



Liturgical Commission Newsletter

LENT 2018

Diocese of Antigonish

Diocesan Pastoral Centre

200 Churchill Drive, Suite 103. Membertou, NS

P.O. Box 100 Sydney, NS B1P 6G9

Phone 902 539 6188 ext 237 Email margie@dioceseofantigonish.ca



RETURN TO ME

Return to me with all your heart, with fasting, prayer and almsgiving. (Joel 2:12-18)

Lent is the season of regulation: finding the inner balance of work, prayer, life. It is a season of renewal, change of heart, attitude and action for all people.

Lent invites us to pray: to be still, to listen with our hearts to God's saving Word. We are invited to return to God, our source of life and to renew hearts, minds and reflect upon how we see and act in the world. The time is upon us, says the prophet Joel: "Blow the trumpet, call a solemn assembly, and gather the people...sanctify the fast" (Joel 2:12:15)

How can our Lenten Journey help us change our hearts? We begin by taking an inventory or review of how we are doing in life, asking God's guidance in an honestly recognition of our positive attitudes and behaviours all well as attitudes and behaviours limiting our capacity and freedom to live as God's sons and daughters. Each item of this inventory presents an opportunity for recognizing the presence of God's grace and the challenge of addressing what needs forgiveness and healing, trusting in God's invitation to

return to him with our whole lives.

This is easily begun by choosing one habit limiting your freedom as God's child. Jesus, having come to set the prisoners free, calls to us to name our habits and attitudes that grip us in real and sometimes subtle ways, and holding us as "prisoners". Any renewal must begin with an honest look at ourselves and trusting in God's desire to enjoy the freedom of God's own children.

Our Lenten renewal, rooted in trusting God's call for us to "return" to him, demands not only conversations with ourselves, but also a conversation with God, particularly in the person of Jesus. We call this conversation "prayer". In a world with many attractions and distractions, both good and bad, we need the time and space to quiet our lives and hearts and invite Jesus to be our companion each day. Avoiding the temptation to always "do it on my own", relying on our individual strengths and talents, we hear and listen to Jesus, "Come to me all you who are laboured and over-burdened. . ." Those burdens may be anything for us, but often they are our worries, anxieties, lack of certainty, need for clarity . . .

Do I trust that Jesus, my companion will journey with me, shouldering the load with us, and give us the rest, peace and joy we so desperately seek?

Jesus' invitation calls us out of ourselves, and additionally we also remember that our renewal is encouraged, bolstered and sometimes challenged by the strength and support of the Christian community, remembering that our brothers and sisters in faith are also on a journey of renewal. The Sunday liturgy, Daily Mass, Liturgy of the Hours, Way of the Cross, etc. bring us together in prayer, reflection, hope and trust as a community of believers.

This time of renewal is now! Will we accept the invitation to return to the Lord and enjoy the freedom of God's own children?

Margie Gillis, Diocesan
Liturgy Office

Come to me all you who are laboured and overburdened and I will give you rest. Shoulder my yoke and learn from me for I am gentle and humble of heart. And you will find rest for your souls for my yoke is easy and my burden is light.

Resources for Lent:

The following are some internet resources that may help your Lenten journey from Loyola Press.

Resources for Families

www.loyolapress.com/our-catholic-faith/parish-ministry/intergenerational-catechesis/passion-and-resurrection

www.loyolapress.com/our-catholic-faith/liturgical-year/lent/activities-and-resources/lenten-activities-for-children



Stations of the Cross for Children

www.media.loyolapress.com/assets/lent/stations-eng/stations-eng.html



www.loyolapress.com/our-catholic-faith/liturgical-year/lent/articles/8-ways-to-pray-during-lent

www.loyolapress.com/our-catholic-faith/liturgical-year/lent/articles/a-homily-of-james-martin-sj

www.loyolapress.com/our-catholic-faith/liturgical-year/lent/articles/looking-at-lent-through-the-lens-of-grace



Other Helpful Links

www.loyolapress.com/our-catholic-faith/liturgical-year/lent/ash-wednesday/finding-god-in-ash-wednesday

You are encouraged to “spread the word” by making copies of this Newsletter available to your Parish Liturgy Committees, Pastoral Councils and parishioners. Newsletters are also available on the Diocesan website.

