Pastoral Liturgy
A Publication of the School of Philosophy & Theology, The University of Notre Dame Australia.
Pastoral Liturgy is published three times per year in January, June and October.
Essays are refereed by members of the International Peer Review Committee according to their respective disciplines.
Accredited as a Refereed Journal by the Department of Education, Science & Training Canberra, ACT Australia
ISSN 1446-0661

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Logo “The Mustard Seed” designed by Iris Rossen (architect)
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Dear Friends, it is amazing that Pastoral Liturgy has been published for over 40 years. It began in the mind and heart of Dr Russell Hardiman as a response to the call of the Second Vatican Council for full conscious and active participation of all, particularly lay people, in the celebration of liturgy. A call that was the expression of their share in the priesthood of Christ received in Baptism.

Russell was a visionary, enthused by his presence in Rome during the Council, he saw and understood that God was calling him to use his boundless energy and knowledge for the good not only of his parish and diocese but for the benefit of the whole Church. Pastoral Liturgy goes to a number of countries in the world.

At his Funeral Mass, as I looked around the Cathedral, I couldn’t help but wonder how many people had come to a greater understanding of liturgy, a greater understanding of the power and efficacy of the Word of God, a greater understanding of the power of community singing through the publication of Pastoral Liturgy. I also wondered about how priests, especially young and newly ordained, he had helped though the publication of reflections on the scripture texts for each week of the year. I would say there are many and I was one of them. I wondered how many had come to a deeper understanding of the Easter Triduum, the Liturgical Seasons of the Year, the new translation of the Roman Missal, to name just a few things, because of his thorough research and the articles that subsequently followed.

It is fitting that we dedicate this edition of Pastoral Liturgy in memory of Russell. I hope you enjoy reading some of the words given over the days of his death by those who loved him, his family and by many colleagues. If you did not know Russell they will give you a glimpse into the heart and mind of a man small in stature but big in faith, generosity and energy for others.

Russell was greatly loved by many. He will always be remembered as our Founding Editor.

Vincent Glynn

With this issue, we farewell from the Editorial Board Sr Clare Sciesinski. Sr Clare has retired and we offer her our best wishes for her new directions and our heartfelt thanks for all that she has contributed.

In this issue there is a re-use of previous material. One of our contributors was unable to provide his reflections and so our only option was to re-use material from the previous Year C issue with the permission of Fr David Barry osb, and Fr Anthony Doran.

You will note that there is an emphasis on our founding editor, Rev Dr Russell Hardiman. Fr Russell died in January after a long illness. While there is sadness at his passing, there is also joy in our Christian understanding that he has now gone to God. His suffering is over and our delight is for his eternal life with God. He did not leave us empty handed! On Thursday 17 January there was an event at the University to unveil the Hardiman Memorial Collection Library. Present at this event were members of the Australian Academy of Liturgy, of which Russell was a lifetime member, Hardiman family, his University colleagues and Bishop Holohan was present to bless the collection and all who gathered to give tribute to Fr Russell. He died the following Saturday, knowing that his collection was safe! He also left a financial bequest which is currently being organised into funding for a post graduate scholarship in liturgical studies and further funds for visiting scholars to the Fremantle campus in matters of liturgy.

At the time of writing of this editorial, the Plenary Council has heard 220,000 voices in response to the question: What do you think God is asking of us in Australia at this time? There is no doubt that the energy and effort of the People of God in Australia really want to be heard and we continue into the next phase where the information is gathered and interpreted into material for the first meeting in October this year. The Prayer of the Faithful concentrates on this phase.
In the Australian Academy of Liturgy National Conference, mentioned above, one of the keynote speakers – Jarrod McKenna, asked a very powerful question. What kind of liturgy produces monsters who can mastermind and wilfully undertake things like the Holocaust in WWII and apartheid? We now need to add to that, and the Christchurch massacre? Was the killer in Christchurch totally devoid of liturgical experience that leads to unity, love, compassion or did the liturgies that he experienced allow him to develop his white supremacist ideas unchallenged? Do our liturgies challenge our world view in the language that we use? Are we offered sufficient contrast in language and imagery about God? We are all challenged to love differently in the wake of that atrocity and we are deeply indebted to the leadership of Prime Minister Jacinda Ardern. Her international leadership spoke in terms of inclusion, love, acceptance and being one. This is what God wants us to experience in lives and we need to ensure that it is experienced in our liturgies.

Angela McCarthy
Dr Russell passed away on Saturday 2 January 2019 after a long and distinguished life.

He was born in Leonora in 1943, ordained in Albany in 1966 and graduated from The Pontifical Liturgical Institute San’ Anselmo (Rome) as the first Australian with a doctorate in Liturgy.

