

LITURGY NEWSLETTER

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A Quarterly Newsletter prepared by the Liturgy Office of the Catholic Bishops' Conference of England and Wales

New Prefect for the Congregation for Divine Worship and the Sacraments

Pope John Paul has appointed Cardinal Francis Arinze as Prefect to the Congregation for Divine Worship and the Sacraments. He replaces Cardinal Medina Estévez, who recently submitted his resignation to the Holy Father, upon reaching retirement age.

Until taking up his new appointment Cardinal Arinze has served as President of the Pontifical Council for Interreligious Dialogue. In this role he has had particular care for the Catholic Church's relations with other faiths and denominations. Thus he has, for example, been actively involved in the Interreligious gatherings for prayer and reflection held in Assisi in 1986 and 2002.

In 1998, he formed the Committee of Muslim-Catholic Dialogue. It comprised representatives of the Pontifical Council for Interreligious Dialogue and the Al-Azhar Permanent Committee for Dialogue with Monotheist Religions. The committee has published statements against racism and terrorist violence, and in favour of dialogue between believers of the two religions.

Born to a non-Christian family of the Ibo tribe of Nigeria, Arinze converted to Catholicism at age 9. His parents later followed his example. His mother converted when her son was at seminary, and his father sometime after his son's ordination as a priest.

Francis Arinze was ordained a priest November 23, 1958. From 1961-1962, he was professor of liturgy and also taught logic and philosophy at Bigard Memorial Seminary at Enugu, Nigeria. He was then appointed regional secretary for Catholic Education for the eastern part of the country. He later took courses at the Institute of Pedagogy in London, earning a diploma in 1964.

On July 6, 1965, he was named coadjutor to the archbishop of Onitsha, and consecrated bishop on August 29 1965. Two years later, he was entrusted with the pastoral government of the archdiocese and, on June 26, 1967, he was named archbishop.

In 1979 his brother bishops elected him president of the Nigerian bishops' conference, a post he filled until 1984, when John Paul II asked him to head, as pro-president, the Secretariat for Non-Christians (now the Pontifical Council for Interreligious Dialogue). He was made a Cardinal by John Paul II in the consistory of May 25, 1985.

Forthcoming Liturgical Books

The ICEL translation of the **General Introduction** to the 3rd typical edition of the Roman Missal will be considered and voted on by the Bishops Conference at their November meeting. Subject to its approval by the Bishops the translation will then be submitted to the Holy See for its *recognitio*.

The current indication is that ICEL will have completed its work on preparing translations of all the other texts of the revised **Missal** within the next two years.

ICEL translations of the **Rite of Dedication** of a church, and the **Martyrology** are likely

to be submitted to the Bishops for their consideration in the near future.

In April the Congregation for Divine Worship refused *recognitio* to the translation of the **Rites of Ordination** submitted to it by the Conference. Unusually the Congregation suggested various emendations to ICEL's translation. These have been considered by various English speaking Conferences. A revised text is presently being prepared by ICEL in the light of the judgements expressed by these Conferences. The new text will then be submitted to Conferences for their further consideration.

We should give thanks to God for that movement of the Holy Spirit in the Church which the liturgical renewal represents; for the fact that the table of the word of God is now abundantly furnished for all; for the immense effort undertaken throughout the world to provide the Christian people with translations of the Bible, the Missal, and other liturgical books; for the increased participation of the faithful by prayer and song, gesture and silence, in the Eucharist and the other sacraments; for the ministries exercised by lay people and the responsibilities they have assumed in virtue of the common priesthood into which they have been initiated through Baptism and Confirmation; for the radiant vitality of so many Christian communities, a vitality drawn from the well-spring of the Liturgy.

These are all reasons for holding fast to the teaching of the Constitution Sacrosanctum Concilium and to the reforms which it has made possible: 'the liturgical renewal is the most visible fruit of the whole work of the Council.'

Pope John Paul II
Vicesimus Quintus Annus, 12
on 25th anniversary of
Sacrosanctum Concilium
(published by CTS as
Love your Mass)

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Briefly Noted

A recent issues of Church Times contained the following report on a newly available inflatable church, offering seating for up to 50 people.

"The church, 47ft high, 47ft long and 25ft wide, is the invention of Mike Gill from Southampton. It has been used for ticket promotions, but not yet been used for a wedding, Mr Gill said. "It's got five inflatable pews, an inflatable altar, complete with inflatable candles and cross, an inflatable organ, and an optional bar."

Church Times 30 August 2002

'Liturgy is the very mouth of the Church, not just its lipstick. Robert F. Taft speaking to fellow Jesuit liturgists at their recent meeting in Rome.

