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## Editorial

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## From the Editor

Welcome to the first fully online version of *Pastoral Liturgy*, volume 51, issue 3. This is a very satisfying moment as it has taken us a long time to reach this point. The content of this journal is similar to our usual material but the arrangement of it of course is different. Each of the Sunday/feast day resources are listed under Liturgical Resources and each of them is a separate document. This enables you to print off individual weekly resources or copy and paste into another document. We hope that this makes accessibility very easy for our users and readers.

Over recent times and in particular the COVID-19 pandemic, liturgical practice has been under scrutiny and one of the articles in this issue asks questions around the dilemma. Also under discussion is the understanding of the domestic Church. How can we resource and stimulate the domestic Church so that in times of crises we are able to continue to pray our liturgy together and be strengthened as we are sanctified? I would suggest that this journal is a resource that can be used for this purpose. As family and friends gather in a domestic space, refining the environment to be a sacred space, the liturgical resources in *Pastoral Liturgy* can be accessed easily and be immediately available. Liturgy is the public worship of the Church and so we use a particular structure and specific components. To offer the Mass we begin with a Liturgy of the Word and then move to the Liturgy of the Eucharist. We do not have Eucharist without the Word but we can have a Liturgy of the Word by itself when Eucharist is not available as has happened in the current pandemic. In such a gathering Christ is truly present because Christ said:

For where two or three are gathered in my name, I am there among them.'  
(Matt 18:20)

The following process could be fruitful and unifying.

**Preparation:** prepare the space to help those gathering recognise that this becomes a sacred space for the liturgy. This could be as simple as lighting a candle but could also include incense, sacred images and objects that are meaningful. It could also include things from creation, natural materials from the environment that enhance the liturgy of the day. A missal or bible is necessary for reading the Word but the appropriate readings can also be accessed digitally.

**Beginning:** beginning with the sign of the cross we are then asked to bring to mind our sinfulness before we celebrate the sacred mysteries. The penitential act provided in the Sunday resources has invocations that are based on the gospel of the day and can be led by one or more people. The 'Lord have mercy' can be sung or said by those gathered. This leads naturally to the opening prayer which is now called, once again, the collect. The one in the missal can be used or you can formulate one that includes some of the reasons that you are praying as a group.

**The Word:** in *Pastoral Liturgy* there are introductions to each of the readings and this can be useful to help those gathered to focus. Someone can be allocated the role of reading these introductions. The reflection provided can be read as a way to break open the word and can also be used to stimulate further thoughts from those gathered. This could be followed by silence for a few moments.

**The prayer of the faithful** concludes the Liturgy of the Word and is provided in *Pastoral Liturgy* for each Sunday or feast day and more petitions can come from the people gathered if required.

**Conclusion:** as the liturgy draws to a close those gathered could ask God's blessing on each person and mission each other to go out into the world (if there is no lockdown!). Music would of course greatly assist the liturgy but each domestic group will need to resource themselves.

Given the encouragement and confidence the domestic Church can grow and flourish. *Pastoral Liturgy* is a resource that will be useful.

The first article for our first online issue is by Associate Professor Glenn Morrison from the University of Notre Dame Australia, Fremantle campus. He has written for this journal a number of times and we are grateful for his creative input. He has also contributed a prayer for this issue. Should anyone wish to use this in printed form contact [pastoral.liturgy@nd.edu.au](mailto:pastoral.liturgy@nd.edu.au) for copyright permission.

Morrison's article on Mary is very refreshing. The difference between Mariology and Mariolatry is clearly defined and his development of the historical and biblical aspects of Mary's place in the Church and her presence in Christ's life are carefully explored and Morrison leads us to see that Mary has no power of her own but her intercession to God for us is indeed a blessing.

The second article has been previously published in the *Australasian Catholic Record* 98(2021), 54-65 and is reprinted with permission. It examines our recent experiences with COVID-19 and differing ways around Australia that have been used to continue liturgical experiences in lockdown. There is much more to be explored over time as we come to expect the pandemic lockdowns to remain a reality for some time yet.

The third article introduces us to a new author for this journal, Angela Marquis. She writes passionately about the use of inclusive language and challenges us all, as well as the Plenary Council, to look at our language about God so that we can reshape the future.

Professor Emeritus Thomas O'Loughlin writes about the choice of a new lectionary for Australia. He challenges the notion that only one translation can be used and suggests that more than one is necessary due to the varied way in which we use the Word of God. Much more thought and prayer is needed on this issue.

Finally, my thanks to those who have made this online transition happen. Firstly, I thank Jackie Stevens from the University Library at Notre Dame, Fremantle. Without her continued help and encouragement it would not have happened. Thank you also

to Diane Conrad, the consultant from bepress in California for all her technological expertise and diligent relaying of information. The administration team in the School of Philosophy and Theology in Fremantle: Christine Polmear, Liz Roff and Abby Hart – thank you.

Special thanks go to our editorial board, Chris Kan, Michael Mangan, Mary-Anne Lumley and Joe Tedesco. They have been responsive and diligent in their help with all matters where their opinion and proofing have been required and they are all busy people. A big thank you to Chris Kan for taking on the technological side of the uploads. A great result Chris.

Hopefully, this will be of value to many and of course, should you wish to comment in any way we would be pleased to hear from you on: [pastoral.liturgy@nd.edu.au](mailto:pastoral.liturgy@nd.edu.au) or by phoning (08) 9433 0138.

May the season of Ordinary Time bring peace and order to your days and to your community in Christ.

Dr Angela McCarthy