In 2003, he published an extensive history of the Catholic Church in Australia through titled: *From East to West you Gather a People*. The work contains thousands of items from Dr Hardiman’s personal collection which document the history of liturgy and sacramental theology of the last 50 years.

Among other major achievements, he established the journal, *Pastoral Liturgy*, to assist and encourage students of liturgy, clergy and pastoral workers to engage with, and learn about, the new liturgy after the Second Vatican Council. Now in its fifth decade, it is distributed nationally and internationally.

He was the Archbishop of Perth’s nominee on the Perth Liturgy Committee, a Member and Vice Chairperson of the West Australian Liturgy Commission, and a long term consultant for the Australian Catholic Bishops’ National Liturgical Commission.

Dr Russell was also instrumental in the establishment of a national ecumenical body of academics in liturgy – The Australian Academy of Liturgy – and was responsible for Notre Dame hosting the body’s national conference in 2005.

A lecturer in Theology at Notre Dame for 20 years, he was presented with the University’s Distinguished Service Medal on Thursday, August 2, 2012. He donated his library of more than 4,000 books to the University, which was celebrated with an event on Thursday 17 January 2019.
Funeral Mass Homily
by Bishop Gerard Holohan

We have just heard St Paul reminding us in the Second Reading of this Mass that the Holy Spirit moves believers to serve others in different ways, giving different spiritual gifts through which God works. Today, we think especially of the gifts given to Fr Russell Hardiman.

St Paul wrote in another place: ‘The life and death of each of us has its influence on others’ [Romans 14:7]. We have gathered in this Cathedral for this Funeral Mass around the mortal remains of Fr Russell because we have all been influenced by his life and death as he used his gifts for the good.

We gather as his family and brothers in the priesthood; as his friends and colleagues; as his former parishioners and former students; as others who were inspired by his talks in parishes and other settings. Others will speak Words of Remembrance about his life within his family, his parishes and his tertiary contribution in no less than three universities from 1981 to 2012, as well as to other adult faith education bodies.

A giant figure
Physically, Fr Russell was small in stature. But he was a giant figure in Western Australia and beyond in advancing the renewal of the Church by the Second Vatican Council.

Initially, he was on the team for the Movement for a Better World which was promoting in the early 1970s what was called ‘The New Image of Parish’. This image was based upon the Council’s teaching on the Church as the People of God.

Fr Russell certainly gave himself selflessly for others. The major area of implementation of the Second Vatican Council Fr Russell was involved in, however, was liturgy. For this, he spent himself tirelessly over decades. I am reminded by this of the words of St Paul: ‘For none of us lives for himself’ [Romans 14:7].

First: a faithful priest
However, great though his achievements might be, his most important was to live as a good and faithful priest. His vocation was the engine which drove all that he did. This was the foundation for his relationship with the Lord.

The core of Fr Russell’s priestly spirituality was what is called the Paschal Mystery. Two of his six books were about this mystery and its celebration in liturgy. Their titles are:

• The Heart of the Liturgy: An Essential Guide to Celebrating the Paschal Mystery in Years A, B and C
• The Year of Years: The Paschal Mystery Celebrated in Worship.

Personal experiences of God we can never fully comprehend
In its religious sense, ‘mystery’ refers to the deeply personal experiences of God through Jesus Christ which are beyond our capacity to fully understand. To the extent that we enter into them, these experiences never stop deepening over a life time. The word ‘Paschal’ refers to the Jewish Passover feast, during which Christ died and rose again from the dead.

The term ‘Paschal Mystery’, therefore, refers to personal experiences of Christ which he made possible by his death and resurrection. The first recorded use of the term was in a homily by Melito of Sardis around 130 years after Christ.

My point in mentioning this is that the disciples of Jesus and Christians for at least 100 years after his Ascension knew the experiences of this mystery before ever the term was first recorded.

The theology of the Paschal mystery came only after Christian reflection on the experiences of Christ it celebrates. We must never stop at the theology to the neglect of the experiences.

The Catechism of the Catholic Church explains these experiences [Catechism of the Catholic Church 654].

The Paschal mystery has two aspects, by his death, Christ liberates us from sin; by his Resurrection, he opens for us the way to a new life …

Christ liberates us from sin
St Paul reminds us that there are two senses of sin. There is sin before the law and sin after the law [Romans 5:13].

Liberates from sin before the law
‘Sin before the law’ refers to human mortality and the other consequences of the Fall of our first parents on the human condition. Jesus began revealing himself as Redeemer by demonstrating his power over ‘sin before the law’ through his miracles.