The Tablet, 29 June 2002

Further Information

Society of St Gregory
www.ssg.org.uk

National Network of Pastoral Musicians
www.nnpm.org.uk

Praxis
Cleveland Lodge, Westhumble,
Dorking, Surrey, RH5 6BW
01306 872 829.
www.praxisworship.org.uk

The Love which heals
Wild Goose Resource Group
0141 332 1090
www.ionabooks.com

Hallam Diocese
Sheila Kennedy
Pastoral Development Worker
0114 256 6410
Philip Jakob
Music Adviser
0114 273 7139.

Summer Conferences

The summer months sees many groups meeting for their annual conferences.

The **RCIA Network** met at Hinsley Hall, Leeds for its annual conference from 4th-6th October to reflect on the relationship between Liturgy and Catechesis in the Rites of Christian Initiation. The theme is likely to be developed further in future conferences, providing a welcome forum for developing a healthier relationship and deeper mutual understanding between those who are specialists in the distinct but complementary 'disciplines' of liturgy and catechesis.

The Love Which Heals – An Opportunity to Grieve Together

Grief is never the same for any two people, but one aspect that is shared by many is that funeral services alone cannot deal completely with the many emotions which may result from the death of one we love. They often occur so soon after the death that those most deeply affected are frequently so numbed by the immediate sense of loss that the services themselves wash over them. They may be unable to sing the songs and say the words which seek to engage us in the healing love of God.

Deaths too can also be equally varied. In most cases death occurs after a long-lived life, the life of one who might expect to die. For friends and relatives of such people it may be easier to be more positive and to sing alleluia and speak of shared belief in the resurrection. But what if the death is totally unexpected or cannot be mourned so positively? What if it is a child who has died? Perhaps through a stillbirth or a miscarriage? Miscarriage or stillbirth are unfortunately common, experienced by 1 in 3 women. In these situations the task of healing may have to wait until the bereaved are ready bring their anger, despair and pain to God.

In grief we need to say to God what is really in our hearts, not what we think God wants to hear. God does not want us to be nice, but honest. God is worth depth. God did not make us for shallow-

The **Society of St Gregory's** Summer School provided an opportunity for musicians, liturgists and others to follow a course based on the Music Syllabus. Those taking the course for certification will attend Days in the 2003 which will provide an opportunity to reflect on their application in their parishes of what they have learnt at the Summer School.

The **National Network of Pastoral Musicians** held a successful Conference at Newman College, Birmingham. Excellent workshops and good music was enjoyed by all. The plenary sessions to the Conference focussed on Christian response to the stranger in our midst. A concert

of new works and *Crossing Borders, Coming Home* (Jaime Cortez) raised £1056 for the Birmingham based refugee charity RESTORE.

Praxis

which provides and supports liturgical education in the Church of England has moved to new offices at RSCM. Their newsletter can be read in electronic form on their website. Contact Praxis direct for full details of their formation programme for 2002-3. Particularly worthy of note are days on Christian worship in a multi-cultural and post modern setting, and on the use of the Scriptures in Liturgies of the Word.

Tried and Tested

musical support for the prayer.

At one service a family of travellers, who had suffered a death in a car accident only the night before, came together from all over the country... babies, young children, teenagers, older people and some slightly inebriated! The material was a challenge but the large group joined with the rest of the assembly, humming melodies when they were not able to read the words. Afterwards the family expressed their gratitude: they felt that their sorrow and loss had been taken profoundly seriously. A prison chaplain who had been present at the crash site and who had counselled them wrote later:

"The service proceeded bravely and openly with its beautiful Celtic music, profound lyrics and readings which went to the heart of the pain of loss. Indeed one reading dealt with a sudden death in a road-crash. My feeling is that God used the service more as a soothing balm to people who were not used to church services. Sometimes matters of faith are better felt than understood. The service carried on to the point where names of the dead were called out by the congregation and names recorded in a book. I will certainly use the service in the future and was very grateful for the opportunity to be part of it."

Philip Jakob

Televised worship has undergone a sea change in recent years. In particular the number of formal Sunday morning services broadcast has been drastically reduced. They do not attract great audience ratings and there is no hope for advertising revenue. Except for Christmas and Easter Day you cannot expect to be able to see a Christian Sunday morning act of worship regularly. Radio 4 has moved Sunday service to 8.10am, and this is often a liturgy composed for a particular theme or event. The Daily Act of Worship continues on weekdays at 9.45am on Long Wave Radio 4, and despite it being challenged Radio 3 continues to broadcast Evensong (or Vespers) at 4pm each Wednesday. Some occasions do lead to broadcast worship such as Royal Funerals and the like, or memorial services after major tragedies as we have seen recently.

