

LITURGY NEWS

from the Cathedral Parish of Ss Michael & John, Bathurst

As this edition of *Liturgy News from the Cathedral Parish* is being published, the Parish is preparing to celebrate the Feast of Pentecost at which the sacrament of Confirmation is being conferred. Pentecost marks the end of the liturgical season of Easter, the beginning of the 'green' liturgical season of Ordinary Time and the celebration of the feasts of The Most Holy Trinity and The Most Holy Body & Blood of Christ.



The name Ordinary Time that is used to describe that part of the church year outside the seasons of Advent, Christmas, Lent and Easter is rather an unfortunate term. To describe something as 'ordinary' usually suggests that it is unexceptional or uninteresting. However, the word 'ordinary' comes from the word 'ordinal' and is used here in the sense that the Sundays after the seasons of Christmas and Easter are counted in order.

The reformed liturgical calendar restored the central place of Sunday in the celebration of each week and the primacy of Ordinary Time as a whole. Ordinary Time is the foundation of the liturgical year on which the major fasting and feasting seasons build. It is the time based around Sunday, the first holy day of all. It is best to think of Ordinary Time as one of the liturgical seasons – the longest season of the church year.
from *Liturgy Lines*, Liturgy Brisbane



Ordinary Time has sometimes been likened to a time of faith growth as we walk through the scriptures unveiling the Mystery of God

Rosters

The new rosters for the liturgical ministries of lector, commentator and communion minister have now been in operation since the beginning of May. It is fantastic that so many people volunteered to join the various ministries and we welcome these people.



The continued participation of those people who were already carrying out their ministry must be acknowledged with gratitude.

There are around 130 people involved in these ministries in our parish. This is an amazing number. THANK YOU

The recruitment process in one sense never stops. It would be good to add new volunteers to the various ministries all throughout the year. If you know of someone who might be interested in joining one of the ministries, please ask them or let me know and I can contact them. In this way we are always renewing the ministries with new recruits.

There have been a number of retirements from the ministries both before and after the new rosters were published. These retirees are thanked for their contribution to the liturgical life of the parish. Some people have moved into different ministries and others are taking a break from this expression of their faith.



From time to time there is a need to update a roster and all ministers will be advised when this happens. Generally this communication will be via email but for those people who don't have an email, paper copies will be posted. All updated rosters are easily accessible on the parish website which is able to be easily viewed on tablets and smart phones. A copy of the rosters is also displayed in the Cathedral and Assumption Church.

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The Concluding Rite & Procession

The Concluding Rite is the shortest and simplest part of the Mass.

The Roman Missal provides 3 options for the blessing during the Concluding Rite:

1. A Simple Blessing, where the priest blesses the assembly in the name of Father, Son and Spirit;
2. Solemn Blessing, which includes three invocations that vary according to the season or feast and to which the people answer Amen; and
3. Prayer over the People, which consists of a collect (prayer) to which the assembly responds Amen.

Both the Solemn Blessing and Prayer over the People conclude with the simple blessing.

The dismissal is not just a way to end the celebration and say farewell to those who have gathered. As the General Instruction of the Roman Missal puts it, the dismissal sends each member out **'to do good works, praising and blessing God'** (#90).

The dismissal is a commissioning, to reflect the fact that we who have united ourselves to Christ's sacrifice in the Eucharist have a duty and responsibility to live the mystery we have just celebrated, to be the Body of Christ in our homes, communities and workplaces. (extract from *Liturgy Lines* Liturgy Brisbane)

This commissioning is reinforced by the action of the celebrant, lectors, communion ministers and other ministers processing from the Sanctuary after the Dismissal. In a sense we are lead out of the celebration to be Eucharistic people, transformed through the Mass to be the Body of Christ.

Members of the Parish Liturgy Group

Fr Paul, Fr Joshy, Chris Eviston, Sr Ann-Maree O'Beirne, Tony Eviston, Anita Fry & David Nelson.

Members of the Parish Liturgy Implementation Group

Fr Paul, Fr Joshy, Betty Burke, Robin Nightingale, Bill Short, Edith Rout, Carol Short, Sr Ann-Maree O'Beirne & David Nelson

Liturgical Ministry Contacts

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Ministry Guidelines

The Guidelines for lectors, communion ministers and commentators have recently been reviewed.

The Lector and Communion Ministers Guidelines have been emailed to all ministers and are displayed in the Cathedral and Assumption Church. The guidelines for the commentators is still being reviewed because the new pew arrangement in the Cathedral has changed the way the commentator exercises their ministry. It is hoped that the Commentator Guidelines will be finalised in the coming weeks.

There are a couple of reminders that have arisen from the review of the guidelines. Firstly, all lectors, communion ministers and servers **process into and out** of the church with the priest celebrant. Secondly, there is no need for communion ministers to **wash their hands** as they enter the Sanctuary before carrying out their ministry.

The Most Holy Trinity

The interaction of our body with the liturgy expresses in a visible way the unified Body of Christ that is the gathered congregation. This bodily interaction includes the **processions**, the **postures** (sitting, standing, kneeling) and the **gestures** (Sign of Peace, the Sign of the Cross on our foreheads, lips, and breasts before the Gospel and the Sign of the Cross to begin Mass).

Making the Sign of the Cross on your body to begin Mass is an important reminder of the Trinitarian nature of our God and of our Baptism when we were baptised 'in the name of the Father and of the Son and of the Holy Spirit'. In every liturgy, we reaffirm our belief in and worship of the Trinity in the concluding words of Collect (Opening) prayers:

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever

and the words of Blessings:

And may the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come down on you and remain with you for ever.

Prayers, hymns and gestures can inform us of the theology of our faith when we actively participate in the liturgy.