



Image by Giovanni Portelli Photography.

# Newsletter

## Issue 12, November 2021

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### UPCOMING FOR YOUR CALENDAR

**Semester 1, 2022:** Dr Jason McFarland will lead the new fully online semester-long Master of Theological Studies (Liturgy) unit THLS602: Liturgical History, joined by several world-renowned guest lecturers. Contact [FTP.PG@acu.edu.au](mailto:FTP.PG@acu.edu.au) to register for credit or to audit.

**July 2022:** Professor Sr Julia Upton RSM of St John's University (New York) will lead an intensive offering of the new Master of Theological Studies (Liturgy) unit THLS603: Liturgy, Prayer and Pastoral Care for postgraduate students, auditors, and professional learners. Stay tuned for further details.

The ACU Centre for Liturgy Public Lecture Series will continue in May, July, and October 2022. Look for the announcement of our distinguished lecturers and lecture dates early in the new year or email the Centre to be added to our email list.

### FROM THE ASSISTANT DIRECTOR

In 1979, Jesuit theologian Karl Rahner gave a lecture at the Weston School of Theology, published later that year in *Theological Studies* as 'Towards a Fundamental Theological Interpretation of Vatican II.' Here, Rahner made the bold and hopeful assertion that the Second Vatican Council was the bursting forth of Catholicism as a world Church (*Weltkirche*). Key to this self-actualisation was and is respect for the global diversity of Christian ecclesial and liturgical traditions, in contrast to a late-second-millennium agenda of exporting what was essentially European Christianity to the rest of the world.

To be sure, tension between local and universal expressions of Christianity has existed since the first centuries. It is tempting and even natural to imagine that there was one 'original' way of being Christian and celebrating the liturgy. We know today, however, thanks to scholars of liturgical history like Paul Bradshaw that, contrary to our 21st-century intuition, early Christianity was in fact extremely diverse. Many liturgical traditions flowered simultaneously. Given this insight, we can recognise the forementioned tension as an ongoing fertile encounter between traditions that can bear and has borne much fruit throughout the centuries – in terms of theology, ecclesiology, ecumenism, and liturgy.

Vatican II has put us on a new path. Though we are still finding our way, on this path, the Catholic Church is a communion of Churches (*Lumen Gentium* 23). The aim is no longer (or at least should no longer be) liturgical uniformity as a means of achieving unity, but rather a fostering of the insight that the Church's unity and universality actually subsist in its diversity.

In this 12th issue of the ACU Centre for Liturgy's Newsletter, Sr Judy Foster and Frs Alexander Laschuk and Peter Slack shed some light on how this diversity manifests itself in the Australian Catholic Church, and how it is our common responsibility to foster and preserve it even as it poses challenges to liturgical celebration.



**Dr Jason J. McFarland**  
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Director, ACU  
Centre for Liturgy,  
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Liturgical Studies  
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## FROM OUR BOARD OF ADVISORS

In 1984, the Decree on the Eastern Catholic Churches emphasised that ‘each individual Church or Rite should retain its traditions whole and entire’ – a challenging prospect in Australia for Eastern Rite Catholics who may lack access to their own clergy.

Roman Rite clergy, catechists and teachers need to be sensitive in allowing full participation in the Roman Rite, when requested, while respecting each Rite. Initiation is usually completed in infancy, so parishes need to check whether children should be included in

‘sacramental preparation’. Fully initiated infants may receive communion (as has happened in our diocese). Inter-ritual marriage, or Roman Rite clergy witnessing Eastern Rite marriages usually requires permission from that Rite’s ordinary.

While the Roman Rite is the main focus of the ACU Centre for Liturgy, students and practitioners need to understand the richness of all Rites, as well as the ritual and pastoral needs of Eastern Rite communities, since all are ‘the heritage of the universal church’.



**Sr Judy Foster sgs** is the Diocesan Liturgy Consultant for the Catholic Diocese of Townsville. She has studied pastoral liturgy in Brisbane and Ireland and is a well-known liturgy educator.

