). The Editor is working on the publication of a cousin’s war diary and hopes to be able publish extracts of it next year, on the 100th anniversary of the commencement of World War 1, and in 2015, on the 100th anniversary of ANZAC day. Having grown up in Albany, Western Australia, where the first ANZAC Dawn Service was held on the summit of Mount Clarence, he feels a powerful connection of place.

Moved by Compassion
Of special interest to the Editor was an episode of ABC Television’s “Talking Heads” program in late 2010. The host, Peter Thompson, had as his guest to be interviewed Lambis Engelzos, a Melbourne teacher who is an amateur historian. His was a story of dedication and persistence which led to the location in a field at Fromelles in France of the remains of some 200 soldiers previously listed as “missing”. Motivated chiefly by compassion for the families and friends who had puzzled over the fate of their loved ones for so long, Lambis had persevered in his searches and researches, refusing to be put off by the discouragement and obstruction from many authority figures. The result was the burial of the soldiers’ remains in graves in a new cemetery, Pheasant Wood. In a ceremony on the 94th anniversary of the Battle of Fromelles, 19 July 2010, the coffin of the last soldier to be reburied was placed. The land for the cemetery was donated by the French owner, Mme. Demassiet. In donating the field, she had remarked that the field rightfully belonged to the soldiers “because they had watered it with their blood.” (Program transcript: abc.net.au/tv/talkingheads) The persistence and dedication of amateurs, working with the official authorities, shows that even after all this time, questions can be answered, the lost can be found, efforts even today can be fruitful, and people still care about the war dead.

Sacred or secular?
The Editor has long pondered over the connection between the ceremonies and rituals of ANZAC Day and our liturgy. Although ostensibly a secular celebration, can one find traces of the sacred there? In an article for the 1997 Pastoral Liturgy
publication, “The Years of the Year”, the Editor had proposed a new way of considering the ANZAC Day rituals and celebrations. In this edition, Ninian Strong has joined me to produce an essay which further considers the question and also supplies some historical and biographical background to the Ode of Remembrance and to the familiar ANZAC phrase, “Lest we forget.”

Take up your cross.

With Lent upon us again, many parishes and schools will be planning regular celebrations of the Stations of the Cross. This devotion, attributed to the ministry of the Franciscan friars has undergone some creative renewal and updating over the years. Since 1975 a new “set”, authorized by the Holy See, has been available, but Blessed John Paul II won attention with his Good Friday evening celebrations of Stations of the Cross in the Colosseum in Rome from 1991 onwards.

It is interesting to note the change of focus which change of language can bring. In Latin this devotion is “Via Crucis”, or “Way of the Cross”, and the focus would seem to be on following Jesus on his journey with the cross. “Stations of the Cross” seems to focus on the stopping places along the journey. Whatever the focus, the Stations are “prayer-in-motion”.

Karl Rahner writes:

The Christian, every Christian at all times, follows Jesus by dying with him; following Jesus has its ultimate truth and reality and universality in the following of the Crucified.

He proceeds to examine the question:

In what exactly does the following of the Crucified as participation in his death consist and why is this equality of fate, the solidarity of death, something in which we not only resemble him but depend on him in the proper sense of the term?


When the Editor began his studies in Rome many years ago, it is no understatement to say that he found himself in a new world. Having grown up in the comparatively small Western Australian town of Albany with a majority Protestant, or even secular, population, “culture shock” would have been an apt description of the experience of finding himself in a totally Catholic (or so it seemed) milieu. But Catholic as the world seemed to be to the Editor freshly-arrived from Australia in Rome, he found that Good Friday was not a public holiday. Hence the popularity of Good Friday evening celebrations.

The present Pope has continued John Paul’s custom in which he himself was following the lead of an earlier Pope, a namesake of the man who was Joseph Ratzinger. An earlier Pope Benedict [XV] in the eighteenth century instigated Stations of the Cross in the Colosseum which at the time had become an unsavoury place.

The article, “Stations of the Cross: Bridge to the Paschal Mystery” considers this devotion as a journey – in Latin it is called Via Crucis, the Way of the Cross, or perhaps the Journey with the Cross. The Stations are an invitation to participants to become pilgrims on a journey into the Paschal Mystery.

The Editor is grateful to the sculptor, Peter Schipperheyn, and to the University of Notre Dame Australia for permission to reproduce their illustrated folder on the Notre Dame Sta-
tions in this edition of *Pastoral Liturgy*.

