Lent - Easter Triduum - Eastertide
Ordinary Time: Trinity & Corpus Christi
March 2019 – June 2019
Year C
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Founding Editor – Russell Hardiman
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This edition of Pastoral Liturgy publishes two works presented by current students of theology within the School of Philosophy & Theology at Notre Dame University Fremantle. While they may not be considered academic articles normally published in an academic journal, Pastoral Liturgy through its founding editor Dr Russell Hardiman, has always tried to encourage and support academic scholarship among students studying theology at the Fremantle campus. This edition publishes an article on the sixth Chapter of St John’s Gospel which is the fruit of time spent in Jerusalem over the Easter period of 2018. The other is a theological response to the request by Pope Benedict XVI in Sacramentum Caritatis (2007) that Bishop’s Conferences look at and examine the timing and order of the celebration of the Sacraments of Initiation. This theological response was written by Errol Lobo, a seminarian from St Charles seminary, as part of an assessment for the course THEO2480 Sacraments of Initiation.

One of the aspects of Lent and Eastertide I love and look forward to each year is the Rite of Election, the Scrutinies and the reception of the Creed and the Lord’s Prayer for those who have been taking part in faith formation through the Rite of Christian Initiation. They can also be a good point of focus and faith formation for all those who attend parish Masses where these rites are celebrated. This will all culminate in the celebration of the Solemn Easter Vigil. I hope these celebrations bear much fruit for all those who take part and for all those who will be fully initiated into the Catholic Church.

I hope this edition of Pastoral Liturgy helps all who use it to really enter into the fullness of the liturgical seasons presented to us and enables all who prepare and celebrate our liturgies during this time to enter into the very life of God. May God’s blessings in the Risen Christ and through the power of the Holy Spirit come upon us all.

Christ is Risen! Alleluia!

Fr Vincent Glynn

A Year with St John’s Bible continues at The University of Notre Dame Australia and our Heritage Edition Volume Six of Gospel and Acts has had a resounding response wherever it has travelled and whenever visitors have come to Notre Dame to view it or pray with it. Since the original work, housed in a purpose built gallery in St John’s University Minnesota, developed into a remarkable project that took the time, energy and expertise of a large team of people, the Heritage Edition enables more people throughout the world to have an appreciation of the astounding quality of the artefact and the way in which it invites each person into a new view of the Gospels and the Acts of the Apostles.

Following this editorial there is a series of three book reviews that expand on the St John’s Bible and offer an insight into the complexity and importance of the project. The monks at St John’s Monastery in Collegeville Minnesota wished to do a major project for the turn of the millennium, a project that would be a worthy addition to the cultural life of the Christian world. Their vision included the following:

› to glorify God’s Word
› to give voice to the unprivileged
› to ignite the imagination
› to revive tradition
› to discover history
› to foster the arts

As we have explored Volume Six, Gospels and Acts, some things become clear about the difference of this work to many other illuminated bibles. Unlike the medieval ones, this version uses a 20th Century translation, the New Revised Standard Version as the team considered this to be the only one that would be able to support the chosen hermeneutic ideals. It is also not Eurocentric. The illuminations reflect the location of the artists and other team members – Wales and Minnesota. Different aspects of these locations become evident. It also includes people from Africa and magnificent fabric designs from throughout the world.
As evidence of its inclusiveness, as many women as possible are named in the genealogy in the title page for Matthew’s gospel. The design also includes the double helix – the form of our DNA – so the image becomes a description of the DNA of our faith family.

This Heritage Edition of Gospel and Acts was a centre piece for the January conference for the Australian Academy of Liturgy. At that conference the new theme for the Mandorla Art Award was announced (see www.mandorlaart.com) as well as the intention, subject to funding, of an inaugural Liturgical Art Exhibition to be held in 2021. This will give liturgical artists an opportunity to exhibit their work in a way that is rarely seen before and give architects and ecclesial builders an opportunity to connect in a purposeful way.

This issue begins with Ash Wednesday which is that day that submissions for the Plenary Council are closed. We have included in the Prayer of the Faithful a petition for the success of this magnificent work of the Australian Church.

May the celebration of the Lenten and Easter seasons bring our faith into full, conscious and active participation!

Angela McCarthy
In John 6:35-59, Jesus talks about being the bread of life, and then adds new meaning to an understanding of bread. Jesus’ listeners object, but rather than back away from his claim, Jesus strengthens it, insisting that to have life requires his listeners to eat his flesh and drink his blood. Jesus then explains that the authority for his claim lies in his relationship to the Father; he is the only one to have ever seen the Father, and his source of life comes from the very relationship of the Father living in him and him living in the Father. This authority surpasses even that of Moses, who gave the ancient Israelites the Law – the presence of God – which is also symbolised in the bread of manna. Throughout this passage, the idea of presence is significant; it is the mutual presence of the Father in Jesus and Jesus in the Father, which allows Jesus to make the bold claims that he does, and also strengthens him to ultimately give of himself through his death on the cross for the sake of humanity.

Much of Church thought around this passage of the Gospel of John has understood it to be sacramental or Eucharistic in nature. However, in a recent lecture series, Dr Scott Lewis suggested that perhaps the primary meaning of the passage is not sacramental or Eucharistic, and that while the presence of Jesus is significant, his presence may be understood in other ways. Using this passage as a foundation, this paper will explore the idea of ‘presence’, and what Jesus means about being present within us.

In his analysis of the passage, Raymond Brown breaks down the passage into two sections which he argues have different themes, particularly in reference to what is meant by ‘bread’. In the first section, verses 35-50, both a sapiential and Eucharistic theme are present, however the sapiential theme is primary and the Eucharistic is secondary in importance.1 By sapiential, Brown is referring to a theme in which ‘bread’ means revelation in the person of Jesus and in his teaching, whereas in a Eucharistic interpretation ‘bread’ refers to the Eucharist itself.2 In the second section, verses 51-58, only the Eucharistic theme is present, according to Brown.