Christian worship has been diluted in its place in the sched-

ule and in the time allotted to it. From the programme listings you are more likely to deduce that Christian worship consists of my favourite hymns than any formal liturgical act.

While this is understandable from a business point of view we need to challenge what is happening from the point of view of authentic liturgy. Not only is this meagre provision diminishing and impoverishing the appreciation of Christian worship but serious issues are being raised by recent developments in this area.

For economic reasons services have been recorded in the same church on the same day for transmission on different Sundays, sometimes months (and liturgical seasons) apart. At the same time some of the editing of the services has clearly been guided by pragmatic rather than liturgical principles. There is a serious issue for us in our tradition about the acceptability of recorded worship rather

Liturgy and the Media

than the transmission of a live celebration. This is particularly true where one of the points of the programme is to allow those who are housebound to take part with those who are able to be in church.

Practical considerations have overtaken liturgical principles in several instances and this has led to confused messages and poor presentation of what is meant to be true Christian liturgy. At the moment the whole question is under discussion between various interested parties in the churches, including the Joint Liturgical Group, and the media. It would be good for all who have a serious interest in the liturgy to reflect on what they see or hear in the media as broadcast worship and to reflect is it truly a liturgy of the Christian church which can lift us up to God. We would welcome your comments via the Liturgy Office.

Kevin McGinnell

A key phase of the diocesan process of beatification of Catalan architect Antoni Gaudí (1852-1926) might be completed this year. Josep María Blanquet, the delegate judge of the beatification, is reported as saying that the tribunal of theologians and historians responsible for preparing the documentation has already heard 26 witnesses and hopes to conclude its work by the end of the year. The initiation of process was authorised in March 2000 by the Congregation for Causes of Saints following a request by Cardinal Ricard Maria Carles, archbishop of Barcelona. Gaudí's works include the unfinished Cathedral of the Holy Family in Barcelona.

Book Reviews

The weekly newsletter can be a useful formation tool. Two CD Rom resources from the USA are worth knowing about. **Bulletin Inserts for Liturgical Catechesis** by Marion Eagen (Resource Publications) provides generally very short inserts, for example about the days and seasons of the year, of the symbols and actions and component parts of our Eucharistic rites. **Clip Notes for Church Bulletins** by David Philippart (LTP) is available in two volumes. Volume 1 provides material on initiation, the Sunday Eucharist, seasons of the year, holy days and saints' days, rites and sacraments, and environment and art. Volume 2 provides material on Sunday Mass, the Eucharistic prayer, the celebration of marriage, and the domestic church. Philippart's material is more discursive and calculated to engage the reader's memory and imagination.

Art and Worship (SPCK, 2002), the second of the new series of Alcuin Liturgy Guides,

opens with a brief history of Art in the Church, and a useful sketch of the 'Theological Agenda for Art and the Church.' The authors Anne Dawtry and Christopher Irvine have a number of provocative things to say about the proper independence of the artist, challenging the Church to respect and even foster this. Their chapter on 'The Art of Worship' is an admirable exploration of liturgy as a creative and re-creative performance art. Developing an image of Basil the Great, they speak of "the very church building as that studio of God in which he is seeking to renew his creation." The volume is informed by a bibliography of impressive ecumenical breadth. All the more surprising to find no reference or engagement with the extraordinary Letter of Pope John Paul to Artists, (1999).

Imaging the Word an Arts and Lectionary Resource—3 volumes. United Church Press, Cleveland, 1994 etc. These volumes provide a rich and enlivening resource for catechist, liturgy

planner, homilist. Based around the revised Common Lectionary it provides for each Sunday a selected lectionary reading and then "poetry, music, visual art, film script excerpts, stories, photography, drama, liturgy texts or interpretative commentary are presented as a means of opening up the reading".

The **New SCM Dictionary of Liturgy and Worship**. The previous JG Davies edition has been replaced by a new, more ambitious and somewhat less parochial edition edited by Paul Bradshaw. Contributors have been drawn in the main from the UK and North America. Some US contributors have a slight tendency to assume their practice is more normative than it is, but at least that is a check on similar UK assumptions. The scholarship is up to date and often refreshing. There has been a useful expansion of the summary articles on the worship traditions of all the mainstream Christian traditions, as well as those of the World Faiths. A must-have – despite its £35 price tag.

Further Information

Joint Liturgical Group
www.jlg.org.uk

Resource Publications
www.rpinet.com
distributed in UK by
Columba
00 353 1 294 2556
www.columba.ie

Liturgy Training Publications
www.ltp.org.uk
distributed in UK by
McCrimmons
01702 218 956
www.McCrimmons.co.uk

SPCK
020 7643 0382
www.spck.org.uk

Letter to Artists
www.vatican.va/holy_father/
john_paul_ii/letters/

Imaging the Word
Available from:
URC bookshop
020 7916 8629
http://books.urb2.org.uk
or www.amazon.co.uk

SCM
www.scm-canterburypress.co.uk

Directory on Popular Piety and the Liturgy

The blessing
of the New Year

God, bless to me
the new day,
Never vouchsafed to me
before;

It is time to bless
Thine own presence
Thou hast given me
this time, O God.

