

LITURGY NEWSLETTER

Vol. 1 No. 1

November 2000

A Quarterly Newsletter prepared by the Institute of Liturgy and Mission, Sarum College for the Liturgy Office of the Catholic Bishops' Conference of England and Wales

THE EDITOR WRITES: Thirty years ago, as the reforms were first introduced and before we even had a Liturgy Office to help implement them, the St Thomas More Centre kept us abreast of the exciting developments through its valued Liturgy Newsletter. After the establishment of the Office, a more substantial periodical, *Liturgy*, became possible and acted as a journal of information and opinion for a quarter of a century until this year. With the ever-increasing workload at the Office and with the recent establishment of an Institute for Liturgy, we believe that the most effective way of reaching all involved in liturgical ministry and all who care for liturgy, and the most useful service we can provide for them, is through a regular, reliable and informed newsletter.

Liturgy Newsletter will appear four times a year, in February, May, August, November. It will be distributed free to each diocese to be copied and disseminated through its own networks to clergy, religious, parishes, schools, liturgy commissions, all involved in liturgical ministry, and other local outlets. It is also available on Liturgy Office Web Site; see back page for details.

Each issue will carry news of liturgical developments from Rome, from the Bishops' Conference, and from other local churches. There will be reports of major events and gatherings, including significant initiatives from the dioceses and regions. Regular features will include *Documentation*, introducing and commenting on important official documents as they appear; *Around the Reviews*, drawing attention to important recent articles in specialist periodicals; *Beg, Borrow... or Buy*, recommending three or four of the most useful books on a particular topic; *Tried and Tested*, offering ideas and practical suggestions, born of experience, for improving planning and celebration; *Second Thoughts*, providing a critical look at topical issues where there exists a diversity of practice and opinion.

We look forward to your feedback and suggestions!

Chris Walsh

Whatever happened to the Order of Christian Marriage?

Readers will be aware that in England and Wales we have for centuries had our own marriage rite, which derives as much from the medieval Sarum liturgy as from the Roman rite. It was retained right through penal times, in accord with the dispensation of the Council of Trent. Vatican II and subsequent Roman legislation equally allows countries to develop their own 'proper' marriage rites.

In light of the growing pressures on marriage in Britain and of our positive experience of the sacramental *process* in RCIA, work began in 1985 on a thoroughgoing revision of the rite to take account of the increasing diversity

of pastoral situations and needs and to underpin and resource the Church's pastoral care of marriage as a lifelong sacramental journey.

The resulting *Order of Christian Marriage* was overwhelmingly approved by the bishops in 1993 and submitted to Rome for 'recognitio'. In July 1999, the Congregation for Divine Worship rejected it, with 38 pages of criticisms, and in June 2000 our bishops were instructed to present a straight translation of the Roman rite. They are currently seeking clarification from Rome.

In the past generation, we have introduced into the liturgy some practices and attitudes from society that have no place there. For example, the hurried pace, the tyranny of the clock, the inattention to the arts, the casual tone of a presider, the 'what can I get out of it?' approach of the consumer, the 'entertain me' attitude of a nation of television watchers. All these are the wrong sort of inculturation.

Cardinal R. Mahony,
Gather Faithfully Together 1997

At Mass, it is not only a change in bread and wine that we celebrate; it is also a change in us. To put it another way, Eucharist is always, first and foremost, a verb rather than a noun, an action rather than an object, a communal deed rather than a private possession

Nathan Mitchell,
Worship 1999

Contents

The Editor Writes	1	Second Thoughts	3
Whatever happened to the Order of Christian Marriage?	1	Reading the Reviews	3
Further News	2	Beg, borrow...or buy	3
		National Calendar for England	4

Coming Events-

The newly restored meeting of **Diocesan Liturgy Contacts** with members of the Bishops' Conference liturgy committees and liturgy office, postponed from November for lack of a suitable venue, will now take place at Hinsley Hall, Leeds, from 7-8 February 2001. Further information from the Liturgy Office.