The main arguments for Brown’s position are as follows. In reference to the first section and the primacy of the sapiential theme, Brown points out that divine word, divine instruction and wisdom are often portrayed in the Old Testament through the symbols of food and drink.3 Furthermore, in ancient Israel, Jews understood manna to symbolise the Law given to them by Moses. Just as manna came down from heaven and was given to the people for nourishment in their desert wanderings, so too was the Law given to the people in the desert by God to help sustain them interiorly. There are still hints of a Eucharistic theme in the first section.4

In the second section (verses 51-58) we see a shift towards more explicit language, such as ‘eat’, ‘feed’, ‘drink’, ‘flesh’, ‘blood’, which Brown interprets as a shift towards an exclusively Eucharistic theme.5 Furthermore, Jesus refers specifically to himself as the ‘bread’. Of importance too, Brown points out that usually in the old testament to ‘eat someone’s flesh’ means to take hostile action; therefore the language presented in this section could not be interpreted simply as a metaphor for accepting the revelation of Jesus, either by the crowd in the story or the early readers of the Gospel, according to Brown.6

The position of Scott Lewis in reference to the passage can be summarised as follows: the primary focus is the broken body and spilled blood of Jesus, which is given over in order to give life to and nourish the world.7 Furthermore, while the nourishing and sustaining presence of Jesus includes the Eucharist, it does not exclude many other aspects of the Christian life.8

According to Moloney the main focus of the discourse is to point to Jesus as the true revelation of God, the true bread from heaven who perfects God’s former gift of manna.9 However, Moloney argues that the discourse can also be seen as a Midrash concept of verse 31’s ‘to eat’ and thus hints at the Eucharist, which renders concrete what has been explored in the discourse.10 That is, the broken body and spilled blood of Jesus call us to make a decision for or against the revelation of God, thereby gaining or losing life as a result of that choice. Therefore, while the discourse and its language hint at the Eucharist, according to Moloney this is not the main point; the main point is Jesus as the new and more perfect manna.

In all three commentaries, we see quite strongly the theme of Jesus fulfilling and surpassing manna, the Law, Moses and the Torah.11 In ancient times, God became present to the people of Israel in a special way through the Law, which was handed down to them in the desert through Moses, and which was later recorded in written form in the Torah. Just as the manna in the desert provided physical nourishment for the people, so too did the Law nourish the people in terms of revealing God’s presence to them, and also

Editor’s note
For many years Fr Russell Hardiman, founder of Pastoral Liturgy, encouraged students by publishing their work. The work below is a student’s work and is a response to a visit to Israel in March/April 2018 where a group studied under Dr Scott Lewis SJ. Being in the land, and working with the Gospel of John in this way, developed the students’ understanding in a particular way that was of great benefit.
providing direction in terms of how to live and act. In this way, manna came to symbolise the Law, and also was often referred to as ‘bread from heaven’. However, in this passage, Jesus refers to himself as ‘the living bread’ and ‘the bread come down from heaven’. In this way, Jesus is proclaiming himself as even greater than manna and all that it symbolises, and as the true source of life.

However, the authority of Jesus is challenged in this regard. ‘The Jews’, as they are referred to in the Gospel of John, do not accept Jesus’ words because they do not understand or accept his authority. They say that because they (supposedly) know his earthly mother and father, Jesus has no authority to make such claims about himself. The implication here is that Jesus’ authority does not surpass that of Moses. However, in the face of their objections, Jesus does not weaken his claim but rather insists on it and strengthens it. For Jesus, the source of his authority comes from his proximity to the Father; he is the only one to have seen the Father and so by virtue of the mutual indwelling present between him and the Father, Jesus is able to make the claims he does about being the true bread (source) of life. Just as the Father is the source of life for Jesus, so too can we receive the life that Jesus experiences, by living in Jesus and allowing Jesus to live in us.

This brings up interesting questions about what it means to have life. In this passage, we hear reference to both ‘life’ and ‘eternal life’. In Scott Lewis’ lectures, he suggested that ‘eternal life’ in the Gospel of John refers not so much to a quantity of (never ending) life after we die, but rather a quality of life which we can be experience now in our earthly lives. In the passage, we see that in order to have life we must eat the flesh and drink the blood of Jesus, thereby participating in the mutual indwelling of Jesus and the Father. Jesus says in the passage that he will raise up on the last day anyone who eats his flesh and drinks his blood, which sounds like a reference to the eschatological resurrection of humankind. However, continuing with Scott Lewis’ idea of ‘eternal life’ referring also to a quality of life, the implication is that in order to be fully alive in our current earthly pilgrimages, we must also eat Jesus’ flesh and drink his blood, thereby participating in the mutual indwelling of Jesus and the Father, which is the true source of life.

Throughout the commentaries there are different interpretations of the understanding of bread, specifically in its relation to the Eucharist. Brown takes the position that the passage hints at the Eucharist in the first half (verses 35-51) and refers explicitly to the Eucharist in its second half (verses 51-58), whereas Moloney and Lewis maintain that while there are hints and allusions to the Eucharist, this is not the passage’s primary meaning.

For Moloney, the primary meaning of the passage is Jesus surpassing manna as the true bread from heaven, however, the hints of the Eucharist are present throughout – for example in the use of language such as ‘to eat’. For Moloney, the key point here is that it is Jesus’ broken body and spilled blood through his violent death on the cross, which gives life to humanity. Whether or not we have this life depends on whether or not we accept Jesus and his life, death and resurrection as the revelation of God. The Eucharist is significant because it makes physically present Jesus’ total giving of himself on the cross, however the main point of the passage is not the Eucharist itself. Lewis’ position is similar to Moloney’s; the primary focus of the passage is the broken body and spilled blood of Jesus, which is given over to humanity in order to give life and nourishment to the world. For Lewis, while being sustained and nourished by Jesus includes Eucharist, it does not exclude many other aspects of the Christian life.