We can experience the power of the Paschal mystery every time today that we open our hearts to Christ through liturgies, especially the Mass, which Fr Russell taught about. For example:

• every time we bring our life hurts to him seeking the healing power he showed by curing the sick. This includes healing from fears which prevent us from seeking professional help if we need it;
• every time we bring to Christ whatever cripples our efforts to live as he calls by seeking the power he demonstrated through enabling cripples to walk and the maimed to use their limbs
• every time we bring questions about God, ourselves and the challenges in our lives to Christ because we cannot ‘see’ (or are ‘blind’ to) answers, opening ourselves to his power to give sight
• every time we feel depressed and at an end, and seek from Christ the renewing power he showed by raising the dead
• every time we feel weak in the face of temptations to sin and seek from Christ the power he showed by casting out demons.
We experience Christ liberating us from sin ‘before the law’, therefore, every time that we experience his power as healing, liberating, enlightening, renewing and strengthening against temptations.

We are gathered around Fr Russell’s remains as people of faith who believe Christ’s promise that he will raise us all again on the Last Day.

Liberates from sin after the law
Jesus showed his power over sin ‘after the law’ by forgiving sins of disobedience against God’s commandments as taught by him [eg Matthew 5:17-48]. He cured the cripple to prove to the Pharisees that he can forgive sins.

Ultimately, he showed this by instituting what we now refer to as the Sacrament of Penance and Reconciliation, which Fr Russell also taught about. We experience the Paschal mystery through this sacrament, therefore, every time we experience Christ liberating us from sin after the law by forgiving our sins.

By his Resurrection he opens the ways to a new life
What is this new life? It is the life of God or what Jesus called ‘eternal life’ [eg John 17:3]. This is the life Jesus was referring to when he taught why he came [John 10:10]

I came that they may have life and have it to the full.

This is the life Jesus taught that we receive through Baptism, which Fr Russell taught about. Jesus made clear that, for this life to strengthen within us, it needs to be nourished by the Eucharist, which Fr Russell also taught about. We remember Jesus’ words [John 6:53-54, 56]

In all truth I tell you, if you do not eat the flesh of the Son of Man and drink his blood, you have no life in you.

Anyone who does eat my flesh and drinks my blood has eternal life.

Whoever eats my flesh and drinks my blood lives in me and I live in that person.

The divine life Jesus came to share with us empowers our efforts to think, speak and act like Christ himself in our daily lives. It is with faith in this power that we can strive daily to become ‘more Christ-like’:

• to love like him, even those we do not care for
• to forgive like him, even those who may have hurt us deeply
• to be just like him, even though it may be to our disadvantage
• to be compassionate like him, even though we might find it hard to resist being judgemental against someone
• to be merciful like him, even though we feel a deep desire for vengeance in our hearts

We experience empowerment through the Pascal mystery, therefore, every time we have a Christ-like thought or say a Christ-like word or perform a Christ-like deed.

The Catechism also reminds us that we are brothers and sisters with and in Christ because each of us here shares this life [Catechism of the Catholic Church 654]. Because he is the one who unites us, we are drawn spiritually closer every time we participate fully in the Eucharist.

Heart-felt participation
My first encounter with Fr Russell was when seeking his advice about something I was writing in relation to liturgy. I was stressing the need for active internal participation.

Most significantly, Fr Russell added the word ‘heart-felt’ to internal participation. For him, participation in liturgy had to be ‘heart-felt’ if it was to be experienced as fruitful for our lives.

The sacred silences in the liturgy enhance this for these are the moments when we reflect with the Lord on our personal lives. For example, in this Mass, as the General Instruction invites [General Instruction on the Roman Missal 45]:

• we paused in the Penitential Act to remember with Jesus ways we failed to live as he taught
• we paused before the Collect Prayer to name the personal intentions we would like him to make his own
• we will pause after the homily to reflect with Jesus upon what the Word of God is calling for in our lives
• we will pause after Holy Communion to adore and pray to Christ within us.

If sacred silences are rushed, heart-felt participation will be weakened. These may be reasons why so many today say that the Eucharist is irrelevant to their lives.

The Gospel
As we reflect on the heart of Fr Russell’s ministry, which has affected us all, let us recall Jesus’ joy in the Gospel [Matthew 11:25]

I bless you, Father, Lord of heaven and earth, for hiding these things from the learned and the clever and revealing them to mere children

The ‘children’ Jesus was referring to were his disciples, who were growing in faith. Like Jesus, let us ‘bless’ God for the insights he gave Fr Russell Hardiman, insights Fr Russell shared so freely with so many as he worked so hard to promote the renewal of the Church, especially its liturgy, in the spirit of the Second Vatican Council.