Hinsley Hall, Leeds, will also be the venue for the **National Liturgy Seminar**, which will take place from 5-7 June 2001. The subject will be Liturgy and Spirituality.

The biennial conference of the **European Catechumenate network** also takes place at Hinsley Hall, Leeds, from 4-8 May 2001, hosted jointly by our own RCIA Network and the Anglican Catechumenate Group.

The biennial congress of the international and ecumenical **Societas Liturgica** will take place at the University of Santa Clara, California, from 13-18 August 2001. The theme will be 'life-cycle rituals', and the keynote speaker will be Catherine Bell, a leading authority in ritual studies.

Further Information

GIRM
The Latin text can be bought
www.vaticanbookstore.com

Matthew James:
01245 347 710
www.matthew-james.co.uk

Common Worship:
www.cofe.anglican.org/commonworship

Roman Missal and General Instruction

After 25 years, a third edition of the *Missale Romanum* has been prepared and is due for publication by the end of the year. It will incorporate various texts issued since 1975 — Mass texts for saints inserted in the universal calendar over the last two decades, a selection from the collection of Marian masses, the Eucharistic Prayer for various needs and occasions, etc.

It also includes a revised and somewhat expanded version of the *General Instruction (GIRM)*. The Latin text of this was released separately in late August. An official translation is being prepared for the English-speaking world, which will have to be approved by the bishops' conferences and then confirmed by the Congregation for Divine Worship in Rome. This proper process, standard for revised editions and new rituals, will take a little time. Hopefully it will be ready for release with the much anticipated revision of our English language *Roman Missal: Sacramentary*, currently awaiting the necessary 'recognitio' from the Holy See. Some amendments to that will certainly be required in light of the new Latin third edition and revised General Instruction.

The US bishops' Secretariat for Liturgy was allowed pre-publication access to the revised GIRM, and released a hasty and unofficial translation which is in no way definitive. When the authoritative text is available, the Bishops' Conference will issue official guidelines on its application in England and Wales.

Ordination rites

At their November meeting, the bishops will be voting on the revised *Rites of Ordination of a Bishop, of Priests, and of Deacons*. This is a new English translation of the second edition of the Latin rite which was issued in 1990.

ICEL

The Conference will also be voting in November on a revised constitution for ICEL.

After 37 years' operation, its structure and procedures have been strengthened by its governing bishops in light of considerations from the Congregation for Divine Worship and the needs of their conferences. The presidents of the conferences, including England and Wales, have already indicated their appreciation of ICEL's service to them and their support for its revised constitution. Bishop Thomas McMahon of Brentwood has been the representative of England and Wales on ICEL for the last 15 years. Frs Chris Walsh and Geoffrey Steel retire this year from its advisory committee.

Morning and Evening Prayer

The Office and the Institute receive numerous enquiries and suggestions about the pastoral adaptation of the Liturgy of the Hours (Divine Office), especially morning and evening prayer which are intended to be public celebrations of the community. The Pastoral Liturgy Committee of the Bishops' Conference is preparing resources for parish celebrations of these hours in the 'high' seasons of Advent, Christmas, Lent, Easter, consisting of psalm suggestions, extended readings, biblical intercessions, lectionary-related antiphons and concluding prayers. Study copies of *From the Rising of the Sun to its Setting* can be obtained from the Liturgy Office.

On the Threshold

In May 2000, the Bishops' Conference published this report of its special working party, chaired by Bishop Brian Noble of Shrewsbury, on pastoral and theological issues surrounding our policies of evangelisation and practice of initiation in England and Wales. Copies may be had from Matthew James Publications, £7.95.

RCIA

The RCIA Network had a well attended annual conference, 4-6 September, at Hinsley Hall, Leeds, on the subject of lectionary-based catechesis.