## NEWS AND RECENT EVENTS

On 18 October, the noted sacramental theologian Bruce Morrill SJ, Professor of Theology in the Divinity School and Graduate Department of Religions at Vanderbilt University (Nashville, Tennessee, USA) delivered ‘Ritual Bodies as “Reasonable Worship”: Putting Liturgy in Proper Ethical Perspective’ as part of the ACU

Centre for Liturgy’s public lecture series. The event attracted a large, enthusiastic audience of nearly 100. Liturgical scholar Professor Gerard Moore, Principal/CEO of BBI-TAITE, provided a response.

In August, Professor Clare Johnson led a new unit within ACU’s new

Master of Theological Studies (Liturgy) degree, THLS601: Eucharist. Postgraduate students, auditors, and professional learners participated. Guest lecturers included Professor Maxwell Johnson and Professor Emeritus Michael Driscoll of Notre Dame University (USA) and Dr Jason McFarland of ACU.

## LITURGY SPOTLIGHT

# Eastern Catholics and Latin parishes

**The Catholic Church is a communion of many self-governing Churches. While we are often most familiar with the Latin Church, it is always important to remember that this is only one of the Churches in the Catholic Communion.** Eastern Catholic faithful find themselves in ever greater numbers outside of their ancestral territories. While some of these Churches have their own hierarchy, others find themselves under the care of the local Latin diocese. Indeed, Latin bishops are obligated to provide for the spiritual needs of Eastern faithful lacking their own hierarchy (*CIC*, c. 383, §2). Additionally, even if they do have their own proper parishes, the Catholic faithful are able to receive the Eucharist and confess their sins in any Catholic rite (*CIC*, cc. 923, 991). Eastern faithful could attend a local Latin parish for any reason: lack of their own pastor, linguistic challenges, youth programming, or simple convenience of location.

There are different sacramental practices between the Latin Church and the Eastern Churches. For example, in many Eastern Catholic Churches infants are confirmed (chrismated) and given the Eucharist at

baptism and continue to receive Holy Communion throughout their infancy. This can cause pastoral challenges if the family later attends a Latin parish. These situations require pastoral sensitivity but also awareness so that the distinctive sacramental practices of the Eastern Churches can be preserved and respected. The Second Vatican Council taught clearly that each of the rites of the Catholic Church is equal in dignity in terms of its rights and obligations (*OE*, no. 3). The diversity of the Catholic Church adds to its splendour and helps the Church complete its mission (*UR*, no. 16).

When the faithful of another Catholic Church habitually attend your parish, it is important to be aware of their sacramental discipline. Sometimes, this can even impact validity of the sacraments, such as the requirement for Eastern faithful to be married before a priest, not a deacon (*CIC*, c. 1127, §1). The canon law of the Church requires Catholics who have frequent interactions with those of other Catholic Churches to be instructed in the knowledge and practice of these faithful (*CCEO*, c. 41).

It is even possible that an Eastern Catholic family could attend a Latin parish for



Image by Sydney Catholic Schools: Kitty Beale.



their entire lives. While the faithful may sometimes freely request to transfer to another Church, such as the Latin Church, they should never be induced to do so and indeed this is a canonical crime (*CCEO*, c. 1465). They always remain members of their ritual Church and should be encouraged to follow its discipline in as much as this is possible in their specific situation. For example, for major events such as baptism of children or marriages, it could be possible to have a visiting priest of their proper Church celebrate that sacrament. If this is not possible, the priest celebrating the sacraments should be sensitive to the sacramental discipline of these Churches, and celebrate the sacraments accordingly, as much as the law of his own Church allows. Under no circumstances should Eastern

Catholic school children be reconfirmed with their school confirmation class. Conversations should also occur about the appropriateness of Eastern faithful participating in certain activities that are foreign to their Church *sui iuris*: eastern deacons should not conduct Latin weddings and while it is possible for Eastern Catholics to serve as readers and acolytes, discernment needs to occur as to Eastern faithful performing official ministries in the Latin Church. This activity would be more appropriate when an Eastern couple habitually attends a Latin parish, and such activity does not conflict with what would be normal activity in their own Church. Children are able to receive the sacraments, and while a six-year-old receiving the Eucharist in a Latin parish will likely not cause any

confusion in a parish, a six-month-old may raise some eyebrows. These questions require catechesis of our faithful so that they understand that the Catholic Church is not only the Latin Church. As many of these Churches exist in ever fewer numbers in their ancestral territories, our ability to preserve their disciplines becomes ever more a key element of their survival.