And, following his teaching, let us take a few moments with the Lord in our own hearts, remembering the experiences his first followers knew before ever the term ‘Paschal Mystery’ was coined. Let us open our hearts to these experiences through this Mass by asking ourselves:

• Where in my life might I need healing or help with other limitations of the human condition as a result of sin ‘before the law’?
• When might I need forgiveness as a result of my sins ‘after the law’?
• Where in my life might I need empowerment by the new life of God Christ shares within me so that I can love, forgive and be just, compassionate and merciful more like Christ himself?

Let us place our answers now before the Lord so that our participation in this Funeral Mass will be heart-felt.
I first encountered Russell as a parish priest in the country parish of Donnybrook, where we went every Easter and Christmas to celebrate with family. I recall his informative homilies and his sense of humour! As a young adult I experienced Russell in a leadership role in the Diocesan Liturgy Committee in Bunbury. However, it was as a theology student in my late twenties, studying Liturgy, that Russell had the greatest impact on my life. I learnt so much in his lectures – the volume of information he was able to pack into a regular lecture was astounding! Only Fr Kevin Seasoltz (St John’s University, Collegeville, Minnesota) came close to this feat, in subsequent studies. On a personal note, Russell would constantly encourage me to do extra writing, reflecting on my learning and it was some of this work that he published in *Pastoral Liturgy* many years ago now. He also invited me to write reviews and a few of these were also published. His encouragement was unwavering, his assistance – so dedicated, that I felt happily obliged to rise to the challenge and produce good quality work, worthy of his approval.

It was during my studies that I began to formulate the idea of starting my own ministry business in Liturgical Consultancy. Russell was so very enthusiastic about this prospect, and assisted me at every turn in the realisation of this dream. As a single, educated, Catholic woman, I was to encounter many obstacles, setbacks and challenges. However, I always knew I had Russell's support. I cannot put into words the comfort that this gave me. Through *Pastoral Liturgy* I gained part time employment, working with Russell on this publication, whilst having access to the most incredible liturgical library one could imagine – right there in his office! It was indeed a wonderful opportunity to soak up Russell's wisdom and knowledge.

*Shine Creations* is the ministry business that I now operate (albeit very part time now, as mother duties are my focus) providing liturgical consultancy and music ministry within WA. There is much work to be done in this field across the Catholic Church in Australia. This publication continues to provide wonderful liturgical formation, together with practical tips and ideas for implementation in your liturgical preparations.

Ironically, I now live on the very same street that Russell grew up in, so it is no coincidence I’m sure, that I feel Russell still guiding me in following my dreams, and fully realising my God given potential – the vision he surely had, for everyone!

May dear Russell rest in peace!

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Remembering Russell
by Fr Eugene Trainor

What does it mean to share some words of remembrance about someone who has been such an integral part of my life? I’ve thought much about this ever since Angela McCarthy asked me to write a reflection on Russell for this issue of Pastoral Liturgy. I first met Russell in the early 1980’s at a summer program at the University of Notre Dame, in South Bend, Indiana. That was the beginning of a friendship that spanned more than thirty years, with numerous visits from Russell in Canada and in the States, and a one month-long holiday with him in Australia in 2000. Before Alzheimer’s took its toll on him, I presumed that the gift of time remained somewhat full for us, that there would be years when the journey would continue, when conversation and plans, and all the stuff of life would still be available. I didn’t recognize the gift of that time in its fullness, yet I have no regrets.

We are, all of us, memory-keepers, yet we bring our unique selves into every relationship, no matter how commonly shared a person’s life may be. One of my favorite writers, Frederick Buechner, says this about remembering: “When I no longer know who I am, remember me! Remember me, and in your remembering I will continue to live! ‘For as long as you remember me, I am never entirely lost.’” I would like to believe that this is why we tell our stories, share our recollections of a man like Russell. We do not want to lose him, or ourselves, in the life-journey.

Peig Sayers, a storyteller who spent the greater part of her life on the storm-swept Blasket Island off the coast of Dingle, Ireland, once said, “It’s in the shelter of each other that we live.” During the more than 30 years that I knew Russell, there was shelter aplenty in our relationship — mutual, reciprocal shelter — times when he was there for me, and times when I was there for him. In that place of shelter, I knew welcome and challenge and compassion and laughter and tears and forgiveness and, over all this and much more, though hardly ever as a word spoken aloud by him or by me — love.

Russell’s final illness gradually robbed him of the ordinary ways of communicating and relating, ways that most of us, I suppose, will always take for granted until they are no longer ours to command. His illness taught me many things, however, lessons I thought I had long ago learned through my many encounters with the sick and the dying, but this man, this man’s living and dying, has brought it all home again with an exclamation point!

