

LITURGY NEWSLETTER

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

Revised Translations under review

Translations of the *Ordination Rites for Bishops, Priests and Deacons* and the *Order of the Dedication of a Church and an Altar* have been received from ICEL and are presently being considered by the Bishops of England and Wales, in preparation for their vote on the translation in November 2003. These are the first complete ritual texts prepared by ICEL since the publication of *Liturgiam Authenticam* in 2001.

Liturgy Office Website

The website continues to develop. More documents are being placed on the site of both viewing and downloading. Recent documents that have been added include *Guidelines for the Production of One-off Service sheets* and recipes for making *Bread for the Eucharist*. Other documents available include a *Guide to Catholic Funerals*, *Guidelines for Liturgy of the Word with Children* and the leaflet *Singing the Mass*. A liturgical calendar for 2004 is in preparation and work is also underway to provide resources for the *General Instruction of the Roman Missal* for when it is published (see page 2 for more information). This Newsletter can be downloaded together with *Spirit of the Season*, a liturgical resource produced principally to assist teachers in Catholic schools, but also those responsible for the liturgical formation of children in parish catechetical programmes. The Website offers the Newsletter in PDF files so that those who find the printed copy difficult to read can display it on their computer screen at the magnification of their choice. Comments from users of the Website are always welcome: how would you like to see the present service improved or developed then please email lifeworship@cbcew.org.uk and let us know.

News from ICEL

The Bishops of ICEL met from July 29–31 and have approved the revised Statutes drawn up as requested by the Congregation for Divine Worship following the publication of *Liturgiam Authenticam* in 2001. The Statutes have been forwarded to CDW for *recognitio*.

The principal changes to the Statutes concern the administration of ICEL and a slimming down of its permanent Consultants' Committee. In future where there is a need for a wider consultation it will take place on a more ad hoc basis.

ICEL continues its work in preparing new translations of the *Order of Christian Marriage*, the *Rite of Exorcism*, and the *Martyrology*. It is expected that these translations will be completed before the year's end and be submitted for the approval of the ICEL Bishops. That approval received, the usual practice of then submitting the translation for the careful consideration of individual Bishops' Conferences will be followed.

The principal work facing ICEL remains that of preparing an English translation of the 3rd edition of the *Roman Missal*. ICEL has done a good deal of work in reviewing the Latin text

and in preparing the necessary base translations. It will be assisted in its detailed translation work by a *ratio translationis* being prepared under the auspices of Vox Clara, a committee of English-speaking bishops established in April 2002 to assist CDW in assuring that the Roman Rite is being faithfully translated into English.

Cardinal Arinze, prefect of CDW, visited the ICEL Secretariat in May 2003 too meet with the staff and to hear of ICEL's current work. Cardinal Arinze was sympathetic to some of the particular difficulties that were faced in preparing faithful English translations of Latin texts that were also suitable for use in liturgical celebration. At the conclusion of his visit Cardinal Arinze spoke of the important work that ICEL has done, and noted the ever-increasing requirements being made on the English language as a translating language. He spoke also of the gratitude owed by all to the 'founding fathers' of ICEL

The Society of St Gregory

The 2003 Society of St Gregory summer school was held at Worth Abbey from 29 July to 1 August. The Conference marked the 40th Anniversary of *Sacrosanctum Concilium* and took as its theme *Grace as from a fountain*.

Europe is the continent which, in the past 2,000 years, has been marked by Christianity more than any other. From all its regions – in its abbeys, cathedrals and churches – ceaseless praise has been raised to Christ, Lord of time and of history. Baptism and the other Sacraments have consecrated the seasons of life of countless believers. The Eucharist, especially on the Lord's Day, has nourished their faith and love; the Liturgy of the Hours and many other popular forms of prayer have marked the rhythm of their daily life.

...Commitment (to these things remains)... indispensable if we are to face the challenges of secularization, so that believers may make their entire life a true spiritual worship that is pleasing to God.

Special attention should be paid to safeguarding the value of Sunday, 'Dies Domini.' This day is the symbol par excellence of all that Christianity has stood for and still stands for, in Europe and throughout the world: the perennial proclamation of the Good News of the Resurrection of Jesus, the celebration of his victory over sin and death, the commitment to the human being's full liberation.

Pope John Paul. 3 Aug. 2003.