This brings up interesting questions in regards to the presence of Christ, both in the Liturgy and in our wider Christian lives. The most obvious form of Christ’s presence for a Catholic today is in the Eucharistic species, consecrated during the Liturgy (Mass). Indeed, the Second Vatican Council affirms that the Liturgy, in which we share the Sacrament of the Eucharist, as both “the source and summit of the Christian life”. That is, the Liturgy is both the highest form of our Christian life, and also the source of our strength in pursuing the Christian life. The Eucharist species are consecrated during the Liturgy, however, it is not the only form in which Christ is present. Sacrosanctum Concilium, outlines three other ways in which Christ is present in the Liturgy: in the person of the priest; in the Word; and in the gathered assembly as they sing and pray. It could be argued that in highlighting ways in which Christ is present to us in the liturgy other than the Eucharistic species, the Second Vatican Council was perhaps trying to broaden and deepen the Catholic understanding of the significance and purpose of the Liturgy, as well as the Sacrament of Eucharist.

In previous times in the Church’s history there has been much focus on the Eucharistic species, and particularly in how the bread and wine changes into the body and blood of Christ. A criticism directed at the Mass towards the end of the middle ages, is that often it had become a ‘good work’ performed by priests rather than an act of public worship. Instead of the focus being simply on Christ’s presence the Eucharistic species, perhaps the Second Vatican Council was trying to encourage a broadening and deepening understanding of the presence of Christ. During the Liturgy we receive nourishment not only from the Eucharist, but also from hearing the Word of God in the scripture, in joining with the community in song and prayer, and in being led by the presider, the priest. Not only is the Liturgy and the Sacrament a source of our nourishment, it also requires us to go out and live our faith in the world; to make Christ present to the people we encounter in our lives. Indeed, the Mass ends with a commissioning to do just that. As such, it is important to have a full and rich understanding of Christ’s presence through the Eucharist; not only is this a high point of our faith, it is also an opportunity for us to be transformed fully in our beings by his presence, to ‘put on the mind of Christ’, and make Christ present to others in the way we live our lives.

Furthermore, as Lewis points out, while the sustaining and nourishing presence of Christ includes the Sacrament of Eucharist, it does not exclude many other aspects of the Christian life. To name but a few, we also have the other six Sacraments as well as the
institutional Church which receives its efficacy through the power of the Holy Spirit, prayer, and encounters with each other as persons who each have at least the potential for God to dwell in us and us to dwell in God. Similarly, these should draw us close to God thereby allowing God’s presence to flow through into the world through us, as a result of our proximity to God.

In light of that, we need to remember that God dwells in every person. This means that in all our dealings with others, we need to remember that ultimately we are dealing with God, and act accordingly. More than this though, we also need to find ways of supporting each other in our relationship with God; that is, in making God present within each of us. As Moloney and Lewis in particular point out, the source of Jesus’ life is his mutual indwelling with the Father. Similarly for us, it is the very indwelling of God within us that gives us life. We must know God, not just know about God, in order to allow God to live within us and therefore give us life. Therefore, of special importance for the Church is helping people grow in their relationship with God, and to this end, it is also important for the Church to help overcome anything which may be blocking a person’s relationship with God – be that a distorted perception of God, an underdeveloped character or habitual sin, to name a few examples. Also, it is important to be open to the multitude of ways in which a person might come into deeper relationship with God, whether that be a fuller and more active participation in Liturgy as the source and summit of our faith, as well as other pious devotions such as Eucharistic Adoration, the Rosary, and Ignatian spiritual exercises. Conscious building community, and/or participating in acts of service, also serve to strengthen our Christian life.

John 6:35-59 is a complex passage, with rich and multi-layered meanings. While Moloney and Lewis are not convinced of the Eucharistic interpretation of the text, Brown is, at least in the second half. What all three commentaries do agree on though is Jesus’ surpassing of manna and all that it represents in his own person, by virtue of his presence in the Father and the Father’s presence in him. This mutual indwelling is key to our understanding of the Christian life. The Liturgy ultimately is efficacious because it makes present Christ’s complete giving of himself through his death; a self-giving made possible through the mutual love and indwelling between him and the Father. We too can share in the life of God by living in God and allowing God to live in us, by ‘eating the flesh’ and ‘drinking the blood’ of Christ. However, while we refer to the Liturgy as the ultimate form of God’s presence in our Catholic life, this is not the only way in which God is present to us. We should be open to the many layers of God’s presence in our personal and communal lives, and what this means for how we relate to others and cultivate God’s presence in our own and others’ lives, in order to participate as fully as possible in the divine life.

Footnotes
The liturgical reforms of Vatican II brought with them a renewal in the Church’s consciousness of the profound unity, interconnectedness, and dynamic progression among Baptism, Confirmation, and Eucharist, the three sacraments of Christian initiation. Within this larger framework of restoration, the question of the appropriate initiatory sequence, that is both theologically and pastorally sound, cannot be ignored. Indeed, Pope Benedict XVI raised and offered this very question for intra-ecclesial dialogue in his Apostolic Exhortation, Sacramentum Caritatis. This paper argues that the Sacramentum Caritatis is a further step in the Church’s engagement with the question of the pastoral motivation for the above order to be adopted. Finally, it shows, considering both pastoral and historical foundations, that the scriptural, historical, and liturgical foundations of these sacraments attest to the order. It is vital to begin by asking whether the scriptural, historical and liturgical foundations of initiation insist on a particular order of the sacraments of initiation. What is of decisive significance here is not the foundations of Baptism, Confirmation and Eucharist as individual sacraments, but as sacraments of initiation. With that data, a case in favour of the order Baptism-Confirmation-Eucharist will be developed.

Historical Foundations

If the New Testament itself contains only a scarcely-detailed initiation process, the problem is remedied in subsequent centuries with elaborate rites/disciplines of initiation developed within the different local churches. Hippolytus’ Apostolic Tradition, taken here as a characteristic text for initiation rites in the early centuries, provides a detailed description of the initiation process, probably in Rome, around the year 215 CE. Of relevance here is the mention of a second post-baptismal anointing by the bishop after he lays hands upon the neophytes, although the meaning of the episcopal postbaptismal ritual itself is unclear. There also reappears the peculiar association of baptism with the remission of sins, while the gift of the Spirit related to the laying on of hands and anointing.