(1) How precious is the moment, every moment of our days, not worth squandering on anger or hurt or grudges, but each moment a gift to be treasured in love and gentleness and mutual forgiveness. (2) How precious is the human person, and these bodies by which we relate to one another and to the world, these bodies deserving respect and reverence at all times. (3) How precious too is the hope that fills the human heart, the often unspoken trust that this life is not all there is, that, even in the great mystery of suffering, there is a promise whispering to the heart of a time beyond time when we shall not only see God but see as God sees, and in that seeing know ourselves and others in the embrace of Undying Love. I thank Russell for being such a good teacher to the very end.

Oh, there are stories, heaps of them, I believe, each passing day evoking a different memory from the past, bits and pieces of them at times, not all neatly linked together, some bringing a smile, some a hint of tears, and others a nod of the head, as if not yet believing that such-and-such-a-thing happened. We each have our own to tell, and, were we able to put them all together, there would remain the mystery that is you and I, or, in this case, the mystery that is Russell. There will always be that “place” in him known fully only by the God who brought him into life and who has now received him into the dwelling place of Love where there is room for everyone. There, God, who began the good work within him, has brought him to completion.

If I were asked to choose one word to describe how I remember Russell (and when I asked myself the question the word came immediately to me, without effort), it would be faithful. Russell was a faithful friend, a faithful brother to his siblings, a faithful priest, a faithful human being. Notice, I said faithful, not perfect. Like all us he had his struggles and his flaws. His unfinished humanity was never in hiding. But let me emphasize this: whatever he did, he did from conviction and a sense of fidelity to his work, to family and friends, and to his Church. He was there with me, as with many others, for the long haul. He was a sheltering friend as well as one who sought the shelter of others. I loved him dearly — in the good times and in the bad, in sickness and in health. I pray that I will continue to love and honor him all the days of my life.

If friends in this life are a shelter, it is because God is the primary and ultimate shelter in whom we find our true home. As the words of the hymn go: “Shelter me, O God, beyond my wants, beyond my fears, from death into life.” That is precisely what I believe God has done for Russell.
Words of Remembrance during the Funeral Mass
Dr Angela McCarthy

As we have heard, Rev Dr Russell Hardiman was a complex man with a remarkable diversity in his life. His academic life was also complex, fruitful and remarkable. He began his studies at St Charles Seminary but continued them in Rome at the Pontifical Institute for Liturgy at Sant’ Anselmo. His PhD thesis in Liturgy was titled: “Confirmation in England: A Historico-Liturgical Analysis of English Confirmation Rituals” and bears the date 1969.

When Fr Russell returned from Rome, armed with the first Australian PhD in Liturgy, and full of zeal for the Second Vatican Council, he began his life’s work in earnest. He was deeply aware that the implementation of the changes of the Second Vatican Council were causing deep pastoral difficulties in parish life to both clergy and lay people. He therefore began a resource called Pastoral Liturgy, the first issue is here on his coffin as one of the Christian symbols. He continued his work in this journal up until 2014 when his health prevented him from having an active editorial role. Fr Vincent Glynn and I now edit this resource.

As an academic, Fr Russell was gregarious as well as zealous. He was able to form networks of people throughout the world with a broad ecumenical perspective. He travelled every year, particularly to the USA, and developed a focussed collection of books and other materials. Over 50 years he collected an immense amount and it was his abiding wish that it be preserved as a collection in St Teresa’s Library at The University of Notre Dame in Fremantle.

He was part of the foundation of the Australian Academy of Liturgy which began in 1982 to further the study of Christian Liturgy in Australia and on the 1986-87 Executive Council. Later he was also President of that organisation and introduced it to me in 1992 when the national conference was first held in Perth. It was an exciting academic forum for the discussion of all things liturgical.

Fr Russell’s teaching career was primarily at the University of Notre Dame Australia but also at Murdoch University for many years. Besides being a teaching academic he was committed to mentoring others into the world of liturgy and I was fortunate to have come under his wing in the 90s. Through his work with the Academy, the University and with Pastoral Liturgy he drew others into fulfilling necessary roles. Angela Gorman, Peta Wellstead, Yola Szymakowski being three people who worked as his assistants and also worked with his immense library. Peta is not here today as she doesn’t fly in until this afternoon but she was able to categorise all his books into the “Russell mould” – this is not a normal way of categorising in the library world but suited Russell’s eclectic and wide ranging interests. Peta describes it as a difficult and complex way of organising because Russell was a difficult and complex man!