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Coming Events

Panel of Monastic Musicians
Annual Conference
St Gabriel's, All Hallows,
Ditchingham
22–26 September 2003.
The theme *Psallam Spiritu et Mente*
—an exploration of the psalms
from the two angles of spirituality
and music.
Further details
Fr Mark ocoo,
Mt St Bernard Abbey, Coalville,
Leicester, LE67 5UL

Sacroscanctum Concilium Study Day

Organised by Heythrop College in
collaboration with the Department
for Christian Life and Worship
Saturday 6 December 2003
Heythrop College, London
contact Andrew Cameron Mowat sj
a.cameron-mowat@heythrop.ac.uk

Society of St Gregory Summer School 2004

New Hall School, Chelmsford
26–30 July 2004
www.ssg.org.uk

National Network of Pastoral Musicians

2004 Conference
Newman College, Birmingham
29 July–1 August 2004
www.nnp.m.org.uk

Paradise

National Gallery, London
10 July–28 September 2003
The exhibition explores ways in
which artists have reinterpreted
the visible world to create images
of paradise itself, to recall a lost
Golden Age or to show the world
idealised
www.nationalgallery.org.uk

Papal Splendour

Museum Catharijneconvent,
Utrecht
11 September to 30 November
2003.
It will feature about 100 magnifi-
cent Vatican treasures. For the first
time these items will be on show
outside the Vatican. The exhibits,
on show for the first time outside
the Vatican include the papal
tiara with which John XXIII was
crowned, the ring worn by Pius XII,
and various mites, book bindings,
chalices and reliquaries. The major-
ity of the exhibits are normally
kept in the private papal sacristy,
the Treasury of St Peter and the
Museum of the Lateran in Rome.
The exhibition highlights two
typically papal rituals: the conclave
(election and coronation of a
new pope) and the Holy Year,
celebrated every 25 years (2000
was the most recent occasion).
The exhibition marks the 150th
anniversary of the reinstating
of the diocesan hierarchy was
reinstated in the Netherlands after
it had been abolished during the
Reformation.
www.catharijneconvent.nl/
home_E.htm
www.prachtenpraalvandepaus.nl/
inh_alg_eng.html

Societas Liturgica

[http://mujweb.atlas.cz/www/
Liturgica](http://mujweb.atlas.cz/www/Liturgica).
Subscriptions to *Studia Liturgica*
cost £17.50 and are payable by
cheque made payable to *Societas
Liturgica* and sent to *Societas
Liturgica* c/o University of Notre
Dame, 1 Suffolk Street, London,
SW1Y 4HG

Something over 100 people
attended the series of talks and
workshops exploring a range
of liturgical and musical topics.
The summer school concluded
with a celebration of Mass at
which Bishop Kieran Conry
presided.

Societas Liturgica

The 19th Convention of
Societas Liturgica was held in

Second Thoughts

The 40 years ago, the 2nd Vatican
Council called for a renewal of
the Liturgy and said that the cri-
teria against which that renewal
should be judged was the way
it assisted the full conscious and
active participation of all the
people (SC 14). 40 years on those
with responsibility for liturgi-
cal formation and celebration in
parish communities might pause
and consider how well things are
going in those communities for
which they have responsibility.
Such participation is not achieved
simply by decree of the Council,
or the revision of ritual books. It
is the result of a good standard
of liturgical celebration, and of
a process of liturgical forma-
tion which alerts and prepares
participants to engage with the
significance and meaningfulness
of that celebration. Local pastors
and ministers are the ones with
direct responsibility for both
these things.

Of the various dimensions of
liturgical participation, there
are perhaps two in particular
which they have special care
for. The first is how the assem-
bly understands its role in the
liturgical act itself. Is it yet
true that all know their proper
part in the sacramental action
that is the liturgical prayer of
the Church? Clearly not all in
the assembly perform par-
ticular ministries – for example
proclaiming the word, saying the
sacramental formulae – which
are only a (small but necessary)
part of the whole. The essential
encounter with Christ which
lies at the heart of the liturgical
action is something the princi-
pal ministers are entirely unable

Eindhoven, Netherlands from
11th to 16th August. The meet-
ing provided an opportunity for
a rich exploration of the role of
the saints and the Communion
of the Saints in the liturgy of
the Church, past and present,
Catholic and Orthodox, Angli-
can and Reformed. Papers from
the meeting are to be published
in *Studia Liturgica*. The next
meeting of Societas Liturgica is

being held in Dresden in 2005.
The society welcomes member-
ship from those teaching or doing
research in liturgical and related
studies; those who are actively
engaged in official liturgical
commissions and those who are
making significant contribu-
tions to the liturgical life of the
Church.

