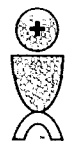


DIOCESAN LITURGICAL COMMISSION NEWSLETTER

February 2010



Diocesan Pastoral Center
75 Prince Street, PO Box 100, Sydney, N.S. B1P 6G9
Phone (902) 539-6188, ext. 237 Fax (902) 539-7195
Email alc@dioceseofantigonish.ca



FRUIT OF THE VINE

On Monday, January 25, 2010, the Most Reverend Brian Joseph Dunn was installed as the ninth bishop of the Diocese of Antigonish. During the installation ceremony at St. Ninian's Cathedral, our new bishop was presented with a gift on behalf of the people of the diocese. This gift was a hand-woven wall hanging entitled "*Fruit of the Vine*".



This beautiful weaving was the creative work of Anne MacNeil, a local textile artist. Her studio, LABOEX Design, is located in Boularderie. The wall hanging mural is rich with symbolism and metaphor. Its title, "*Fruit of the Vine*", is reminiscent of the Eucharistic Prayer. Like a grapevine which represents new life, it is our hope that our new bishop will help to germinate and nurture new life in our diocese.

Just as the liturgical year is represented by seasons, the mural depicts the four seasons of the year, beginning with winter and ending with autumn. Each season is woven with different colours, each symbolic of that time of year. The various colours come from yarn spun and woven by the artist herself.

It begins with winter. It reminds us of newly fallen snow. Just as snow reflects the various colours of the rainbow, we see the gentle blues of the sky, and the moon shining on the snow, represented by delicate silver threads. Spring represents the newness of life; we see greens and pinks and whites, the colours of the buds and new blossoms of that season. Summer is paler and more mellow. The appearance of the waves on the lake, sometimes with white caps, and the sun glistening on the water were inspirations for this part of the mural. It is woven with pastels and glistening whites. Delicate shades of pink represent the spectacular sunsets on the Bras d'Or Lakes. Fall is represented by the many rich colours we see here in Cape Breton – reds, oranges, and golds.

Hand-woven into the mural is a grapevine made of jute, a natural fiber which comes from the earth. Buds and immature grapes are represented with green leather while ripened grapes are depicted with red leather,

hand-dyed by the artist. The creation took over one hundred hours to complete.

When asked how she became interested in weaving, Anne replied that her aunt, who was a weaver, inspired her when Anne visited her as a child during summer excursions to Englishtown. Anne went on to other things but her interest in weaving remained. She took some basic classes in weaving and eventually, in 1995, she went to the University of New Brunswick to study and received a Diploma in Fine Arts with a major in Textiles in 1998.

Anne particularly enjoys ecclesiastical weaving and her work can be seen in various places throughout the diocese. For example, the wall hangings seen in St. Joseph's Church, Bras d'Or, were designed and woven by Anne. She also produced forty-five stoles for the priests as well as the chasuble and miter worn by the bishop during the Jubilee Celebration.

Anne serves on the Diocesan Liturgical Commission as Chair of Art and Environment. The diocese is extremely fortunate to have such a creative and talented artist in our midst. Her designs are truly inspirational and evoke a variety of feelings and interpretations upon those who view her work. When Bishop Dunn opened his gift and saw its design, he described it this way: "It will remind me of the strands of life we weave together". He plans on hanging it in his chapel. Let us pray that this symbol of new life will indeed come to fruition as we seek healing, nurturing, and new life in our diocese.

By Sandra Haley
Graduate of Diocesan Faith Development & Ministry
Program

LITURGY OF THE HOURS: MORNING AND EVENING PRAYER

What has happened to the public prayer of the Church since the Second Vatican Council? One of the best kept secrets of the renewal of the liturgy is the *General Instruction on the Liturgy of the Hours (GILH)*. This document, promulgated by the Sacred Congregation for Divine Worship in 1971, has called us to be a people of prayer. We recognize that through our baptism, we have a serious responsibility to pray the prayer of the Church, to intercede for the world, to offer praise to our God and to grow in holiness as God's people.

It is now almost forty years since the promulgation of this document and very few parishes have implemented the official Prayer of the Church. We are very fortunate to have a number of lay people trained through the Faith Development and Ministry Program to prepare and preside at this liturgy for and with the people. All that is needed is the support of your parish to move forward.

The Jewish synagogue, at the time of Jesus, was the place where the community gathered for prayer and reflection on the word of God. The psalms were an integral part of the prayer of the Hebrew people as they still are today.

There was no one style of prayer in the Church of the first centuries after Christ. People prayed in the Church of the first centuries after Christ. People prayed publically and privately, in small groups and as families.

However, one characteristic marked the theology of prayer. A person prayed as a member of the Church, as part of the "Body of Christ". The concept of "me and my "God" was foreign to early Christians. Prayer was always an experience of praying with and for others.

During the Middle Ages, the liturgy in general, including the divine office became the domain of clerics and they were obligated to pray the office in the name of the Church. During this time, many devotional practices sprang up.