The Editor has heard of creative approaches to the Stations of the Cross from many of our subscribers. In one country town, all the Christian churches combine on Good Friday afternoon to “go on pilgrimage” with the Cross through the centre of town. They begin at the Uniting Church, people taking turns to share the carrying of the Cross in relays, others stepping forward to share in proclaiming Scripture readings, singing, leading prayer and doing simple dramatizations. The organizers tell us that although the drama scripts, readings and songs are prepared, volunteers are called for to do the readings of the Scripture and drama! The celebration collects more and more people as it passes through town, stopping at churches and hotels - which are empty, it being Good Friday! The celebration ends at the Catholic parish hall with a cuppa and hot cross buns donated by Coles. They found that the shop was happy to let them have as many buns as they needed after close of trade on the Thursday as they would not sell over the long weekend!

Another group of city churches combined to present the Stations as a latter-day “Miracle Play” at a number of locations around the city centre. In this instance, unlike the participants in the country town, each Station had been well-rehearsed by the actors involved.

**What shall we sing?**

*Pastoral Liturgy* has for many years supplied lists of suggested music and settings for Responsorial Psalms and other liturgical hymnody. We have been fortunate in being able to rely over the years on the expertise of both Angela Bendotti and Angela McCarthy. The lists are printed as suggestions, of course, and more resources are available for those involved in music ministry than we could keep up with. The wonderful thing about composers is that they continue to compose! Especially as regards settings for the Responsorial Psalm, more and more music is becoming available. There is a great treasury of psalms and hymns from which to choose; but what criteria should guide the choices of parish music ministers?

The Editor’s Assistant, Yola Szymakowski, has written an article for this edition of Pastoral Liturgy. “Why do you sing different songs each week?” sets out some of the guidelines, besides listing some very useful websites. As a member of a parish music group, Yola and her colleagues are regularly involved in rehearsal and choice of appropriate repertoire, so Pastoral Liturgy subscribers will find her article of great interest.
Introduction

A noteworthy feature on the campus of the University of Notre Dame Australia in Fremantle is the set of fourteen bronze relief panels by outstanding Australian sculptor Peter Schippenheyn. Commissioned in 1996 and entitled “Stations of the Cross”, the different panels are exhibited at various external locations around campus; but they are presented not so much for admiration as for participation in a sort of pilgrim way of ancient origins, the Stations of the Cross. Those not fortunate enough to be within traveling distance of the University may view pictures of seven of the panels on the sculptor’s website

peterschippenheyn.com/stations

where he also offers a poster for sale illustrating all fourteen. A smaller version of the poster is included in this edition.

Most Catholics who grew up in the pre-Vatican II era would have vivid memories of the regular pattern of the Stations of the Cross in parish and school life. Wednesdays and Fridays during Lent were highlighted by the Stations. Most parishes had the Stations every Friday. For many, the Stations were such an integral part of their faith heritage that they may have difficulty in accepting that the Stations have only been such a prominent feature of devotional life of parishes for less than three centuries. What is more, there has never been an official text for the Stations, nor has the number been fixed during that time. Even today, many would be unaware that there has been a different set of titles for the Stations for almost forty years, as well as a different set inaugurated in 1991 by Blessed Pope John Paul II for the Good Friday evening service at the Colosseum in Rome.

The constant theme over the centuries, whatever the variations in the number and the titles of the Stations, has been the invitation to take up the Cross and follow Jesus, whether in Jerusalem itself at the actual Holy Places, or in other places, wherever the opportunity is available.

Vatican II’s Constitution on the Sacred Liturgy made the point regarding popular devotions such as the Stations of the Cross that

“They should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it, and lead the people to it, since in fact the liturgy by its very nature is far superior to any of them.”

(Sacrosanctum Concilium 13)

Historical Origins

The devotion has its origins in Jerusalem itself with the early Christian practice of retracing the path of Jesus in his suffering and death: from the garden of Gethsemane, through the Kidron valley, down into the palace of Pilate, out into the streets of Jerusalem, back outside the walls and onto Calvary. In essence this path was inclusive of the entire passion, death and resurrection of Jesus. It is no coincidence that this is the time-frame span now included in the contemporary Stations since 1975.