Over time, the unified initiation process became fragmented, and hardly for theological reasons. By the early sixth century, it was no longer adult catechumens but infants of Christian families that were predominantly baptised. The high frequency of infant baptisms had several effects; among them, the abandonment of Easter and Pentecost as the annual festivals of initiation, abbreviated preparatory rites, and baptisms of the Spirit-life. The water-bath and the Spirit-gift were “distinct but related elements of initiation into Christian life”. Furthermore, the New Testament clearly attests to the eucharistic celebration centring the community in a liturgical way (e.g. 1 Corinthians 10-11). Those baptised were, it can be reasonably believed, brought to the eucharistic table, without a separate stage of initiation into the eucharistic community, and their initiation reached its culmination in this first partaking of the eucharist. The total rite of initiation emerging from the New Testament is thus, Baptism-First Eucharist.

Scriptural, historical and liturgical foundations

In determining the appropriate initiatory sequence, it is vital to begin by asking whether the scriptural, historical and liturgical foundations of initiation insist on a particular order of the sacraments of initiation. What is decisive significance here is not the foundations of Baptism, Confirmation and Eucharist as individual sacraments, but as sacraments of initiation. With that data, a case in favour of the order Baptism-Confirmation-Eucharist will be developed.

Initiation in the New Testament

The New Testament contains an evident pattern relating to Christian initiation. It appears normative that those who came to faith in Jesus Christ through the preaching of the Gospel were baptised with water and that their baptism incorporated them into the community of the baptised. Baptism is often presented as the occasion for the reception of the Spirit, although there seem to be instances when the Spirit is imparted prior to baptism (e.g. Acts 10:44). The gift of the Spirit, in some cases, appears to be associated with the laying on of hands (e.g. Acts 8:14-19; 19:1-6) while the immersion in water is associated with the forgiveness of sins. The imposition of hands itself does not always appear to relate to baptism (e.g. Acts 2:41; 19:1-7). What is consistent, however, is that the proclamation of the Gospel was for drawing people into life in the Spirit; the Church being the locale of the Spirit-life. The water-bath and the Spirit-gift were “distinct but related elements of initiation into Christian life”. Furthermore, the New Testament clearly attests to the eucharistic celebration centring the community in a liturgical way (e.g. 1 Corinthians 10-11). Those baptised were, it can be reasonably believed, brought to the eucharistic table, without a separate stage of initiation into the eucharistic community, and their initiation reached its culmination in this first partaking of the eucharist. The total rite of initiation emerging from the New Testament is thus, Baptism-First Eucharist.
administered mostly not by bishops but by priests. The episcopal postbaptismal chrismation, however, was retained as a prerogative of the bishop. In the East, bishops delegated to priests the full rites of initiation at every baptism, insisting only that the post-baptismal anointing be done with the oil that they themselves had consecrated. The insistence on administration by the bishop in the West meant that those who had been baptised by their parish priest shortly after their birth were chrismated the following Easter, or later, in a rite that came to be known as “Confirmation”.

**The Theology of the Initiation Sacraments**

The previous section showed that the scriptural, historical and liturgical foundations of initiation insist on one order of the initiation sacraments: Baptism-Confirmation-Eucharist. It shall now be shown that the theology underpinning these sacraments also lend themselves to that order. Again, what is of decisive importance is not the theologies of Baptism, Confirmation and Eucharist as individual sacraments but as sacraments of initiation. The theological aspects relevant to our topic are discussed under two distinct but related points: first, Confirmation as a Sacrament of Initiation; second, Eucharist as the summit and culmination of the initiation process.

**Confirmation as a Sacrament of Initiation**

Theologically, Confirmation functions directly in relation to Baptism: “By the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit.” Confirmation, the Church teaches, brings about an increase and deepening of baptismal grace. Furthermore, the Church teaches that Confirmation is necessary for the completion of baptismal grace. When the Eucharist rather than Confirmation follows Baptism, this initiatory value of Confirmation is diminished and its relationship with Baptism is undermined. Moreover, as Morrill observes, the sacrament of Confirmation, the special invocation of the Holy Spirit upon believers, functions in “a secondary and supportive way” to Baptism and Eucharist, the two primary sacraments of the Church. Confirmation, therefore, can “only function properly in sequence between Baptism and Eucharist”.

**The Eucharist as the Summit of Initiation**

There is also theological foundation for the Eucharist being the culmination of the sacraments of initiation. Baptism and Confirmation have a forward orientation: they bring one into fuller participation in the life of the Church sustained by the Eucharist. If the Eucharist is the “source and summit of the Christian life” and the “goal of all the sacraments” as the Church professes it to be, it is fitting that this be given the “sacramental visibility in the way the overwhelming tradition of Christian liturgy and doctrine has wanted”. Moreover, the Eucharist, sacramentally speaking, is for the confirmed. As the *Catechism* articulates it, it is “those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation” who “participate with the whole community in the Lord’s own sacrifice by means of the Eucharist”. There is a real loss of sacramentality in not preparing people for the Eucharist by confirming them. Having the Eucharist as the summit and culmination of the process of initiation safeguards the intelligibility of the sacramental order.
Pastoral Considerations