Recently at Notre Dame we had an event where the Academy of Liturgy members present for their national conference, joined the University and Russell’s family to celebrate his legacy by opening the Rev Dr Russell Hardiman Liturgy Collection. There are around 2,400 items in this collection and it is significant in itself. It holds the development of liturgical studies over the 50 year period following the Council. As a whole this is a special artefact in itself and the study of that collection would be an excellent PhD topic! The rest of his immense library has been made available to staff and students by being absorbed into the St Teresa’s collection. It is no surprise that his life ended shortly after his legacy was safe.

Fr Russell’s grasp of history was important to him and to those he taught. He would say that if you don’t understand the history of the idea or action, you can’t understand what you are doing today. Also included as one of the Christian symbols on his coffin is the amazing tome: From East to West You Gather a People. This is a major work of history about being a Catholic in Australia from the perspective of eight generations of his own family from the convict era to the new millennium. Having witnessed to the amount of material that he collected in photographs, certificates and other documents, as well as the hand written script, it is an extraordinary work. I must admit that I have only dipped into it, not read it thoroughly.

Fr Russell’s mind had some tangential qualities that he stubbornly pursued and was therefore always able to deliver an interesting paper at conferences. One of the latter ones was about an obscure group of Eastern Russian Christians whom he happened to have met and therefore began to write a history. In such endeavours he was also prone to forgetting the needs of the body and Angela Gorman remembers the difficulty of trying to get to eat a meal in the midst of assisting in the setup of the library or the latest issue of Pastoral Liturgy. His mind was encyclopaedic and that was used for the benefit of many. In my last thesis I needed to know how long a particular Gospel had been used in a particular part of the liturgical calendar. Who else to ask but Russell! I went to his home where he had six rooms of books, and he immediately found on a shelf a book that held lists of Gospels from the middle ages. It was in German so he translated it for me and solved a small academic problem! Thank you Russell.

Jolanta speaks of him and the tangible link that he was to Vat II, a momentous Church occasion. “Like every good teacher, he opened new worlds for his students. It was an honour and a privilege to study and work with him. Our worlds are a little dimmer with his light now gone.” Fr Russell was like a Jack Russell terrier, unafraid of the world of knowledge and determined to be part of it. He had a tenacity and attention to detail that many generations will be able to benefit from and his dedication to the needs of the implementation of the Second Vatican Council as a priest and as an academic were outstanding.

Like any long term academic, one needs an antidote and Russell’s was his golf. His long term golf partner, Professor Phil Matthews, recalls Russell saying he liked golf because (unlike academia) the rules are clear, everyone agrees with them, and everyone is aiming in the same direction.

Rest in Peace Russell, friend and mentor.
This document from the Australian Catholic Bishops Conference was launched at a Symposium titled “Where your treasure is there will your heart be also” held at the Australian Catholic University campus in Melbourne, 6-8 February, 2019. It is the second document to be released by the National Liturgical Architecture and Art Council, following ‘And when churches are to be built…’: Preparation, planning and construction of places of worship, which was launched in 2014.

Following the Second Vatican Council there were energetic church building programs all over the world seeking to comply with the liturgical changes and to build suitable liturgical spaces that would enable the revised liturgy to be appropriately celebrated with full, conscious and active participation. It is now over fifty years since that renewal began and we have an opportunity to review what has been done and to take a more finely nuanced appreciation of what is required for the Order of the Mass and other liturgical celebrations.

Besides the new churches that were built, there were many existing churches that were reordered to make the liturgical spaces amenable to the new rites. In the 21st century we have come to appreciate that the vigour of those changes were at times damaging to what should have been retained and there is a need to reorder what was previously reordered. This is a complex affair which requires a clear understanding and appreciation of the value of our heritage so this documents sets out principles to guide communities as they seek to do the best they can to further suit their requirements.

In the introduction to this document, Bishop Patrick O’Regan who chairs the Bishops Commission for Liturgy, refers to chapels, churches and cathedrals as ‘bearers of the tangible fabric of cultural heritage, in their architectural form and detail, type of construction, and materials.’ The tangible heritage that is a product of the rich cultural expression that belongs to the People of God is expressed in ‘their art, sacred furnishings, vestments, vessels, ritual books and other liturgical objects’.

This document follows the same format as the previous one which not only makes sense but makes it more conducive to understanding the commonalities and cross references are provided. ‘Part One: Laying the Foundations’ transfers to Fit for Sacred Use as ‘Part One: Unearthing the Foundations’. With each section there is a summary of the teachings of the Second Vatican Council followed by statements about the living tradition and then formed into liturgical principles on each of the six sections. One of the liturgical principles that has been ignored in some instances is “Catechesis should be provided to assist people to understand and appreciate a work of art, and to reveal to them its sacramental meaning. Every encouragement should be given to enable people to appropriate and interiorise the spiritual significance of a work of sacred art or architecture’ (758).