Participating in the Liturgy

to do for other participants. It
is something which each one
must do for themselves through
their own interaction with the
gathered community, the Word
of God, and other symbols too
such as water and oil, bread and
wine – if the liturgy is to be
for them a present and saving
encounter with the risen Christ.
(SC 2, 7, 59). Providing genuine
opportunities for such prayerful
encounter is something Pastors
have responsibility for.

The second dimension of
participation in the mystery of
Christ begins with the liturgy,
but extends beyond it into what
has been called the 'liturgy of
life'. Liturgy's ritual provides
a pattern for Christian living,
and the experience of Christ's
personal presence in that ritual
of worship provides continuing
encouragement for our seek-
ing to living lives of authentic
discipleship and witness. Pastors
and ministers do well to ask: how
well are we helping people to
make this connection between
liturgy and life?

The Department for Christian
Life and Worship has prepared a
number of resources to assist such
reflection. They make particular
use of the content of the *General
Instruction of the Roman Missal*
(GIRM) and so will not be pub-
lished until the English translation
of GIRM has been approved.

One resource, *With Hearts and
Minds*, is aimed at the parish
community as a whole. Based
around six weekly meetings, for
groups of 6 to 8 meeting for
example in people's homes, it
invites participants to reflect on

their experience of gathering for
worship, of hearing the word, of
sharing in the action of the offer-
ing the sacrifice of the mass, of
receiving holy communion, and
being sent out to be Christ in the
world. It invites them to reflect
on their experiences in the light
of the teaching of the Church in
GIRM and documents of our
own Bishops' Conference. The
process seeks to enrich partici-
pants' experience of the liturgy
and to help them to develop a
rich liturgical spirituality.

The second resource, *Giving
Thanks and Praise*, is a series of
very brief leaflets aimed at those
exercising particular liturgical
ministry in a parish – be that in
preparing the General Interces-
sions, in assisting with the ministry
of welcome, in being part of a
music group or choir, in proclaim-
ing the word, or assisting in the
distribution of Holy Communion.
Each leaflet offers the Church's
description of the particular
liturgical ministry, and encourages
ministers to new reflection on
how they prepare for what their
service of the community, and on
how their ministry offers them a
particular way of engaging with
Christ's presence to the Church.
These leaflets in their simple way
seek to encourage those reading
them to overcome any tendency
to perform their ministry by habit
and to rediscover the richness of
what they do. The full series of
leaflets will be available for par-
ishes to download from the web
when the translation of GIRM
is approved. In the meantime a
sample leaflet for Ministers of the
Word is available for inspection on
the website.

Rest in peace...

Claude Duchesneau (born July 18, 1936, died April 26, 2003) was a priest and episcopal vicar of the diocese of Saint-Claude in France, professor of liturgy at the Institut Catholique in Paris and a member of CNPL (Centre National de Pastorale Liturgique) since 1972. A text writer for liturgical music in the French vernacular, he composed many settings for service music.

Duchesneau was gifted at synthesizing the thoughts of others. Active in *Universa Laus* since 1970, he was one of the principal authors of the *Universa Laus Document* and co-authored a commentary on the document entitled *Music and Liturgy*.

Bernard Huijbers (born July 24, 1922., died April 13, 2003) was a musician-liturgist. As a member of the original team at the Domincuskirk in Holland, he and Huub Oosterhuis experimented with both music and text for the post-Vatican II vernacular liturgy in Dutch—Bernard being the musician and Huub the poet-text writer. Both were Jesuits. Text and music were translated into English, the most famous of his work in English is ‘Song of God among us’. His theoretical work about music was tested in the heated discussions of *Universa Laus*, and appeared in the classic work, *The Performing Audience*, Pastoral Press.

His musical influence will live on in his numerous compositions; his theories about ritual are embedded in the hearts of his followers.

Brian Magee (CM) (died August 4, 2003) was a parish priest and pastoral liturgist. A member of the Irish Commission for Liturgy he served the Church in Ireland as its *Ordo* compiler over many years. In England and Wales his work as an author was much appreciated, both through his regular articles in *New Liturgy*, and in his own publications, notably his *Psalms Prayers for Morning and Evening*; *The Veritas Book of Blessing Prayers*; and *Funeral Rites and Readings*.