In this final section, we consider the pastoral advantages and disadvantages in adopting the order Baptism–Confirmation–Eucharist. It is worthwhile to remember that the order of the sacraments of initiation is neither a matter of ecclesiastical tidy nor liturgical faddism. The goal, as Searle states it, is “the formation of a Spirit-filled community of deeply committed Christian adults who can both bear witness to their faith in Christ and glorify their Father who is in heaven.” In this regard, one can argue that theological good sense can be hoped to bear pastoral fruit. While this may seem merely speculative, there is good pastoral motivation in believing that the order in which we celebrate the sacraments of initiation itself determines our understanding of what initiation is all about and has catechetical value. This line of reasoning finds expression, for instance, in Timothy Brunk’s analysis of the “consumerism” that has inflected the initiation rituals. Confirmation, rather than the Eucharist, being the end of the initiation, has resulted in a disproportionate amount of emphasis given to it, and has made it a spectacle alongside other spectacles in a consumer-driven entertainment culture. The Christian faith, however, is lived in the ordinariness of life; daily, “in the unspectacular pursuit of holiness.” It is this kind of holiness, celebrated and strengthened in the Eucharist, that the People of God must be catechised to live. The celebration of the Eucharist after Confirmation can present a catechetical opportunity for pastors to speak of this aspect of Christian initiation. Given the widespread practice of Confirmation after Eucharist, however, the restoration of Baptism–Confirmation–Eucharist entails change, and it is understandable that pastors would be hesitant towards change without sufficient reason. The disadvantage evidently lies in the fact that there is no a priori answer to the question: “How pastorally effective would such a change be?” for the contemporary Church. What can be said, however, is that communities must introspect to see if such questions stem from the undue burden placed on the shoulders of the sacramental celebration themselves, without due emphasis placed on the process of formation. The sacraments are not magic; “an apprenticeship of the entire Christian life,” not just instruction, is needed for the sacraments to bear fruit in those receiving them. Formation in the Christian life extends far beyond preparation for the initiation sacraments. It is fitting, therefore, that the Eucharist, whose “repeatability” manifests this on-going nature of growth within the family of the Church, culminate initiation.

Conclusion

The scriptural testimony, historical precedent, theological-literurgical underpinnings of the sacraments of initiation have attested to the sequence for celebrating the sacraments of initiation, which is fundamental to their unity, interrelatedness and intelligibility, being Baptism–Confirmation–Eucharist. It has been argued that there is also good pastoral motivation for the order to be adopted. The goal, either way, is the same: the making of Christians who freely dedicate their whole selves to God in Christ.

Footnotes

1 Aidan Kavanagh, Confirmation: Origins and Reform (New York: Pueblo, 1988), 81.
3 The word limits of this paper prevent commenting on individual passages with their respective nuances. For the sake of brevity, a few statements on the New Testament passages relating to baptism as the starting point of Christian initiation must suffice. The Acts of the Apostles that describes the communal activity and faith of the nascent Church makes several references to the practice of Christian baptism within the community. In Paul’s letters to Christian communities, baptism is a self-understood datum, whose significance Paul interprets for the communities. The Matthean Gospel contains a clear commission to make disciples and baptise them with the Trinitarian formula (Mt 28:18-20). There are also references to baptism in other New Testament writings. The complete list of individual passages may be found in Kerian B. Osborne, OFM, The Christian Sacraments of Initiation: Baptism, Confirmation, Eucharist (New York: Paulist Press, 1987), 32-90.
6 Bruce T. Morrill, “The Meaning of Confirmation: Searching with the Bishop, the Liturgy, and the Holy Spirit,” Liturgical Ministry, no. 9 (Spring 2000): 51. Morrill writes, “The gift of the Spirit is clearly and consistently the crucial outcome of people’s response in faith to the preaching of the Gospel; it is conferred in conjunction with the water-bath so as to enter into the life of Christ in community.”
7 Osborne, Sacraments of Initiation, 60, 120, 229. Osborne observes, “The New Testament has absolutely no indication of another stage in Christian initiation which would come between baptism on the one hand and eucharist on the other. Baptism opens the door to the eucharistic banquet.” Osborne, 60.
8 Osborne, 120.
9 A few examples of which are: Writings like the Didache (ca.70-100 CE) and the Apologia of Justin Martyr (ca. 147-161 CE) attest to the development of the catechumenate, a lengthy period of preparation, as an integral element before sacramental initiation. In Tertullian’s On Baptism (ca.188-200 CE), we find an explicit description of the bath as a cleansing that prepares one for the Holy Spirit, whose coming is identified with the laying on of hands. The Apologia of Justin Martyr explicitly describes the Eucharistic liturgy of the newly baptised, and clearly orders that no one except the baptised should take part in the Eucharistic celebration. Cyprian of Carthage (ca. 250 CE) identifies the bishop as the presiding minister to whom the baptised are brought for the laying on of hands and justifies the bishop’s exclusive role in the imposition of hands and sealing the baptism. A concise survey of the various developments is in Mark Searle, “The History of Christian Initiation,” in Christening: The Making of Christians, (Minneapolis, Liturgical Press, 1980), 1-19.
10 See The Apostolic Tradition of Hippolytus, trans. Burton Scott Easton (Cambridge: Cambridge University Press, 1934); Hippolytus himself claimed to be merely preserving the traditions he had received. Searle notes that there is indeed evidence for many of the rites described by Hippolytus being used in other parts of the Church at an earlier date. See Searle, Christian Initiation, 10.
11 The Apostolic Tradition, 21, 10; Morrill, Confirmation, 53.
12 Searle, Christian Initiation, 10.
13 For instance: members of the community who will vouch for the catechumens; investigations into their motives and lifestyle; instruction and formation, various exorcisms, a pre-baptismal retreat, etc. Vogrinimer, Sacramental Theology, 108.
14 Morrill, Confirmation, 53.
15 Searle, Christian Initiation, 15-6. The emphasis on Baptism in these times is certainly related to the doctrine of Original Sin and the anxiety about salvation. Vogrinimer, Sacramental Theology, 109.
17 Searle, Christian Initiation, 16.
18 Searle, 16. The medieval practice and theology of confirmation came to be canonised at the Council of Florence (ca. 1439), writes Martos. See Martos, Doors to the Sacred, 226.
19 Morrill, Confirmation, 55. Part of the problem, Searle writes, was convincing parents that confirmation was necessary – especially since original sin had been washed away at Baptism. The Middle Ages are full of episcopal complaints about parents neglecting to bring their children to the bishop for confirmation. Searle, Christian Initiation, 17.
12 Kavanagh, Confirmation, 97. Bruce Morrill’s observations are also significant: Pope Leo XIII’s response to the Archbishop of Marseilles in 1897, Plus X’s call for children to receive communion at the age of discretion (1913), and the Code of Canon Law (1917), all presume that confirmation would also be administered at that age and that confirmation provides a grace helpful to children in preparing for the Eucharist. Morrill, Confirmation, 55.

