

# LITURGY NEWSLETTER

Vol. 3 No. 2

February 2003

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

## November meeting of Bishops' Conference

### General Instruction of the Roman Missal & Derogations

The ICEL translation of the General Instruction was approved by the Conference. 14 adaptations and derogations from the text which had been identified following the consultation earlier in the year were also approved. The translation of the General Instruction and the proposed adaptations and derogations have been submitted to the Holy See for *recognitio*.

### Consultation on Celebrations of Word and Communion

Part of the Conference meeting was given over to discussion of the 'shapes' that parishes might take in the future, as the Church adapts to changing circumstances. One of the areas considered was how to best sustain and develop the practice gathering for liturgy and prayer, when, maybe, because of reduced numbers of priests, Mass could not be celebrated so frequently in a particular place. The Department has issued consultation papers for Bishops on the practice of Celebrations of Word and Communion, to establish and help evaluate what is the present practice, and look forward to seeing what might be most appropriate for the continuing and developing practice of the Church.

### Lectionary

Serious thought is being given to preparing a new edition of the Lectionary for use in the Dioceses of England and Wales. The Department has appointed a working party to draw up an initial report on principles concerning the translation and presentation of the text for the Bishops to consider at Low Week, 2004.

## News

### A new Diocesan Undertaking

Disturbed that death has become a mere business for many undertakers, the Archdiocese of Paris is launching its own agency, the *Catholic Funeral Service* [SCF], to provide funeral services in a manner more in keeping with the Church's values.

Christian de Cacqueray, director of the new Diocesan Agency observed that in Western society, increasingly, death is hidden. "Concealment, which banishes the reality of death from social life, favours the extreme professionalisation of funeral services. Given that relations among neighbours and religion no longer make it possible to respond to the needs of a family in mourning, funeral service companies occupy a place that has been left empty. This can be seen especially in the new places where the deceased and their families are received, for example, crematoriums. In this connection, it may be said that death—our death—is turned into a confiscated reality. And, as you can imagine, this confiscation has

particularly grave human and religious implications." The new Agency seeks to restore something of the human and the familiar to the making of funeral arrangements.

De Cacqueray had previously worked for a commercial funeral services company, before being appointed Director of SCF by Cardinal Lustiger. The agency has three particular objectives. To give families a concrete sign of the Church's solicitude in regard to the people in mourning. To assist the Church in her witness to the Christian view of death. To put a different model of working in front of the commercial funeral sector, with priorities of pastoral care alongside those of the commercial world.

### 40 years on

Heythrop College, in collaboration with the Department for Christian Life and Worship, is hosting a Study Day marking the 40th Anniversary of *Sacrosanctum Concilium*. The day will be held at Heythrop College on Saturday 6th December. Further details will appear in the next newsletter—but mark the date in the diary now!

*If any one would be first, he must be last of all and servant of all*  
Mk 9:35

This is how Jesus spoke to the Twelve, when he caught them discussing among themselves "who was the greatest" (Mk 9:34). This is a constant temptation, which does not spare even the one called to preside at the Eucharist, the sacrament of the supreme love of the "Suffering Servant." Whoever carries out this service is actually called to be a servant in a yet more radical way. He is called, in fact, to act "in persona Christi," and so to re-live the same condition of Jesus at the Last Supper, being willing, like Jesus, to love until the end, even to the giving of his life. To preside at the Lord's Supper is, therefore, an urgent invitation to offer oneself in gift, so that the attitude of the Suffering Servant and Lord may continue and grow in the Church.