**Fr Alexander Laschuk PhD, JCD** is a priest of the Ukrainian Catholic Eparchy of Toronto and director of Eastern Christian

Studies at the University of St Michael's College in Toronto.

## SHARING GOOD PRACTICE

# Breathing with two lungs

**“Breathing with two lungs” was Pope St John Paul II’s powerful image of the relationship of Western and Eastern Christianity. Who could not have been moved by the images of the leaders of the Eastern Catholic Churches in prayer during his funeral?**

Until fairly recently the Catholic Church in Australia comprised people mainly from an Irish Catholic background. With migration after the Second World War came migrants from Eastern Europe and later the Middle East. Many belonged to the Eastern Catholic Churches. Often scattered throughout Australia in a predominantly Irish Catholic culture, they found themselves without the opportunity to celebrate the sacraments according to the liturgical traditions of their own churches. They often anglicised their names, and their children were unaware that they were members of an Eastern Catholic Church. For all intents and purposes, they were Latin – yet they were not. Even today, this reality remains a challenge.

Around 1.1 per cent of Catholics in Australia belong to the Eastern Catholic Churches. The five largest Eastern Catholic Churches in Australia are the Maronite, Melkite, Ukrainian, Chaldean and Syro-Malabar, each of which has been established as an eparchy (or diocese), with a bishop (or eparch) who is a member of the



Image by Grey Photography.

Australian Catholic Bishops Conference. As well as these five Eastern Catholic Churches, there are also four others that have clergy resident in Australia. These are the Armenian, Syrian, Coptic and Russian Catholic Churches. In addition, there are other Eastern Catholics without priests. The 2020-21 *Official Directory of the Catholic Church in Australia* lists 93 parishes belonging to Eastern Catholic Churches: [ncpr.catholic.org.au/common-questions-about-catholics/](http://ncpr.catholic.org.au/common-questions-about-catholics/).

Pope St John Paul II reminded us, “Where in the West there are no Eastern priests to look after the faithful of the Eastern Churches then Latin Ordinaries and their co-workers should see that those faithful grow in awareness and knowledge of their own tradition and they should be invited to cooperate actively in the growth of the Christian community by making their own particular contribution.”

As the Australian church gathered for the first assembly of the Plenary Council, it was pleasing to see the presence of clergy and lay faithful of the Eastern Catholic Churches. Included in the daily Mass schedule was the liturgy celebrated by the Maronite Eparch.

Very few Latin Catholics know very much about the Eastern Catholic Churches, even though many are neighbours, fellow workers, and students. Modern means of communication provide a rich source of information. One important place for education is in our schools. I have often thought that there should be a display in our Latin Churches showing the worldwide Catholic Church. Another way would be to pray for them in the Universal Prayer at Mass. In this way we would be reminded that the Catholic Church “breathes with two lungs.”

### Related Resources

In 1997, the Australia Catholic Bishops Conference published the useful booklet *Eastern Catholics In Australia*: [catholica.com.au/misc/EasternCatholics.pdf](http://catholica.com.au/misc/EasternCatholics.pdf). It contains a list of the Eastern Catholic Churches.

Kevin R. Yurkus. “The Other Catholics: A Short Guide to the Eastern Catholic Churches.” *Crisis* (July/August 2005), reproduced here: [catholiceducation.org/en/culture/catholic-contributions/the-other-catholics-a-short-guide-to-the-eastern-catholic-churches.html](http://catholiceducation.org/en/culture/catholic-contributions/the-other-catholics-a-short-guide-to-the-eastern-catholic-churches.html).