www.antigonishdiocese.com

Search under *Pastoral Offices* Tab for Liturgy

DIocese OF ANTIGONISH *Liturgical Commission*

Most Reverend Brian J. Dunn,
Bishop of Antigonish

Fr. Conrad Edwards,*Liturgy Director*

Margie Gillis
Liturgy Office

Debbie Aker, *Faith Formation Office*

Fr. Bill Burke
Liturgy Consultant

Patricia (Pat) Gillis
Pictou Deanery

Regina Tate,
Antigonish/Guysborough

Fr. Jim Oliver,
Diocesan MC

Sr. Sandra Cooke, CSM,
Religious Communities

Rev. Mr. Berkley Guthro
Inverness Deanery

Harry Blinkhorn,
Northside/Victoria

Roger Hill

Richmond Deanery

Cathy MacInnis

Glace Bay/New Waterford

Cathy Walsh,
Youth Office

Diocesan Liturgy Office

902 539 6188 ext 237

margie@

dioceseofantigonish.ca

Mass of Chrism

4:00pm, Monday, March 26, 2018

Paroisse Ste Pierre/ St. Peter's Church, Cheticamp, NS

All are invited and encouraged to attend this major celebration in the life of our diocese during which our diocesan priests concelebrate mass with our Bishop Dunn, manifesting their unity with the Bishop and renew their priestly vow.

During this mass Bishop Dunn blesses the *Oil of Catechumens*, used for baptism, the *Oil of the Sick* for anointing, and the *Sacred Chrism* used in the Sacraments of Baptism,

Confirmation, and Holy Orders. When these oils are used in our liturgical celebrations over the next year it is a reminder that the Bishop is symbolically present among us.



The Easter Triduum: Pastoral Challenges When There is More Than One Church

When we envision preparations to celebrate the liturgical highpoint of our faith that is the Easter Triduum we recognize first that these are three “movements” in one complete liturgy. In our preparations, including a read through of the *General Instruction of the Roman Missal*, the assumption is that we will have one presider with one congregation. As we well know in the experience of many of our diocesan communities, we often have to make preparations for more than one church/ community. Very legitimate questions are raised about what are “best practices” in celebrating our liturgies well in these circumstances. In this article I hope offer some suggestions to address some of these questions.

1. Where do we celebrate?

Ideally one priest should celebrate each part of the Triduum once with one community. This may be more easily accomplished when parishes are close together than in some of our more rural areas. We look to guidance in the *Roman Missal* and in the introduction to the Sacred Paschal Triduum it says that the celebrations are to be carried out “only in those churches in which they can be performed with dignity, that is, with a good attendance of the faithful, an appropriate number of ministers, and the means to sing at least some of the parts.”

It is desirable that smaller groups join together to carry out the celebrations in a more “noble” manner. Other factors in determining a place for celebration may be the size of the church, arrangement of baptismal font, parking space, etc.. Some communities look to rotate the Triduum celebrations, having them in one place one year, and in another place the next year. In preparing the celebrations it is always helpful to engage those involved in ministries from the constituent parts of the grouping to participate in the Triduum held in the one place.

2. Good Friday and Distribution of Communion

The preferred choice is to celebrate one Good Friday service and for those folks who are unable to gather for that liturgy then to gather for another celebration such as the Way of the Cross. We know, however, that because Good Friday remains important for so many people, priests will sometimes make an accommodation by having a second Good Friday service. The issue then is the distribution of communion. Communion given on Good Friday must be consecrated hosts from the Mass of the Lord’s Supper celebrated on Holy Thursday. Therefore, the tabernacle in the church that did not celebrate on Holy Thursday evening ought be emptied on the previous Sunday and hosts will be transported in a reverent way by the priest to this location from the church where Holy Thursday was celebrated. Any other hosts are not to be used.

3. What About the Paschal Candle in churches that do not celebrate the Vigil?

The Paschal Candle from the church celebrating the Vigil is the one lit from the sacred fire that evening. Other candles are not lit at this point. There is nothing in the rubrics indicating what *should* be done, but one suggestion that seems to have worked well for some, is to have the other churches who belong to the group bring their Paschal Candles to the Vigil to be lit at the end of the celebration and then carried out in procession and then carried in procession the next morning at the Easter Sunday celebration in their own church.