*from the Papal Message for  
World Day of Prayer for Vocations  
11 May 2003*

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## Coming Events

**RCIA Network**  
Contact Nicky Stevens  
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nstevens@portsmouth-dio.org.uk

**Society of St Gregory**  
www.ssg.org.uk  
Conference details:  
Mrs Helen Murphy  
01933 680 955  
helen.murphy@ssg.org.uk

**From Crisis to Community**  
Secretary to the  
Committee for Other Faiths  
020 7901 4841  
noonana@cbcew.org.uk

**Funerals & Burial:  
what is their future?**  
Seminar organised by Churches'  
Funeral Group. Speakers include  
Shelia Cameron, Revd Peter Speck  
and Canon Donald Gray.  
Carrs Lane Church Centre,  
Birmingham  
20 February 2003  
for further details and bookings  
01908 233 121

**Historic Churches Committee  
Conference 2003**  
Archbishop's House, Westminster,  
Thursday 27th February 2003.

The theme is 'Aspects of Repair'.  
Speakers include Rory O'Donnell,  
John Fidler, and John Maddison.  
The day will be of great interest  
not only to members of HCCs but  
to members of Diocesan Art and  
Architecture Committees.

For further details contact  
Tricia Brooking  
01628 637 759  
(triciabrooking@dsl.pipex.com)

**Michael Vasey Memorial Lecture**  
Heaven our Homeland: *Cranmer  
on Dying and Consolation*  
given by Bridget Nichols  
7.30pm Wednesday 7 May 2003,  
Leech Hall, St John's College,  
Durham

## Further Information

**Italian BC**  
www.chiesacattolica.it

**Licensing Bill**  
www.publications.parliament.uk/  
pa/ld200203/ldbills/001/  
2003001.htm

**Birmingham**  
www.litmusic.demon.co.uk

**Diocese of Shrewsbury**  
www.dioceseofshrewsbury.org/

## Communicating the Liturgy

The Italian Bishops' Conference has identified Communication as a priority in its current pastoral plan. The Conference's National Liturgy Office is collaborating with the Lateran University in offering a course on communication and the liturgy Entitled "Gesture and Word: Communicative Resources of the Liturgy".

The course offers 4 weeks of study over two years, enabling scientific and critical reflection on the typical forms of communication of liturgical action. Specific topics include: Liturgy as a communicative event; the cultural relevance of the ritual forms; and the importance of language, gesture and word in liturgical action. Students will study communication theories; the use of the Psalms in the liturgy; the plurality of liturgical codes; and musical accompaniment.

## A Licence to Sing?

The Government has published a bill seeking to introduce regulation with regard to Public Entertainment Licencing. The provisions of the Bill have a direct impact on any performances of music in churches, outside of public religious services or meetings. The Bill as it stands says churches that are used for more than five performances a year will have to have a licence. The cost of such licensing arrangements are not included in the bill. However it has been feared that they could be substantial. The final effects of lobbying to mitigate the likely consequences for churches is still awaited.

## Thank you

A choir of over 270 singers from around the Birmingham Archdiocese swelled the congregation at the 5.00 pm Mass at Saint Chad's Cathedral on Sunday 17th November. In his homily, Archbishop Nichols thanked the musicians for their ministry of enlivening the celebration of the liturgy with song —those who sing pray twice—and recalled the parable of the talents, suggesting that at the end of each day in our prayer, we might remember

to offer to our Master the talents he has given us: "Here, Lord, is what I have done today with the talents you have given me." He encouraged the congregation to note how generous God is: "Well done, good and faithful servant... come and join in your Master's happiness."

The music at the celebration included plainsong and polyphony, together with many contemporary pieces in varied idioms. The event was marked by a spirit of joy, reverence and prayerfulness. Parishes represented had been encouraged to spend time during the six weeks previous becoming familiar with the music to be used. The effect, when all came together, was outstanding.

## Putting on Christ

RCIA Network provides an opportunity for all those who have an active ministry in this area (be that as catechist, liturgist, or other pastoral minister) to come together to reflect on what the Church asks of them, and on the renewal of life that RCIA calls the Church to.

A Conference is held every year—this year it is being held at Hinsley Hall in Leeds, from 3–5 September, and will focus on conversion. Membership is £10pa and free for those attending the Conference. The talks given at last year's Conference by Bishop Brian Noble are available from the Diocesan website.