21 Such a shift marked a clear departure from the original theology of Confirmation. Fisher, analysing texts such as the Apostolic Tradition and the Gelasian sacramentary, writes, “It is quite clear what confirmation originally was not – it had nothing to do with personal confession of faith by those who had been too young to do this at their baptism: it was not an act of self-commitment”. See J.D.C. Fisher, Christian Initiation: Confirmation Then and Now (Chicago: Helmenbrand Books, 2000), 137.

22 Searle, Christian Initiation, 18.

23 The Church’s teaching that Christian initiation is accomplished by Baptism, Confirmation, and Eucharist together is unambiguously clear today. See, for instance, Canon 842 §2 of the Code of Canon Law.

24 Kavanagh, Confirmation, 86. Furthermore, Kavanagh cites the relevant canons from the Code of Canon Law to back up this claim. In canon 849, baptism is called “the gate to the sacraments”, in canon 879, confirmation is said to continue the path of Christian initiation; in canon 897, the eucharist is said to be “the summit and source of all Christian worship and life” to which all sacraments and apostolic works are closely related and directed.


26 Morrill refers to the Belgian theologian Peter Fransen who has suggested that there is no doctrinal reason why there cannot be a certain pluralism in this sequential ordering since the Church is in a variety of social and cultural situations, and so can adapt accordingly. Arguing either in favour of or against such pluralism, however, is beyond the scope of this essay. See Martos, Doors to the Sacred, 235.


31 Code of Canon Law, c. 897; Cf. Benedict XVI, Sacramentum Caritatis 18.

32 Code of Canon Law, c. 897. Kavanagh calls the Eucharist the “consummation” of all sacraments, especially the other two sacraments of initiation, Kavanagh, Confirmation, 114.


34 CCC, 1322.

35 Walsh, Sacraments of Initiation, 213.

36 Searle, Christian Initiation, 17. Searle’s words are blunter: “In our own times, the much more frequent practice of admitting children to Communion before they have been confirmed makes nonsense of the sacramental process of initiation”. It is important to clarify that the point being made, of course, is not an inability of theology to justify confirmation at different ages; theology can indeed make sense of confirmation at any age. The point here is that a theological justification of the Eucharist before Confirmation is lacking. A comprehensive review for the former is in Walsh, Sacraments of Initiation, 208-12.

37 Searle, Christian Initiation, 18.

38 Such as Walsh does, in Walsh, Sacraments of Initiation, 213.

39 The maxim that Liturgy is “the privileged place for catechizing the People of God” applies here. See CCC, 1074. We should consider, nevertheless, the pastoral difficulty that Bishop Geoffrey Robinson brings to attention in his article. Robinson argues that the initiation of theology of confirmation is difficult to present without implying some serious defect in baptism. See, Bishop Geoffrey Robinson, “Confirmation: A Bishop’s Dilemma,” American Catholic Press, accessed 27 September, 2018, https://www.americancatholicpress.org/Bishop_Robinson_Confirmation_A_Bishops_Dilemma.html. A good response may be constructed based on Walsh, Sacraments of Initiation, 205-208.


41 All God’s works are to be trusted.
Liturgical Gestures: A double human response in worship
by Lawrence Pang

Introduction
Mother Church desires that all faithful be led to a fully conscious and active participation in its liturgical celebrations. Each of these three words has a power of its own and is a potential pastoral opportunity. Generally, participation is natural for anyone engaged in a conversation, work or sport. In fact, in any fully human activity. Unlike the passive participation at the movies for instance, the liturgical reform of Vatican II using the phrase ‘full, conscious and active participation’ renews the emphasis on the royal priesthood of all the baptised (1 Pt 2:9). What is really asked of us is our presence so that worship is worthy of the God of unfathomable love.

Criticism true or false?
Ironically, the Vatican II liturgical reform have sometimes been accused of the loss of mystery because the assembly could now understand, and therefore participate in, what was going on.2 Despite the reform there is an unmistakable feeling that people are not present to the celebration, as if on some kind of out-of-body experiences. Those who also hold Vatican II responsible for decline of churchgoers would have their case sealed if there is a way, statistically, to verify the out-of-body experiences.

These are the motivations for this essay. It seeks to understand our liturgical gestures as a human response in worship and a way of expressing our presence to the defying presence of God. The purpose is not so much to do with the rubrics of ‘what to do’ but ‘why we do what we should be doing.’

The double element of our liturgical gestures
There are two elements to our liturgical gestures – the corporate, which is also universal, and the corporeal ‘I’, the particular. The two are distinct yet inseparable as the mystical Body of Christ. Borrowing Saint Paul’s famous analogy of the body and its many parts, yet only one body, the ‘I’ though distinct from the body is at the same time also one. This is Chauvet’s theory of the person as I-body:3 What this suggests is that if there is to be full, conscious and active participation, the I-body must be present. Beattie, a psychologist, argues that movements of hands and arms when speaking are not a system of communication divorced from speech.4 In other words, gestures exteriorize our interior thoughts and attitudes. We have only to reflect on our everyday gestures to realize how true this really is.

In ordinary life, if we kiss somebody or put an arm around them, the meaning, depending on the context, is clear. We do not first tell them what we are going to do, and afterwards tell them what it meant. We kiss them or put an arm around them because words simply would not do. The action speaks louder than words.5

Gestures as ritual language
We are symbolic beings and there is no reason for inhibiting our naturalness especially when we come together to celebrate God, the reason and ground of our being.

Gestures are part of the ritual language. It is a system of communication, the non-verbal in liturgy. Gestures express that for which words are unable or inadequate. Imagine saying ‘God, I honour you’ instead of genuflecting which captures emotions of body, mind and heart. According to Cicero, the ‘action of the body’ expresses ‘the sentiments and passions of the soul.6 Some gestures are not distinct as ‘action of the body.’ The gathering for worship and the entrance or gathering song heightens our awareness on two levels. It orients each I-body vertically, ‘draw people’s consciousness divinely “upward”, and horizontally within the social body of the assembly, the Body of Christ.’7 Planning a good liturgy is important. It allows for harmony between corporate and corporeal gestures.