4. Blessing of Easter Water on Easter Sunday Morning.

The assumption in our ritual is that any water used on Easter Sunday morning would have been blessed at the Easter Vigil. A couple of possibilities for churches who did not have a Vigil would be to simply bless water (using the formula from the Easter Vigil), or to have parish representatives bring a suitable container to the church celebrating the Vigil and with the lighting of their Paschal Candle, as mentioned above, also gather some of the blessed water to be carried out in procession and then brought into their church on Easter Sunday morning and added to their suitable holy water container.

Our reality of the grouping of parishes is not our ideal, for sure. But as the liturgist Paul Turner reminds us (*Pastoral Liturgy* January/February 2018) that we gather in both reality and hope and that through mutual observance of the Paschal Mystery, we may “bond through prayer and fasting, pilgrimage and patience, while celebrating the Sacred Paschal Triduum.”

EASTER TRIDUUM: *Some Thoughts on Music*

The Easter Triduum is the very heart of the Church's Liturgical Year. The Triduum perhaps is best understood as one single liturgy — event — festival! — held over three days, during which the Church gathers for three main moments.

Here are some guidelines for music from the CCCB Liturgical Music Guidelines (http://nlo.cccb.ca/images/stories/pdfs/guidelines_liturgical_music.pdf)

General Points for the Easter Triduum:

Music: Choice of music ought lead the entire community to experience the Triduum as a single celebration and enable everyone to participate.

Instruments: The movement of the three days is from simplicity & restraint, to festive joy. Therefore the recommendation is that from the Glory to God on Thursday to the Glory to God at the Vigil, the instruments should be used to support the song of the assembly.



Holy Thursday

Lent is concluded but Alleluia is not sung until the Vigil

Glory to God: Setting should be well known by assembly. Church bells may be rung.

Responsorial Psalm: Is to be a setting of Psalm 116.

Gospel Acclamation: Alleluia is not used. A lenten gospel acclamation is used with the verse "I give you a new commandment: love one another as I have loved you."

Washing of Feet: Ubi Caritas is the recommended hymn.

Offertory: Hymns, silence or instrumental may accompany the presentation of gifts.

Communion Procession: Express our unity as members of Christ's body and our love for one another. Hymns appropriate for Eucharistic Adoration are not appropriate.

Transfer of Blessed Sacrament: As procession begins all sing the hymn. Favoured are *Pange Lingua, Gloriosi, or Hail Our Saviour's Glorious Body.*

Conclusion: No dismissal rite or closing hymn.

Good Friday

No entrance song (Liturgy is a continuation of the Mass of the Lord's Supper)

Responsorial Psalm: Psalm 31

Gospel Acclamation: Alleluia not used. A Lenten Gospel Acclamation is used with verse, "Christ became obedient for us even to death, dying on the cross. Therefore God raised him on high and gave him a name above other names."

Intercessions: Desirable that these be sung. The invitation, sung by deacon, cantor or priest and the response of the assembly are found in the Roman Missal.

Adoration of the Holy Cross: If, when showing the Cross, it is veiled and then uncovered (at 3 different locations within the assembly) and acclamation is sung. These are found in the *Roman Missal.* Hymns are sung during the veneration.

Holy Communion: Hymn sung during communion procession. Best practice: avoid hymns today that refer to the chalice as Eucharist is received only in the form of bread.

Concluding Rites: No dismissal rite, as Triduum continues with the Vigil on Saturday night. All leave in silence.



Easter Vigil

Service of Light: Deacon or other minister carrying in the Paschal Candle sings (X3) *The Light of Christ* or *Lumen Christi.*

Easter Proclamation (Exsultet): Deacon, or Presider if no deacon, sings the Proclamation. There are suitable acclamations for the assembly.

Responsorial Psalms & Canticles: These should always be sung. While there is usually silence between the reading and psalm, the Canticle following the Third Reading *begins immediately* following the last word of the proclamation.

Glory to God: Sung by assembly. Church bells may be rung.

Solemn Gospel Acclamation: The *Alleluia* preceding the Gospel ought be an outstanding expression of Easter joy.

Baptismal Liturgy: Litany of Saints is sung; Music for blessing of water is in Roman Missal and at the conclusion all sing Amen. After each baptism it is fitting to sing an acclamation. The clothing with the white garment may be accompanied by a song. For confirmation an appropriate hymn may be sung. Renewal of Baptismal promises may be sung. For the sprinkling with blessed water a hymn or acclamation may be sung.

Liturgy of Eucharist: The musical elements are the same as on a Sunday.