In Canada, we have one of the most up-to-date resources for the Payer of the Church in the *Catholic Book of Worship 111*. It provides detailed formats for Morning Prayer (13A-I) and Evening Prayer (14A-M).

The Celebration of the Word is properly a service for Sundays when it is not possible to celebrate Eucharist. On weekdays when there is no Mass, Morning/Evening Prayer is a much better choice for the people who wish to gather.

Lent and Advent are two excellent times to introduce this prayer in a parish. The season of Lent calls us to a spirit of repentance and conversion. Sunday Evening is an ideal time to gather the community to prayerfully conclude the Lord's Day with Evening Prayer. The GILH calls us to make this prayer again the normal form of communal public prayer in mornings and evenings, during the week and on Sunday evening.

The Liturgy of the Hours provides a rhythm for Christian daily living in much the same way the liturgical year lays the pattern of paschal mystery over the calendar year.

The liturgy is a manner of praying unceasingly, as St. Paul directed (1 Thes 5:17). "The whole course of the day and night is made holy by the praises of God" (Constitution on the Sacred Liturgy 84).

Some resources your parish may become familiar with are:

1 Sunday Celebration of the Word and Hours – CCCB 1995

2 Pastoral Notes, Sunday Celebration of the Word and Hours CCCB 1995

3 CBW 111 choir edition.

4 Companion to CBW 111 pages 138 to 145

5 Preparing Morning and Evening Prayer – James Richards. Preparing Series, Novalis 1997

By Patricia Bray
Office of Worship

"Pastors should see to it that the chief hours, especially vespers, are celebrated in common in church on Sundays and the more solemn feasts.

The laity, too, are encouraged to recite the divine office...."
(CSL 100).

THE TABERNACLE

In preparation for this article I reflected back in time to the first Tabernacle to protect the Blessed Sacrament. Although some feel the first was the womb of Jesus' Mother, it is not so in the context of the Reserved Blessed Sacrament which is contained in the Tabernacle. The reserved Blessed Sacrament did not happen until after the death of Jesus.

The word "Tabernacle" comes from the Latin *tabernaculum* meaning "tent". It began as a portable container but later became a fixed structure. Paul Turner, in his book 'Let Us Pray', offers a clear description of a modern Tabernacle. In summary he says: The Tabernacle ... A beautifully ornamented structure where the reserved Body of Christ is kept for bringing Communion to the sick and shut-in, those faithful not able to attend Sunday Eucharist, and viaticum (for the dying). The Tabernacle offers an opportunity for those wishing to have a time and space for private prayer and adoration. In addition the Blessed Sacrament is also reserved in the Tabernacle for Benediction.

The reserved Body of Christ should not normally be used during a Eucharistic Celebration. "Through the signs, Communion will stand out more clearly as a sharing in the sacrifice actually being celebrated (GIRM). The whole reality of 'take, bless, break, eat...take, bless, pour, drink' is lost if the gifts from the people are substituted by the reserved Sacrament from the Tabernacle.

The proper location for this beautifully ornamented Tabernacle is not on the altar where Mass is celebrated, but in a part of the church that is noble, prominent and readily accessible. With the Tabernacle outside the sanctuary the faithful gathered would better focus upon the altar during the Eucharistic Celebration. This will help facilitate 'full, active, conscious participation' of the people when celebrating the Sacrament of Holy Communion. Furthermore, the placement of the Tabernacle outside the sanctuary will provide a separate area for private adoration and prayer.

Because of the architecture of some pre-Vatican II buildings you may find the Tabernacle on a fixed altar against the back wall in the sanctuary. This is not the recommended location but is unavoidable in some buildings. A more preferable place may be in a chapel that would be available to the faithful for private adoration and prayer (GIRM). This chapel is to be connected to the church and visible to the faithful who are in that church. Wherever the Tabernacle is located, it must be accessible by people in wheelchairs and by those having other disabilities.

At the construction or renovation of a church the decision as to where the Tabernacle is to be located will be made in collaboration with the bishop of the diocese. Once the location of the Tabernacle is fixed, it is not to be moved without permission of the bishop.

We say 'Body (singular) of Christ', not 'bodies of Christ'. Keeping with this thinking there is to be only one Tabernacle in the church. It should be beautifully designed and be in harmony with the decor of the rest of the church. The Tabernacle is to be a single, solid, unbreakable structure (GIRM). It may be on a fixed pillar or stand, attached to or embedded in one of the walls of the church. A special oil lamp or a lamp with a wax candle burns continuously near the Tabernacle as an indication of Christ's Sacramental presence. In some areas, because of fire codes, a flame is not permitted. In this instance an alternate form of light might be acceptable.

Because of Eucharist we have Christ within us. In essence we are also the Tabernacle of Christ and we are called to be Eucharist for each other, to be broken and shared.

By Rose Henry-MacKinnon
Graduate of Diocesan Faith Development & Ministry Program