The liturgy of the church has been rich in tradition of ritual movement and gestures. These actions, subtly, yet really contribute to an environment which can foster prayer or which can distract from prayer. When the gestures are done in common, they contribute to the unity of the worshipping assembly. Gestures which are broad and full in both a visual and tactile sense, support the entire symbolic ritual. When the gesture is done by the presiding minister, they can either engage the entire assembly and bring them into an even greater unity, or if done poorly they can isolate.8 Sometimes despite good liturgical preparations, people, either consciously or unconsciously, are still not present to celebrate God. Empereur calls it ‘dismembering tendencies’ and attributes its occurrence to an ‘abiding uncomfortableness with our body.’9

Gestures exteriorise our interior faith
Yet we are naturally symbolic beings. We must let our gestures exteriorize our interior faith in the reality of the living God. That reality is not exteriorized in meditating or thinking about it nor is it accomplished through writing or discussing. It is realized in doing.10

Let us recall what the Master said and does. On the night he was betrayed, Jesus washes the disciple’s feet. Peter had difficulty in accepting Jesus’ gesture because it was not customary for a master to wash the feet of the slave. Of course, Peter succumbed to his uncomfortableness (Jn 13:1-17).

Some gestures are cultural, like liturgical dance or the upbeat gestures of Afro-American liturgical celebration. Some find it hard to accept liturgical dance within a celebration. Even on the same cultural level there is uncomfortableness about bodily activity. Perham
raises the example of those who expect their clergy to raise their arms and use their hands in reciting the Eucharistic prayer but yet are quite incapable of coping with lay people who do the same as they sing a song of praise. Active participation does not mean full employment of the lay because less can mean more. How we participate at liturgy reflect what we believe through faith. When our participation and belief are in harmony, we manifest ourselves liturgically as sacramental people. For this reason, pastors of souls are tasked to help their flock to become fully aware of what they are doing. The Council Fathers challenged ‘pastors of souls’, meaning ‘priests in parishes’ to remember that “more is required than the mere observance of the laws governing valid and licit celebration. They should do all in their power to make sure that people take part fully, actively engaged in the rite, and enriched by it”.

Singing and silence are gestures too; they bring our emotion into the open. ‘Song alone makes it possible for an assembly to express itself as one.’ For Joncas, music is liturgy: ‘Fundamentally, the purpose of liturgical music is to accomplish the rite itself, to “do the liturgy.” Of course there are some people who would prefer liturgy without music or those others who prefer only a certain genre of music and would instantly get a headache from rock concert type liturgies. Some sensitivity about demographic content of the parish is essential. As mentioned, our task in this discussion is not with the ‘what’ but the ‘why.’ The Constitution on the Sacred Liturgy recognizes the importance of music and ascribes to the musical tradition of the universal Church a treasure of inestimable value of giving glory to God.

Silence, an often forgotten gesture, is an opportunity for us to own and pray the Prayer of the Faithful and other intercessory prayers or to let the transforming powers of readings to permeate our hearts and minds. The silence of worship is more than the absence of sound. Liturgical silence provides a context, a frame for the hearing of God's word. It is waiting “patiently for the Lord” (Ps. 39[40]:1), being open to the “still, small voice of calm.”

Silence is a subtle form of gesture and so is raising our eyes heavenward.

It is a meeting point of the work of God’s people, the ascending element, and the work of God, the descending element. Even Jesus ‘looked up to heaven’ as he prayed in thanksgiving (Mt 14:19, Mk 6:41, Lk 9:16).

The lifting up of eyes is a naturally integrating posture for prayer. As eyes are lifted, one’s whole being is turned toward God. The lifting up of eyes becomes the look of a child gazing upward into the face of a parent, fully confident of a loving and supportive relationship.

Conclusion

The liturgy is ‘the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows.’

By making present the Paschal Mystery of Christ, it empowers us to conform to the image of Christ. Truly conscious and active participation warrants that we be present to the mystical presence of Christ and the presence of God’s people.

It is not a mere physical presence nor does it mean ‘hand-raising, feet-stomping’ presence. Our gestures must correlate with both the liturgical rites and the disposition of our hearts. This means that we do not come to liturgy with a mask different from that we wear daily. It means to be comfortable with our body, with all its ache, pain and joy.

10. Quinn, Why Catholics Must Sing, 62.
17. Erickson, Participating in Worship, 161.
Three resources for the St John’s Bible

Reviewed by Angela McCarthy

The Art of The Saint John’s Bible
by Susan Sink

Since I have become custodian of the Heritage Edition of Gospel and Acts of the St John’s Bible (SJB) at The University of Notre Dame Australia, this volume has been my trusted aide. There are seven volumes to the Heritage Edition: Pentateuch, Historical Books, Wisdom Books, Psalms Prophets, Gospel and Acts, Letters and Revelation. The illuminations and calligraphic details of each volume are described succinctly but give sufficient information for each aspect to help presenters and individual viewers to bring the artwork to life. In our contemporary world there is a lack of iconographic language as it is no longer widely used within our parish communities and places of education. In previous epochs the language of art that graced church walls and other places of gathering was understood and the stories revealed and treasured.

This book gives the artist, some information about the artist’s style, the intent of the illumination, and often the context of the work and links to other similar and connected works in the whole opus. Each time I present the volume to a group I read and re-read this material and have therefore been able to develop a deep understanding of the illuminations and text. The appendices are also of real value as they outline the timeline of the extraordinary project. The index of visual elements gives the name of the artist alongside each of the marginalia along with a title for clarity of understanding. Much of the marginalia is done by Chris Tomlin who is a botanical artist. An interesting aspect is that the botanical specimens are not perfect as the real world is not perfect. The next index lists the texts that have been treated differently to the usual calligraphy and it gives the contributing calligrapher for each text. This is useful when studying the SJB as you are able to link the various textual works. The index of artists is valuable in its short biographical listing with a full list of their works. Donald Jackson is the first to be noted and of course he is the principal contributor. He wrote and illuminated the entire book of Revelation. Understanding the background and context of each contributor is of value in understanding their perspective through the illuminations. Finally, there is a list of the committee on illumination and text comprising eleven people who were central to the decision-making process. There are others who were involved but this group provided much of the expertise needed for selection of illumination and direction for the entire work.