Documentation

In 1998 the World Council of Churches established a special commission to look at issues affecting shared ecumenical life and prayer. It was recognised that certain developments within some Protestant members of the Council that are reflected in the debates of the WCC and a certain lack of progress in ecumenical theological discussions, and was making meaningful Orthodox participation increasingly difficult and even for some impossible. In its action approving the creation of the Special Commission, the 1998 assembly noted that ‘other churches and ecclesial families’ have concerns similar to those expressed by the Orthodox.

The Commission focused its work on three broad areas: ecclesiology, social and ethical issues and common prayer. The full text of Commission’s report can be accessed from the WCC website. What is offered below is a summary of the section on common prayer, prepared by Dr D’Arcy Wood for *The Summit* the Journal of the Liturgical Commission of the Archdiocese of Melbourne, and reproduced here with the permission of the Journal’s editor, Paul Taylor.

The reflections of the WCC’s Commission have relevance for common prayer in ecumenical bodies and groups well beyond the limits of the WCC itself. It is thought that these reflections may be helpful to many parishes in England and Wales. They offer a focus for those parishes, together with brothers and sisters from other Christian traditions, to reflect on present practice, and how that might be developed for the future.

The Proposals

The ...Special Commission’s Report (makes an) eloquent case... for praying together. ‘In order to make progress in dialogue with each other, Christians need to plead together for divine assistance.’ ‘Christ’s (own) prayer for unity (John 17: 20–21) is striking and challenging.’ On the other hand, says the Report, ‘it is in common prayer that the pain of Christian division is

Ecumenical Prayer

most acutely experienced.’ The word ‘worship’ is avoided in the Report because it suggests (in some languages, more so than in English) eucharistic worship. The term ‘common prayer’ is more readily acceptable.

The next point is a distinction between ‘confessional’ and ‘interconfessional’ common prayer. ‘Confessional’ is defined as ‘prayer of a confession, a communion or a denomination within a confession’. Such a service is ‘offered as a gift’ to the ecumenical gathering and all are invited to participate, not just as observers but as fully as their conscience permits. The conduct of the service is according to the denomination’s (or confession’s) normal practice.

‘Interconfessional’ common prayer is different. It is ‘prepared for specific ecumenical events’, i.e., a one-off act of prayer. It will usually ‘draw from the resources of a variety of traditions.’ It does not claim to be the service of any one Church, or of any kind of a hybrid church or super-church. The effect of this is to clarify that interconfessional common prayer is not based on the tradition of any ecclesial body. It also means that when services of prayer are held at an ecumenical gathering, each participant, and especially the Orthodox, can decide whether and how far they can conscientiously participate.

On the difficult issue of eucharistic services at WCC gatherings, the Report says that the WCC itself, not being a Church, cannot be the host. Such services may be publicly announced, and invitations issued to people to attend, but they are not ‘WCC services’ in the strict sense.

So much for the Report itself. The Framework mentioned above follows as an appendix. Its main recommendations can be summarised in this way:

- 1 Common prayer should be planned seriously and sensitively. It is easy to offend others unintentionally. It is helpful to identify whether the service is ‘confessional’ or ‘interconfessional’.

Into your hands, O Lord
we humbly entrust our brothers.
In this life you embraced them
with your tender love;
deliver them now from every evil
and bid them enter eternal rest.

The old order has passed away:
welcome them then into paradise,
where there will be no sorrow,
no weeping or pain,
but the fullness of peace and joy
with your Son and the Holy Spirit
for ever and ever.

A Prayer for the Dead from the
Order of Christian Funerals.

Further Information

World Council of Churches
<http://www2.wcc-coe.org/ccdocuments.nsf/index/gen-5-en.html>

Week of Prayer for Christian Unity.

The first draft of the materials for 2004 was prepared by Church leaders in Syria, and is based around the theme of *My peace I give to you*.

Ecumenical Lent Course for 2004

A Lent course for 2004 – *Face to Face* – has been organised jointly by CTBI and the Bible Society. Celebrating 200 years of Bible Society work the course provides a stimulating exploration of what it means to be made in God’s image. Details of both sets of materials can be found on www.ctbi.org.uk

Pastoral Press

www.ocp.org
distributed in UK by Decani Music
0845 456 8392
www.decanimusic.co.uk

Magazine subscriptions

In recent issues of this newsletter readers have been asked to advise if they have an interest in subscribing to overseas English language liturgical publications, but are put off by the difficulties and expense of paying the subscriptions in foreign currency. Thank you to those who have made contact. As a result of the evident interest it has been decided that the Liturgy Office will make such subscriptions available through it. The official launch of the subscription service will be from January 2004, but in order to subscribe to magazines for next year you need to have sent us your payment by December 1st 2003.