Church Reordering

The Bishops' Conference Committee for Church Art, Architecture and Heritage held a consultation in London, 7 September, with personnel from diocesan commissions for liturgy and for art and architecture, to discuss new official guidelines for reordering churches before they are presented to the bishops.

Church Music Syllabus

On 29 September, the Bishops' Conference Committee for Church Music launched its *Preliminary Syllabus for the Formation of Church Musicians* at a day for diocesan representatives at Westminster Cathedral.

Book of Gospels

This precious adjunct of a worthy liturgy is now available again, having been reprinted by Geoffrey Chapman, price £150. We hope to have more to report on lectionary matters in a future issue.

Common Worship

For some years past, the Church of England has been comprehensively revising its entire corpus of liturgy. No longer can it be contained, like the *Book of Common Prayer* or the *Alternative Service Book*, in a single volume. The new collection of resources, *Common Worship*, consists of three volumes (with three more to come) and comes into effect on Advent Sunday. It replaces ASB 1980 and, unlike it, is not provisional.

At Rest in the Lord

Fr Michael Jones-Frank, parish priest of Woodchester, diocese of Clifton, an authority on religious art, a regular contributor to *Church Building*, and author of *Iconography and Liturgy* in the Meeting House series from Liturgy Training Publications, Chicago. At the time of his death, he was studying for an MA in liturgy.

Canon Stan Vince, retired, of Caldey Island, diocese of Menavia, a great enthusiast for liturgy who will be fondly remembered by all attenders at national liturgical conferences and seminars over the years.

Communion with everything ?

For many centuries Mass was experienced without communion, and then for decades we distributed communion before Mass, after Mass, and even if during Mass from the tabernacle rather than from the altar. It's perhaps not surprising that the integral connection between celebration of the Eucharist and reception of communion has been weakened among people and priests.

Over the same period, the names 'Eucharist' and 'Blessed Sacrament' came to be applied to the reserved elements rather than to the liturgical action, which undoubtedly reinforced this perception that communion was an independent devotion, detachable from the Mass and in principle combinable with any other liturgical or devotional action. Recent years have seen communion to conclude

exposition, communion to conclude confessions, and, most commonly, communion with a liturgy of the word. True, the Church has always had 'detached' communion – for the sick. But classically, that was taken directly to the sick from Mass, as an extension of the eucharistic action.

The Eucharist, integrally understood, is a fourfold action of taking, thanking, breaking and sharing:

- the earthly elements of food and drink are first presented by the participants;
- God is thanked over them and for them in the eucharistic prayer, the 'centre and summit' of the entire celebration which draws us into the mystery of Christ's saving death and resurrection;
- the consecrated elements are broken and divided as an expression of our unity in partaking;
- finally given back to us,

transformed, to feed upon in communion.

In communion services, three of those four constitutive actions are missing: the 'holy exchange' of giving and receiving, of being taken up by the transforming action of the Spirit into the ongoing sacrifice of Christ, is not enacted. We feed on the fruits of a previous celebration at which, quite possibly, we were not present. We receive communion but we do not make Eucharist.

In providing communion on all possible occasions, might we not be prolonging a rather partial understanding of the Eucharist, as well as failing to give due recognition to the real presence of Christ in the word and in the assembly gathered in prayer, so hindering the development of other necessary forms of liturgy?

Reading the Reviews

Rome says...

How does one weigh everything that comes out of Rome? Is it from the Holy Father himself? Or a curia department? Or a desk clerk? One of North America's most distinguished canonists, John M. Huels, has a clear and helpful article: **Assessing the Weight of Documents on the Liturgy** in *Worship*, March 2000.

As GRIM as they say?

A case in point was the press coverage of the leaked version of the revised General Instruction (GIRM) in August, and the correspondence it provoked. A very useful corrective to some of the more unhelpful spin that

it came with is given in an article by Geoffrey Steel: **As GRIM as they say?** in *Liturgy Planner*, Summer Extra 2000.