‘Part Two: Renewing the Church’ needs to be read in conjunction with the previous document “so that the stewardship and renewal of places of worship flow from the same principles as their preparation, planning and construction” (884). ‘Part Three: Honouring our Heritage’ engages with heritage principles and the complex nature of discerning and articulating what is valued and treasured within a faith community (1272). While Australia’s built heritage does not have the longevity of other places in Christian history, we do have churches, cathedrals and chapels that have been deeply honoured and important to generations of Australians. The significance can be seen in the following specific aspects: aesthetic, historic, scientific, social and spiritual values. The sum of these values is “the cultural patrimony of the Church… The Church has a sacred duty to care for this inheritance and enhance its recognition” (1303).

Discerning the value of our worship spaces cannot be left to a singular person or a committee with limited experience among the personnel as there is a real risk that the voice of the People of God will not be heard. This document is very encouraging in the presentation of principles and processes that will hopefully ensure that their voice is not lost.
While this book is already ten years old and the first edition was published in 2006, it has only recently come to Australia and was made available at the Symposium titled “Where your treasure is their will your heart be also” held at the Australian Catholic University campus in Melbourne, 6-8 February, 2019. It is a coffee table style of publication with extraordinary colour photography by Alex Ramsay that enables one to be immersed into the beauty of the English Catholic Heritage.

The Introduction in this beautiful volume gives the explanation of the history of the English Catholic Church and the suffering that was perpetrated upon those who wanted to remain faithful to Rome. For over 200 years it was illegal in Britain to be Catholic. This could mean torture and death. It was also illegal to build Catholic churches. Over this period of oppression the Catholic community was reduced to few thousand but with the emancipation in 1791 a great revival followed. The Introduction outlines how in the 19th century, there was an influx of Irish Catholics and a return to Catholicism of many who had found it necessary to leave in earlier generations. Much of this history is not well known but should now, hopefully, be better understood with all the difficulties it presents, a need to recognise the truth of this sad and dark history. All the medieval monasteries, churches and cathedrals that were Catholic but then lost in the Reformation are part of the heritage but not dealt with in this book.

A Glimpse of Heaven concentrates on buildings since the Reformation and was made possible because of the work of Historic Churches Committees that have been set up throughout England and Wales. There is so much detail and beauty that only a few examples will be presented.

One built before the emancipation in 1791 was St Mary's Chapel, in Lulworth Castle, Dorset (1886-7). The architect was John Tasker and it was built for Thomas Weld (p. 35-37). It needed to be not easily recognised as a Catholic place of worship and so it looks more like a mausoleum. King George Ill allowed it to be built but cautioned that it should not look too much like a church. The large Georgian windows make it a light space that is very serene and beautiful and in the late 19th century it was re-ordered but it has been restored now to be more faithful to the original. It was re-consecrated in 1953 and that was an opportunity to acknowledge the immense debt owed to the brave English Catholics among the gentry who did so much to keep the faith alive.

Some of the ecclesial heritage post emancipation has been dismissed as “Victorian” but it includes much more. In the 19th century there was an important addition to ecclesial architecture; Augustus Welby Northmore Pugin (1812-52) converted to Catholicism and embraced the beauty of the medieval period which was in direct contrast to the austere designs of the liturgical spaces increasingly influenced by the Puritans. In the 20th century, particularly post Second Vatican Council, there were new technologies embraced in both the Catholic and Anglican buildings. In some ways this lead to the neglect of the post emancipation buildings and this book carefully documents both the magnificent and the mundane.

Pugin and his followers were important in the nature of the revival of use of the fine arts developed in the medieval period. In the building of St Chad’s Cathedral in Birmingham (p. 67-69), it was interesting to note that the local congregation were not heard in their desires for their church but their bishop, Bishop Walsh, pushed for Pugin to be engaged for the project and Lord Shrewsbury gave financial support. The Cathedral certainly stands out and since there are only two images in the book, it was necessary to see more online. Pugin is quoted as saying, “There should be no feature of a building which is not necessary for convenience and constructional propriety, all ornament should consist of the enrichment of the essential construction of the building”. The ornament that Pugin used was, by today's taste, excessive in richness and detail but very beautiful. There is an intriguing story of the return of the remains of St Chad and how they were hidden above a four poster bed during the Reformation. Post Vatican II this spectacular cathedral was re-ordered and much of the glorious colour removed. There has now been an action by cathedral authorities to restore it to its former glory which will mean retrieving, where possible, the items that were moved to other places.