## Grace as from a fountain

The 2003 Society of St Gregory Summer School is being held at Worth Abbey from 29th July to 2nd August. It celebrates the 40th Anniversary of *Sacrosanctum Concilium*. The talks, workshops and liturgies are all coordinated toward the goal of reflecting on the vision of liturgical renewal set out in the Council's teaching.

## From Crisis to Community

A residential Conference exploring the Pope's call for dialogue "as a sure basis for peace" is being organised by the Committee for Other Faiths of the Catholic Bishops' Conference.

The Conference will take place on Thursday 20th–Friday 21st March at The Hayes Conference Centre, Swanwick, Derbyshire.

It will be led by Archbishop Michael L. Fitzgerald, President, Pontifical Council for Interreligious Dialogue.

Over the two days there will be an opportunity to explore together some of the issues involved in this work in the UK by means of workshops, group discussions, questions and sharing of experiences.

This Conference is organised as a service to all those with an involvement/interest in Interreligious Dialogue .

## Tried and Tested

## Marking Passover

Some parishes hold a Passover Seder meal to help people understand the roots of the Last Supper and the Eucharistic liturgy. There is debate as to just how appropriate this is, and some further guidance is expected from the Bishops' Conference Committee for Catholic-Jewish Relations. In the meantime it is suggested that parishes and communities intending to hold such a meal should note the following points.

1. The Passover Seder meal is not something of the past and neither has it been replaced by the Eucharist.
2. The rite of the Passover Seder meal should not be altered by adding Christian prayers or New Testament readings. Neither should it be turned into a Eucharist. Such merging shows lack of respect for both Christian and Jewish traditions.
3. Parishes should, if possible, ask a rabbi or an observant Jew to conduct the meal. A preparatory talk from someone conversant with the Jewish tradition can be very helpful.
4. If an authentic Jewish ritual is not being used for the Seder and a parish meal is being held to mark the beginning of the Easter Triduum on Holy Thursday, the meal should be called by another name e.g. an Agape, which means 'love feast'.

## New Patterns for Worship

*New Patterns of Worship* provides Roman Catholics in England and Wales with a quite invaluable opportunity of learning something of how the Church of England sees worship. It is a remarkable book: an official resource book for the liturgies of the Church of England, complementing both the *Book of Common Prayer* and *Common Worship*, and a manual for formation, suitable for individual readers, and for parish groups. There is enormous richness and variety in this volume.

The section, *Planning Worship*, offers guidance on preparing different forms of services, with clear, practical teaching about, for example music, space and colour, about involving children. The Resource section is crammed with a texts of all sorts of different styles for, amongst others, the actions of Gathering and Greeting, Penitence, Liturgies of the Word, Affirmations of Faith, and of Praise and Thanksgiving. The volume concludes with examples

of worked out services for different situations, for example Facing Pain: a service of Lament, outlines for Penitential or Healing Services, and for Worship in a Small Group.

In all this Roman Catholic readers are confronted with a tradition which knows much greater freedom in many respects than their own (but not total freedom, not by a long stretch – thus the frequent reference to Canons and the careful distinguishing between authorised texts, commended texts and discretionary texts.)

Something of that freedom, doubtless comes from the Church of England's experience of the break of communion with Rome and the greater influence of the Continental reformation. However I suspect it is also a consequence of responding to the challenge of being the Established Church in a very unchurched nation. Such a challenge, especially, provokes creativity and adaptation of the sort presented here.

This book, like our own liturgi-

cal books, will serve the Church best only when it is used well. The Church is not especially in need of books that simply offer 'new things we can try', but it is greatly in need of well-formed ministers who will take the time, and make the effort to thoughtfully, sensitively and creatively prepare the liturgy for celebration by a particular group of people gathered in a particular place at a particular time. This volume will be a great help in bringing this about.

The Church of England is trying things its way. Impressed by what they achieve, we might remember that this is what our own liturgical books ask us to do too. It would be good to find time to look at *New Patterns for Worship*, but find time too for going back and studying our own liturgical books as well. See what variety and choice they set before us. Sometimes you'd never guess it was there, but it is. What we have to do is determine to make good use of it.