Beg, borrow... or buy

People are always asking for realistic recommendations from among the scores of books on the Mass. The revised Sacramentary and General Instruction will doubtless occasion more new titles. Meanwhile, as we wait, we can strongly recommend the following:

To inspire a vision of the parish Sunday Mass, unsurpassed is the substantial pastoral letter of Cardinal Roger Mahony of Los Angeles, **Gathered Faithfully Together** (LTP 1997).

For an overview of the revised Sacramentary as approved by the bishops' conferences, there is the symposium edited by M. Francis & K. Pecklers, **Liturgy for the New Millennium** (Liturgical Press 2000). To improve the quality of your celebration, two excellent manuals have recently been reissued: Robert Hovda, **Strong, Loving and Wise** (Liturgical Press, 5th reprint) and G. Huck & G. Chinchar, **Liturgy with Style and Grace** (LTP 1998).

To deepen and secure your understanding of the liturgy of the Mass, probably the most useful 'textbook' remains J. Emminghaus, **Eucharist: Essence, Form, Celebration** (Liturgical Press 1997).

Following a pastoral letter on the Sunday Eucharist, in the diocese of Hildesheim (Germany) from Lent 2003 onwards there will be only one Sunday Mass in each church. In the absence of a priest, there will be a festive Celebration of the Word or Hours, without Communion.

In a report on domestic violence, the Irish bishops have again asked for the shortening, omission or substitution of seven New Testament readings in the Lectionary which could be used to support the subjection of women to men.

Belgian parents' organisations have organised a mass petition against the ever-earlier commercial marketing of Christmas and Easter, targeting offending shops and seeking Europe-wide regulation. Where stand the euro-phobes?

Further Information

Worship Magazine & Liturgical Press:
www.litpress.org
Distribution in UK –
Columba Books:
00 353 1 294 2556
www.columba.ie

Liturgy Planner
published by Decani Music:
01638 716 579
www.decanimusic.co.uk

Liturgy Training Publications (LTP):
www.ltp.org
Distribution in UK –
McCrimmons:
01702 218 956
www.McCrimmons.co.uk

Liturgical celebration can be friendly and marked by spontaneity without being sloppy and devoid of physically manifest reverence. It can be warm and free without being anarchic and chaotic. It can embrace poverty and simplicity without being squalid and ugly. Those who do not understand these distinctions are those who should not be in charge of planning public worship.

Robert Hovda,
Dry Bones 1973.

Further Information

A booklet containing background information to the Calendar and suggestions for use with current Missal is available from Liturgy Office £2.00.

Liturgy Newsletter

www.liturgy.demon.co.uk/
newsletter

Editorial

Chris Walsh
Institute for Liturgy &
Mission,
Sarum College,
Salisbury SP1 2EE
01722 424 806
01722 338 508 (fax)
liturgy@sarum.ac.uk

Management

Liturgy Office
39 Eccleston Square
London SW1V 1PL
020 7821 0553
020 7630 5166 (fax)
office
@liturgy.demon.co.uk

The views expressed in *Liturgy Newsletter* are not necessarily those of the Bishops' Conference.

Liturgy Newsletter may be copied and distributed freely in whole or in part. Permission for any other use contact the Liturgy Office.

© 2000 Liturgy Office,
Bishops' Conference of
England and Wales

Finally, some good news from Rome! The new National Calendar for England, approved by the bishops in 1993, was confirmed by the Holy See, with minor modifications, 5 June 2000.

According to the norms of Vatican II and of Paul VI, the saints to be commemorated in any calendar should be drawn, so far as possible, from all periods, every walk of life, and the widest range of people and places, so that the people of God may more easily identify with them and find example and inspiration from them. Criteria for inclusion should be the saint's enduring significance, exemplary relevance, and genuine cult. According to the General Norms of 1969, such 'proper' celebrations, except for special reasons, should be observed as memorials, so that the weekday cycle is not excessively disrupted.