As a general principle in tracing liturgical customs and practices, it is commonplace that many rites were exported to Europe from the Holy Land and copied for Christian worship outside of Jerusalem. The pilgrims visited the various sites in Jerusalem and recounted their experiences to others who could not go there, as witnessed by the fourth century Spanish nun, Egeria, whose travel diary entries are our best source and witness to fourth century practices in Jerusalem.

In the era of freedom for the Christian Church the Emperor’s patronage enabled the building of assembly places at the major Christian shrines. In particular, the finding of the true cross by Constantine’s mother, St. Helena, provided inspiration that became a pious goal for pilgrims to follow the path Jesus trod and to worship at the very scenes of Jesus’ suffering and glory.

The similar connection with Jerusalem was the motivation for St. Petronius, in the fifth century. He built a group of seven interconnected churches at the monastery of Santo Stefano in Bologna, each representing a sacred shrine in Jerusalem. This desire to reproduce the Holy Places elsewhere for those unable to go to Jerusalem enabled them to “go on pilgrimage” while at home.

Beyond the erection of shrines at the actual biblical sites there was also another phenomenon whereby the devotional traditions of Jerusalem were exported to Europe and observed in a new context. Thus the Good Friday service of the Veneration of the Cross, originally built around a relic of the true cross in Jerusalem, began to be celebrated widely around the Christian world. When Jerusalem fell to Moslem invaders, it became well nigh impossible for pilgrims to follow in the footsteps of Jesus in the Holy Land itself, so they made their Stations at home, though spiritually in Jerusalem.

The High Middle Ages, saw the rise of various orders of mendicant friars whose ministry of preaching
Russell Hardiman – email: rhardiman@nd.edu.au

Russell began Pastoral Liturgy in 1970, after returning to WA upon finishing his doctorate in liturgy. Its first edition appeared in time for Advent that year, and was a quarto sheet folded over. How it has grown! Following twenty-eight years of full-time parish and diocesan liturgy ministry, in 1995 he moved to full time teaching at the University of Notre Dame and is now Associate Professor in Liturgy. His publication in 2003, Front East To West You Gather A People: Being Catholic In Australia Through Eight Generations From The Convict Era To The New Millennium, reflects his long-term interest in history. Russell is a former Convenor of the WA Chapter and Past President of the Australian Academy of Liturgy. He edited an interview with Bishop Myles McKeon formerly of Bunbury WA, on his participation at the Vatican Council. This has been published in Voices from the Council Pastoral Press, Portland, OR. United States of America, ISBN 1-57992-119-1). Russell had the privilege of studying for the priesthood at the Urban College of Propaganda Fide in Rome. In January this year, Russell travelled to Sri Lanka to celebrate his Fortieth Ordination Anniversary together with the twenty-seven remaining members of his Alma Mater class of sixty-seven ordinandi from twenty-seven countries.

Eugene Trainor – email: eugenetrainor@comcast.net

The homily reflections are prepared by Fr Eugene Trainor, who lives at Brookline, Massachusetts, USA. A teacher for many years before ordination, Gene is actively involved in adult education, both at university level and parish level. He visited Australia in May/June 2000, where many subscribers affirmed the quality of his reflections. He circulates some of his reflections with a group of people now spread around the world. It was his suggestion to the editor that, if the email address of our contributors was made available, it would create the opportunity for people to engage further with the issues and provide from further conversation and discussion.

Yola Szymakowski - email: yhs@bigpond.com

Yola is currently assistant to the Editor. She is an engineer, educator and researcher who has led a church music group for almost 20 years. She has a Graduate Diploma in Theology from UNDA.

Ninian Strong – email: ninian.strong@gmail.com

Ninian is entering gradually into retirement. He studied in Australia and overseas, acquiring qualifications in Theology and education, and was involved for some years in the field of adult faith education. He has recently been reacquainting himself with the history of the Second Vatican Council and also has a keen interest in the history of leading figures in the European Liturgical Movement, Lambert Beauduin and Romano Guardini.
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Manuscripts should be sent to:
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P.O. Box 1225 Fremantle, Western Australia 6959
or by email as an attachment in Word or RTF format to rhardiman@nd.edu.au
Manuscripts should be typed and double-spaced.
Authors should retain a copy of manuscripts for checking and correcting purposes.
Notes and references should be included as endnotes.
Authors are asked to submit autobiographical notes and credentials with papers.

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