### Reading the Reviews

#### National Bulletin on Liturgy

Written with parish ministers in mind each issue of *NBL* takes a different theme and explores it with clarity, rigour and pastoral sensitivity. Most of the contributors are themselves pastoral ministers. The Canadian ecclesial context is significantly different to that of the United States, source of so many other liturgical resources. Some might say refreshingly different. Two recent editions explored the ritual books: teasing out the content of their general instructions; the variety of rites offered. Interestingly each article was from the point of view of a different liturgical minister – eg The Deacon and the Liturgical books; A Marriage Preparation Team's guide to the Rite of Marriage; A Lector's (and Preacher's) Guide to the Lectionary. A quite invaluable resource for clergy and parish liturgy teams. (AM)

**Worship** A review concerned with liturgical renewal *Worship* is probably the principal academic liturgical journal published in

English today. Many of its articles are demanding read, even for those with a fairly well-rounded theological background. That said, it is rare that the articles prove inaccessible for those with staying power; and probably even rarer that they fail to repay the effort. The journal is enriched by the erudite and probing reflections of Nathan Mitchell's *Amen Corner*, and a generous selection of book reviews. The November issue included the following: 'When the Cradle is Empty: rites acknowledging Stillbirth, Miscarriage, and Infertility'; 'Evangelization, Inculturation and the RCIA'; 'The *Ordo Missae* in the *Missale Romanum* 2002'; and 'Celebrating the Incarnation through John Bell's *God Comes Tomorrow*'. (AM)

**Catechumenate:** A journal of Christian Initiation, *Catechumenate* is celebrating its 25th birthday in 2003. Its aim is to "contribute to making the catechumenate in the United States a spirited reality... capable of renewing the church", but it is read in many English-speaking countries by those inspired by RCIA. Each issue

contains 3 articles, and reflections on the Sunday Word for the coming two months.

The November 2002 issue included the following: 'An Elegant Sufficing: Symbol and Gesture in Christian Initiation'; 'Directions for the Future Implementation of the RCIA in the US and Canada'; and 'Coherence & Consistency: Rethinking Some Issues in the Liturgical Process of Receiving Baptised Christians'.

My experience of *Catechumenate* over the past few years is its articles are invariably apposite and thought-provoking, raising questions that are extremely relevant to all of us who are trying to implement the vision of the RCIA, whether from catechetical or liturgical perspectives.

Nicky Stevens

The Liturgy Office is setting up a **subscription service** for these and other liturgical and pastoral publications. It is hoped that this will assist parishes to provide suitable resources for all those people involved in preparing and celebrating the Liturgy.

### Further Information

**Church House Publishing**  
www.chpublishing.co.uk

**National Bulletin on Liturgy**  
Canadian Conference of Catholic Bishops.  
www.cccb.ca/english/default\_e.htm  
4 times a year. Subscription price is Can. \$27.00 pa.

**Worship**  
www.litpress.org  
6 times a year by the monks of St John's Abbey, Collegeville. Subscription price is US \$31.00 pa.

**Catechumenate**  
www.ltp.org  
published six times a year by LTP.  
Subscription price is US \$20.00 pa

**New Subscription Service**  
Further details of this service contact the Liturgy Office  
lifeworsh@cbcew.org.uk  
020 7901 4850

## Further Information

The text of the  
**Lent Penitential Service**  
is available as a Word document on  
the Newsletter website.

# Penitential Services

The approach of the season of Lent provides a fresh opportunity for revisiting the Rite of Penance (1976). In addition to the various forms of the sacramental rite, the Rite encouraged other services too, 'Penitential Services', likely to be of particular help in providing opportunities for catechesis about God's mercy and about sin, and in assisting people to learn how to examine their lives by the light, and in the security of, the gospel message.

Such services can form a useful complement to the season of Lent, offering a process of extended catechesis, and assisting people to a celebration of the sacrament of penance, either in a communal celebration of Rite II, or in the individual encounter of priest and penitent, which is Rite I.