Our present calendar (1971) contains 15 celebrations, of which 14 are obligatory and 9 are feasts. There is only one named saint from the North, and the only named woman is Our Lady. The new calendar contains 44 celebrations, of which 16 are obligatory (including one solemnity and 10 feasts). None of the existing 15 celebrations is suppressed, but two are combined (4 May; 25 October), one is retitled (24 September), most are regraded, and 30 are added.

The resulting calendar

- offers a more representative selection of identifiable role-models, with better geographical, historical, occupational and gender balance;
- gives clearer recognition to the several roots and traditions within English Catholicism and reflects better the richness and variety of our contribution to the wider Church;
- expands the number of celebrations while reducing the extent of obligation; i.e. increases choice and flexibility;
- facilitates the permissive celebration of saints across diocesan and even national boundaries where genuine cult exists.

Prayer texts have been approved for each of these celebrations, but together with the rest of the revised Sacramentary (Missal) they still await the 'recognitio' of the Holy See.

Meanwhile, the new calendar comes into effect immediately, and guidelines for its use in conjunction with the present Missal can be obtained from the Liturgy Office.

One celebration approved by the bishops was not confirmed by Rome: a joint memorial of SS Gilbert of Sempringham, Stephen Harding and Simon Stock (religious founders with relevance to the universal Church) on 3 February. Five further celebrations, beyond those approved by our bishops, have been added by the Holy See: the several male (14 February; 11 July) and female (29 April; 23 July; 9 August) patrons of Europe.

A separate national calendar for Wales was approved and confirmed by Rome in 1980.

Honouring Our Own: a new Calendar of Saints for England.

JANUARY

- 12 AELRED OF RIEVAULX
19 WULSTAN

FEBRUARY

- 14 CYRIL & METHODIUS, patrons of Europe **Feast**

MARCH

- 1 DAVID, patron of Wales **Feast**
17 PATRICK, patron of Ireland **Feast**

APRIL

- 21 ANSELM,
23 GEORGE, patron of England **Solemnity**
24 ADALBERT
FIDELIS OF SIGMARINGEN

- 29 CATHERINE OF SIENA, patron of Europe **Feast**

MAY

- 4 THE ENGLISH MARTYRS **Memorial**
19 DUNSTAN
25 BEDE THE VENERABLE **Memorial**
27 AUGUSTINE OF CANTERBURY **Memorial**

JUNE

- 5 BONIFACE **Memorial**
9 COLUMBA
16 RICHARD OF CHICHESTER
20 ALBAN
22 JOHN FISHER, & THOMAS MORE **Feast**
23 ETHELDREDA (AUDREY)

JULY

- 1 OLIVER PLUNKET
11 BENEDICT, patron of Europe **Feast**
23 BRIDGET, patron of Europe **Feast**

AUGUST

- 9 TERESA BENEDICTA OF THE CROSS (EDITH STEIN),
patron of Europe **Feast**
26 B. DOMINIC OF THE MOTHER OF GOD BARBERI
30 MARGARET CLITHEROW, ANNE LINE,
& MARGARET WARD,
31 AIDAN & SAINTS OF LINDISFARNE

SEPTEMBER

- 3 GREGORY THE GREAT **Memorial**
4 CUTHBERT
19 THEODORE OF CANTERBURY
24 OUR LADY OF WALSINGHAM **Memorial**

OCTOBER

- 10 PAULINUS OF YORK
12 WILFRID
13 EDWARD THE CONFESSOR
26 CHAD & CEDD

NOVEMBER

- 3 WINEFRIDE
7 WILLIBRORD
16 EDMUND OF ABINGDON
MARGARET OF SCOTLAND
17 HILDA
HUGH OF LINCOLN
ELIZABETH OF HUNGARY
30 ANDREW, patron of Scotland **Feast**

DECEMBER

- 29 THOMAS BECKET