

MONDAY
10 MAY
Acts 16:11-15
Psalm 149:1-5
John 15:26 – 16:4

TUESDAY
11 MAY
Acts 16:22-34
Psalm 138
John 16:5-11

WEDNESDAY
12 MAY
Acts 17:15. 22 – 18:1
Psalm 148:1-2. 11-end
John 16:12-15

THURSDAY
13 MAY
Ascension Day
Acts 1:1-11
or Daniel 7:9-14
Psalm 47 or 93
Ephesians 1:15-end
or Acts 1:1-11
Luke 24:44-end

FRIDAY
14 MAY
Matthias the Apostle
Isaiah 22:15-end
or Acts 1:15-end
Psalm 15
Acts 1:15-end or
1 Corinthians 4:1-7
John 15:9-17

SATURDAY
15 MAY
Acts 18:22-end
Psalm 47:1-2. 7-end
John 16:23-28

PRAYER

REFLECTION

This week the Spirit of God hovers around Jesus and his disciples just as it hovered over the surface of the water at the dawning of creation. Now it's waiting for the dawning of another new day: the day when it will be released in all its power to transform the first followers of Jesus.

The Spirit will come as an advocate, alongside us to take our part, to speak for us. It will come to teach and guide us in the ways of truth, enabling us to live with the Spirit of Jesus and his Father dwelling within us.

When Jesus talks of this Spirit of truth, which can only be released when he has gone back to his Father, his disciples are confused, afraid and heavy-hearted. We, though, live on the other side of Easter. We know about the final parting of Jesus from his disciples. And we know about the transforming fiery power and mighty wind that is soon to come.

As we approach once again the day of Pentecost perhaps we can reflect on the words of Jesus and prepare our hearts for a renewal of the power of the Spirit within us.

Loving God, as we approach the day of Pentecost, fill us again with a sense of excitement. Help us to prepare our hearts to receive afresh the gift of your Holy Spirit and to welcome its transforming power into our lives.



The expulsion of Adam and Eve. Slupsk, Poland. piosi / Shutterstock.com

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CHURCH MUSIC

PART II – FAITH IN OUR MUSICIANS

"Liturgy" is actually a word of Greek origin meaning "work of the people". In other words, the liturgical actions are simply the things that we, the people (ordained and lay) do – the words we say and sing, the postures we adopt. And if we are to "pray without ceasing," as St Paul enjoins, if the Holy Spirit is praying and breathing through us, then our daily lives are a liturgy, a continuous orientation towards the Lord. So for example Holy Communion is not different because it is liturgy, but it weaves into the larger liturgy of our life and creates the pattern for it.

Our worship doesn't begin at the start of the service but much earlier, as we prepare at home to come to church, on the way here and as we gather together before the start of the service. The entrance rite in the Anglican liturgy is actually called the Gathering to reflect this. Similarly, at the end, the Dismissal is a mirror image of the beginning, a dynamic sending out – *missa* – into the world to continue our praise and witness to God. So a church service is not quite as self-contained as we might think.

But what does this have to do with music? Well, if this is what is happening in our worship, then composers and musicians have to have a good understanding of this if they are to write, select and lead music that will unite to this liturgical action. When we look at it this way, we see that it is not sufficient just to be musically competent – though that's really helpful – but having an alive, questioning faith is a requirement for those who make music in church. Because "good" liturgical music is a very different thing to "good" music in a concert hall or at a gig. If we are to make liturgical music "good," we need to understand something of what the liturgy is doing, and to be in sympathy with it. And in next week's article we'll look at what a bit closer at what "good" might look like in this context.



Sixth week of Easter

Monday 10 May to
 Saturday 15 May
 2021

WEEK