## from the Introduction to the Rite.

36. Penitential celebrations are gatherings of the people of God to hear the proclamation of God's word. This invites them to conversion and renewal of life and announces our freedom from sin through the death and resurrection of Christ. The structure of these services is the same as that usually followed in celebrations of the word of God and given in the Rite for Reconciliation of Several Penitents.

It is appropriate, therefore, that after the introductory rites (song, greeting, and prayer) one or more biblical readings be chosen with songs, psalms, or periods of silence inserted between them. In the homily these readings should be explained and applied to the congregation. Before or after the readings from scripture, readings from the Fathers or other writers may be selected which will help the community and each person to a true awareness of sin and heartfelt sorrow, in other words, to bring about conversion of life.

After the homily and reflection on God's word, it is desirable that the congregation, united in voice and spirit, pray together in a litany or in some other way suited to general participation. At the end the Lord's Prayer is said, asking God our Father 'to forgive us our sins as we forgive those who sin against us... and deliver us from evil'. The priest or the minister who presides concludes with a prayer and the dismissal of the people.

## Benefit and Importance

37. Care should be taken that the faithful do not confuse these celebrations with the celebration of the sacrament of penance. Penitential celebrations are very helpful in promoting conversion of life and purification of heart...

Penitential celebrations, moreover, are very useful in places where no priest is available to give sacramental absolution. They offer help in reaching that perfect contrition which comes from charity and enables the faithful to attain to God's grace through a desire for the sacrament of penance.

Appendix II to the *Rite of Penance* offers additional guidance in preparing these celebrations, and even sample services, for example for Lent, for Children, for Young People, and for the Sick.

## Lent Penitential Service

**Outline of Rite** *emphasising Penance as leading to a strengthening of Baptismal grace.*

*After an appropriate Song and the Greeting by the minister, the meaning of this celebration is explained to the people.*

### Prayer

### Readings

### Homily

*The celebrant may speak about: the need to fulfil the grace of baptism by living faithfully the Gospel of Christ (see 1 Corinthians 10: 1-13); the seriousness of sin committed after baptism (see Hebrews 6: 4-8); the unlimited mercy of our God and Father who continually welcomes those who turn back to him after having sinned (see Luke 15); Easter as the feast when the Church rejoices over the Christian initiation of catechumens and the reconciliation of penitents.*

### Examination of conscience

### Act of repentance

*The deacon (or another minister) speaks to the assembly. Then the priest sprinkles the congregation with holy water, while all sing (say):*

Cleanse us, Lord, from all our sins;  
Wash us, and we shall be whiter than snow.

*Then the priest says:*

Lord our God,  
you created us in love  
and redeemed us in mercy.  
While we were exiled from heaven  
by the jealousy of the evil one,  
you gave us your only Son,  
who shed his blood to save us.  
Send now your Holy Spirit  
to breathe new life into your children,  
for you do not want us to die  
but to live for you alone.  
You do not abandon those who abandon you;  
correct us as a Father  
and restore us to your family.

Lord,  
your sons and daughters stand before you  
in humility and trust.  
Look with compassion on us  
as we confess our sins.  
Heal our wounds;  
stretch out a hand of pity  
to save us and raise us up.  
Keep us free from harm  
as members of Christ's body,  
as sheep of your flock,  
as children of your family.  
Do not allow the enemy  
to triumph over us  
or death to claim us for ever,  
for you raised us to new life in baptism.  
Hear, Lord, the prayers we offer from contrite hearts.  
Have pity on us as we acknowledge our sins.  
Lead us back to the way of holiness.  
Protect us now and always  
from the wounds of sin.  
May we ever keep safe in, all its fullness  
the gift your love once gave us  
and your mercy now restores.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God for ever and ever.  
Amen.

*The celebration ends with an appropriate song and the dismissal of the people.*

## Liturgy Newsletter

www.liturgyoffice.org.uk/  
Newsletter.html

### Editorial

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