**Fr Peter Slack EV, BTh, JCL, MCL**, is Parish Priest of Casino, Chancellor of the Diocese of Lismore, and Associate Judicial Vicar of the

Interdiocesan Tribunal of Sydney.

### Resources for celebration

Several new liturgy resources have recently been published by noted liturgist and author Fr Paul Turner: *New Church, New Altar; Our Church, Our Altar; Sacred Oils*; and *Ars Celebrandi: Celebrating and Concelebrating Mass*. All are published by Liturgical Press ([litpress.org](http://litpress.org)) and are available through various outlets in Australia.

## Engage our expertise

### Improve liturgical celebration in your parish

The ACU Centre for Liturgy provides specialised training and formation workshops for parish ministers and liturgical musicians on a variety of topics. We can conduct a parish liturgy audit or a parish liturgical music audit to help you to identify specific ways to enhance your liturgical celebrations.

### Help your teachers and religious education leaders to deepen their understanding of the liturgy

We tailor workshops and professional development sessions to the specific needs of schools and Catholic education offices.

### Develop your skills as a presider at liturgy

Clergy can engage in our specialised professional development sessions on a range of topics from presidential singing to the art of presiding at worship, and the craft of preaching.

### Bring our experts to you

Our academics and specialists are available to deliver keynote addresses, public lectures, and conference workshops tailored to meet the needs of your organisation or event.

### Study liturgy and sacramental theology

You can study academic courses or undertake higher degree research in liturgical studies and sacramental theology through ACU's Faculty of Theology and Philosophy. Contact us for further information.

## Support our work in rural and low-income parishes

You can support the crucial work of the ACU Centre for Liturgy by making a donation through the **Give Now** portal on our website. ACU is a not-for-profit institution, and all gifts of \$2 or more to the ACU Centre for Liturgy are tax deductible. 100 per cent of your gift will be utilised to provide essential formative education in liturgy and sacraments in areas of need. Endowments, pledges, bequests and gifts in kind are welcome.

## Contact us

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### Centre for Liturgy Staff:

**Professor Clare V. Johnson**, Director

**Dr Jason J. McFarland**, Assistant Director

**Ms Maryanne Hemsley**, Administrative Officer

## Newsletter feedback



The staff of the ACU Centre for Liturgy would like your feedback on this and previous editions of our newsletter. Scan the QR code above to go to the survey. One lucky respondent will receive the three-volume set *Celebrating the Lectionary: Years A, B, and C* published by Garratt.

[garrattpublishing.com.au/product/CTLABCP](http://garrattpublishing.com.au/product/CTLABCP)



## The Liturgy Nexus and Liturgy Nexus for Schools

Are you a postgraduate qualified liturgist, currently studying liturgy, or working in a liturgy-related profession, e.g., liturgical architecture, art, or music? Consider joining the Liturgy Nexus, an online subscription-based closed network for conversation on liturgical issues, resource sharing, and problem solving. Memberships and associate memberships are available depending on your qualification level.

Does your work in Catholic schools involve preparing liturgies? The Liturgy Nexus for Schools is where you can ask questions and develop your expertise in preparing engaging and prayerful liturgical celebrations for school communities.

To join the Liturgy Nexus or Liturgy Nexus for Schools, apply on the ACU Centre for Liturgy website. Membership is granted to applicants who meet the eligibility criteria. The membership fee is \$30 per year (not pro-rata), renewable on or before 1 March each year.

### Board of Advisors:

**Bishop Paul Bird CSsR**, Bishop of Ballarat

**Fr Anthony Casamento csma**, Vice President, ACU

**Sr Judy Foster sgs**, Liturgical Consultant, Diocese of Townsville

**Prof Clare V. Johnson**, Director, ACU Centre for Liturgy *ex officio*

**Dr Paul Taylor**, Executive Secretary, Bishops' Commission for Liturgy

**Sr Prof Julia A. Upton rsm**, St John's University, New York

**Very Rev Peter Williams**, Vicar General, Diocese of Parramatta

## ACU CENTRE FOR LITURGY

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