The Holy Rood Church is Watford, Hertfordshire (1889-1900) was designed by John Francis Bentley who was later engaged to design Westminster Cathedral, the most important post-Reformation building in Britain (p. 144-146). Bentley used the late Perpendicular style and since there were few limits to his budget he was able to create something that was ‘sumptuous, but not overwhelmingly so’. The Arts and Crafts Movement is evident in the care with which the details have been executed. The rood screen crucifix is magnificent and echoes the past but the delicate balance of the rood beam to hold this artwork articulates the care with which it is rendered. It is still considered to be one of the most beautiful churches in England and necessitated further exploration of images online.

The title of this book, A Glimpse of Heaven, elucidates what it means to be lifted by a beautifully designed and executed liturgical space.
It is unusual for this journal to review fictional literature but this little book is in a special category; it is an action adventure for children in upper primary school who are preparing to receive the Sacrament of Confirmation. The circumstances of the children who perform most of the action echo the lives of many children today. Their parents have separated and so they are in the care of various adults and negotiate their way around that world with varying degrees of comfort and security. Dan and Maura are twins which adds opportunity for good conversations.

The plot involves adults who are able to explain aspects of the Sacraments of Initiation in differing ways and, through their explanations, the children are able to appreciate the depth of meaning attached to symbols, in fact they are able to experience them. They learn that symbols can be actions like a hug, or things like military medals, and then are able to translate the understanding into the experience of sacred symbols. Their circumstances and geographical closeness of homes in which family and friends live means that they ride their bikes a lot which is a symbol of the trust their parents have in them and the many places where they are welcome. The author has cleverly worked conversations about concrete experiences into conceptual understandings. While their mother is a doctor at the hospital and their father is a helicopter pilot with Medical Emergency Services, their new home with their mother is next door to another person, Jane, who works at the same hospital and is the best adult to question as she always listens.

In Chapter 2, the understanding of Baptism and the role of the Bishop is anchored in a new experience for the main young characters as they witness the Baptism of Jane’s friends’ new baby, Sam. The priest uses full immersion for the infant and this opens up many questions for answers. First question: ‘Is he drowning her?’ Bishop Nicholas Vargas is related to the family and comes to the party after the Baptism and then the main characters are all ready for the adventure. The bishop answers the children’s questions about all the symbols of Baptism and the relationship is formed.

Chapter 3 introduces the ‘baddies’ in the plot and also the recognised need for the twins to receive both Confirmation and the choice of a new name. All of the themes of family, faith and the exploration of the symbols for Eucharist. The understanding of eating together at a table begins to cement all the relationships. Towards the end of the book when the action has calmed down, the beautiful dialogues with the children about the Sacraments of Initiation is proposed that their friend Jane will attend to collect more oils for the hospital chaplaincy.

Chapter 5 centres around a meal with Grandpa and the understanding of eating together at a table begins the exploration of the symbols for Eucharist. The disappearance of Grandpa’s war medals adds to the plot and the understanding of forgiveness can be connected to this part of the story.

Chapter 6 centres on the Chrism Mass which the twins attend with Jane. The plot thickens as well when Dan notices a man watching the bishop in an unusual way. Chapter 7 introduces rock climbing which becomes an opportunity for further interaction with close adults and the conversation about having a sponsor for Confirmation and the choice of a new name. All of the themes are further developed in the remaining chapters and the action with the missing bishop and his rescue cements all the relationships. Towards the end of the book when the action has calmed down, the beautiful understanding of sacraments for those who have different abilities is handled with delightful gentleness.

The final arbiter of the value of this fiction will be in how it is received by a young person who has yet to receive all the Sacraments of Initiation. Ella Finlay, 12 years old, was invited to read it and here is her response.

It was a good book to read, I enjoyed it. I know a lot more about Baptism now, had no clue about the oils and how it worked until I read the book. With the symbols, I thought it was really good because, really interesting because they were asking their family members about it, their grandad, and it was spelt wrongly first which I thought was strange but then it made sense when it was finally explained.

The twins were very interesting as characters, they were coping with changes in their family, it was kind of like heartfelt, like others feel when these things happen to them. It has a lot to do with faith. Faith really mattered. I learnt about the important interactions in baptism and also learning how it works and how they were learning about the catechumens. It was quite funny when they put the whole baby in the font and they asked, are they going to drown him?

Later at the party there was a special visitor, the bishop, and that’s how they met the other main character. That relationship developed.

In the rock climbing part there were two adults helping Dan and Maura and it was like helping people out during confirmation, not just on the day but a symbol for helping through life.

The kidnapping kind of scared me, has never happened to me but I felt bad for them. It all ended well though and the Bishop thanked them and said he would see them at their confirmation. And he forgave the kidnapper because he was kind.