Word and Image: The Hermeneutics of The Saint John’s Bible
by Michael Patella

Michael Patella served on the Committee on Illumination and Text and is also a Professor of New Testament at the School of Theology/Seminary of St John’s University in Collegeville as well as seminary rector. This book on the hermeneutics of the SJB is a valuable resource in understanding the values and vision of the work itself. In 1996 the monks of St John’s Abbey were considering what to do to celebrate the turning of the millennium with the thought in mind that they would like to contribute to the world something culturally notable for this generation. The St John’s Bible project was the result. There are six points that give the grounding for this extraordinary project:

› to glorify God’s Word
› to give voice to the unprivileged
› to ignite the imagination
› to revive tradition
› to discover history
› to foster the arts

Without exception these points have been achieved. This is an evangelisation effort that brings the best that humankind can offer in ‘noble human endeavour’ (p. xi).

The fifteen-hundred-year-old Benedictine tradition of copying and illuminating the word of God has resumed its noble place and the efforts of all those involved is reaping fruit throughout the world. The Heritage Edition has been loaned around the world and over 100 institutions have purchased the seven-volume set. Notre Dame University has the volume of Gospels and Acts on loan until August 2019 and so far, the many communities who have viewed it have been awe inspired and enthused about the Bible. There are some acute differences between the medieval illuminated texts and the SJB. This one is contemporary in its approach and context. Images such as the Annunciation, one of the most popular themes for art in our Christian European history, is absent. The only image of the crucifixion, again one of the most popular images in Christian art, is much more aligned to resurrection than to the agony on the cross.

Patella describes the hermeneutical key for understanding the SJB as encountering and experiencing the Word in sacramental form. The Word is life-giving and life-changing and so the tradition of biblical interpretation in text and image is, at the same time, dynamic and challenging. The translation chosen is the New Revised Standard Version because the committee decided that the scholarship that provides such textual fidelity to the Word would be the only one that could suffice for the diverse dimensions of this project.
Part 3 of this book is by Benjamin C Tilghman, a Professor of Art History, and he reflects on the history of illumination and calligraphy within the Benedict tradition. This supports the extraordinary work involved in reviving the ancient traditions in a contemporary age.

Part 4 is the largest section and it takes the reader through each of the seven volumes as well as the leitmotifs employed throughout the SJB. The interaction between text and image, image and text, is constant and alive. There is a consistency throughout the entire bible that was carefully nurtured by the Committee on Illumination and Text (CIT). This part of Patella’s book takes the reader through each illumination, small and large, and gives the background conversation and decision-making by the CIT and the resultant explanation. Some are much deeper and more complex than others but they all contribute to the six points that ground this remarkable work. There is also a very useful glossary, bibliography and index of Scripture that makes searching to particular themes and passages accessible. The work that was done in the latter half of the twentieth century of the development of the Lectionary, showed how integrated the biblical texts are from Genesis to Revelation. The links within such a broad array of texts written across many centuries are shown through art and calligraphic interpretation within the SJB and finding those visual links makes the use of this noble work full of possibilities in opening the Word of God.

Illuminating the Word: The Making of the Saint John’s Bible
by Christopher Calderhead

Christopher Calderhead was part of the team of artists who worked on the Saint John’s Bible (SJB). This history of the development of such an extraordinary work takes us behind the scenes and through many interviews with the artists and scribes this astounding work unfolds. The first edition of this book was published in 2005 and it was then updated ten years later once the project had been completed. The whole project has been described as either complete madness or amazing good fortune for so many things came together to make it work when it seemed an impossible task for the 21st century. One story told by Jim Triggs when he delivered the Heritage Edition to Fremantle was that Donald Jackson, the artistic director of the project and calligrapher to the Queen, noticed that Chinese ink sticks were on sale in a shop in London that was closing down. He made several trips to purchase all of the sticks but eventually felt bad that he had them all so gave some to various calligrapher friends. Towards the end of the project they were running out of Chinese ink sticks and so he had to call his friends and ask for them back! In the end there were only two left over after 1150 pages of vellum being illuminated and scribed by hand.

This project was much bigger than anyone had imagined and even the setting up of the scriptorium in Wales proved to be more difficult than expected. Some scribes who came to work on the project left because they did not think that this was a work they could complete or feel comfortable with. The style of calligraphy that Donald Jackson had developed did not suit everyone and actually mastering it proved to be difficult even for very skilled calligraphers.

Preparing the skins was an intense activity. Vellum is no longer used as in the past and the commercial preparation of vellum is diminishing. Even in the last century vellum was still used for major documents of importance and in musical instruments but plastics and other materials have taken over. The sourcing of a large quantity for the SJB project was therefore imperative. Jackson had also decided on a very large format that could be two pages alongside each other and used on both sides. This made it difficult but eventually found a reliable source, Cowley’s which was in Newport Pagnell, only a three-hour drive from the scriptorium in Wales.

The making of the SJB has complexities that one cannot even imagine at first. The intention is for the original vellum to be formed into a book and so each section has to be organised so that the required number of sheets are sewn together and therefore what is on each section of vellum, like an open double page, has to reflect how the whole section is organised. The lining up of the sections to be written on by the calligraphers and then the remaining sections to be illuminated offer a very complex organisation. One does not want two different calligraphers to be on facing pages so there is much care needed in the layout. The team prepared their vellum and quills and tempera as well as the gold leaf that was to be applied in the traditional method. Each step is complex and demands very close attention.

Calderhead’s book takes one through the process, the product and the people and since it is a coffee table sized book, it provides extensive information. However, the end result is to amaze us even more as to the size and craziness of such a project. The fact that it has succeeded is a monument to faith.

There are other texts that are available and there is an immense amount of information on the website: www.saintjohnsblogue.org