Bless Thou to me mine eye,
May mine eye
bless all it sees;
I will bless my neighbour,
May my neighbour
bless me,

God give me a clean heart,
Let me not from sight of
Thine eye;
Bless to me my children
and my wife,
And bless to me my means
and my cattle.

From *Carmina Gadelica*
a collection of hymns and incan-
tations collected in the Highlands
and Islands of Scotland during the
19th C by Alexander Carmichael.
(Floris Books, 1992, 1994)

Further Information

Catholic Truth Society
020 7640 0042
www.cts-online.org.uk

Day of Prayer for Peace

In England and Wales the day of
prayer for peace has been trans-
ferred to the 2nd Sunday inordi-
nary Time.

Liturgy Newsletter

www.liturgyoffice.org.uk/
Newsletter.html

Editorial

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Recent editions of the Newsletter have made mention of the Directory on Popular Piety and the Liturgy. An English text is now published by the Catholic Truth Society at £10.95. The following extract from the translation on the Vatican website describes the practices associated with the 31 December and 1st January.

31 December

114 Popular piety has given rise to many pious exercises connected with 31 December. In many parts of the Western world the end of the civil year is celebrated on this day. This anniversary affords an opportunity for the faithful to reflect on “the mystery of time”, which passes quickly and inexorably. Such should give rise to a dual feeling: of penance and sorrow for the sins committed during the year and for the lost occasions of grace; and of thanks to God for the graces and blessings He has given during the past year.

These sentiments have given rise to two pious exercises: prolonged exposition of the Blessed Sacrament, which afford an opportunity for the faithful and many religious communities for silent prayer; and the singing of the Te Deum as an act of community praise and thanksgiving to God for the graces received from Him as the year draws to a close.

In some places, especially in monasteries and in associations of the faithful with a particular devotion to the Holy Eucharist, 31 December is marked by a vigil of prayer which concludes with the celebration of the Holy Mass. Such vigils are to be encouraged and should be celebrated in harmony with the liturgical content of the Christmas Octave, and not merely as a reaction to the thoughtless dissipation with which society celebrates the passage from one year to another, but as a vigil offering of the new year to the Lord.

The Solemnity of the Holy Mother of God

115 On New Year's Day, the octave day of Christmas, the Church celebrates the Solemnity of the Holy Mother of God. The divine and virginal motherhood of the Blessed Virgin Mary is a singular salvific event: for Our Lady it was the foretaste and cause of her extraordinary glory; for us it is a source of grace and salvation because “through her we have received the Author of life”.

The solemnity of the 1 January, an eminently Marian feast, presents an excellent

opportunity for liturgical piety to encounter popular piety: the first celebrates this event in a manner proper to it; the second, when duly catechised, lends joy and happiness to the various expressions of praise offered to Our Lady on the birth of her divine Son, to deepen our understanding of many prayers, beginning with that which says: “Holy Mary, Mother of God, pray for us, sinners”.

116 In the West, 1 January is an inaugural day marking the beginning of the civil year. The faithful are also involved in the celebrations for the beginning of the new year and exchange “new year” greetings. However, they should try to lend a Christian understanding to this custom making of these greetings an expression of popular piety. The faithful, naturally, realise that the “new year” is placed under the patronage of the Lord, and in exchanging new year greetings they implicitly and explicitly place the New Year under the Lord's dominion, since to him belongs all time (cf. Ap 1, 8; 22, 13).

A connection between this consciousness and the popular custom of singing the *Veni Creator Spiritus* can easily be made so that on 1 January the faithful can pray that the Spirit may direct their thoughts and actions, and those of the community during the course of the year.

117 New year greetings also include an expression of hope for a peaceful New Year. This has profound biblical, Christological and incarnational origins. The “quality of peace” has always been invoked throughout history by all men, and especially during violent and destructive times of war.

The Holy See shares the profound aspirations of man for peace. Since 1967, 1 January has been designated “world day for peace”.

Popular piety has not been oblivious to this initiative of the Holy See. In the light of the new born Prince of Peace, it reserves this day for intense prayer for peace, education towards peace and those value inextricably linked with it, such as liberty, fraternal solidarity, the dignity of the human person, respect for nature, the right to work, the sacredness of human life, and the denunciation of injustices which trouble the conscience of man and threaten peace.