Subscriptions are available for the following publications. From Canada, the *National Bulletin on Liturgy*; from the United States, *Worship, Rite, Assembly, Catechumenate, Environment and Art*; and from Australia, *Liturgy News*

Order forms are posted on the Liturgy Office website now.

Liturgy Newsletter

www.liturgyoffice.org.uk/Newsletter.html

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Ecumenical Prayer, *continued*.

- 2 The forms of prayer should not assume that Christians are already united. We can rejoice in the progress toward unity, certainly, but there are many things 'still to be achieved.'
- 3 No framework or guidelines can be permanent. As Christians progress toward unity the situation will change, so periodic revisiting of the issue of common prayer will be both necessary and desirable.
- 4 Common prayer should consist of adoration, confession, supplication, thanksgiving, listening to Scripture and intercession for others. The intercession should include prayer that God will heal, teach and lead us. God's purpose of reconciliation should be prominent in common prayer.
- 5 When the service is 'confessional' it should be prepared in such a way that the content is understandable to all present. Participation, rather than just observing, should be encouraged.
- 6 'Interconfessional' services should not prejudice those theological issues on which the Churches are still divided. The use of a common 'ordo', recognisable by all or most traditions, as was done at the 1998 Assembly, is a good starting-point. This lends coherence to the service. The use of some familiar words or actions assists the participation of all.
- 7 Symbols and symbolic actions ought, if possible, to be understandable in a culturally diverse gathering. Where symbols are likely to be unfamiliar, explanation will be needed. It is wise to avoid practices that could be seen by some as syncretistic.
- 8 The leadership of women in confessional services should follow the tradition of that confession. In interconfessional services the principle is equality of participation, so this allows any leader, male or female, clergy or lay, to take any role. However it should not be implied that there is only one possible Christian position on the ordination of women.
- 9 While social and political issues are properly part of our prayer to God' care should be taken not to divide Christians further from one another.
- 10 Language referring to human beings should always be inclusive of women and men. Language referring to the entire human community should also be sensitive to issues of race and class.
- 11 Language referring to God should reflect the difference between metaphor and image on one hand and names of God on the other. Many metaphors such as Lamb of God and Rock of Ages are appropriate, but when naming God in common prayer at WCC gatherings the biblical names of Father, Son and Holy Spirit should be used.
- 12 Orthodox believe that the Eucharist can be celebrated only by a Church and can be shared only by those in sacramental communion with each other. For some Protestants the Eucharist

may be shared between confessions or Churches, as it is a spiritual resource on the journey toward unity. When the Eucharist is celebrated in a WCC gathering, it should be made clear that the invitation is from one confession or Church (or possibly a group of Churches in communion with each other) and not from the WCC itself, which is not a Church. The host should make clear who is invited to receive communion. [NB The Catholic Bishops of England and Wales have presented their teaching on this matter in *One Bread One Body*: CTS 1998]

Implications

The journey which led the WCC to the above conclusions was an instructive one for the members of the Special Commission, even those who had been ecumenists for a long time. The WCC has said that the Framework is not fully applicable to all situations in all places, however I would suggest that one could draw the following five implications for ecumenical services in Australia.

- 1 A basic principle of ecumenism is respect for Christians whose tradition differs from one's own. Respectful listening is an essential part of the process. Only by listening carefully to others can we avoid unintentional offence.
- 2 To distinguish between confessional and interconfessional common prayer could be helpful. When one Church is celebrating according to its own doctrine and practices, not everything will be understandable or even acceptable to everyone present. For example prayers addressed to the Virgin Mary will be appropriate at a service which is led by Roman Catholics in a Catholic Church. At an interconfessional service however they would be better avoided, as these services are best constructed from material which all Christians have in common.
- 3 The use of practices (e.g. symbols and music) from different cultures is helpful. Australia is a multicultural society and our Churches are multicultural. It is best if these cultural elements can be understood by all present without too much explanation.
- 4 Inclusive language with reference to humans is the policy of most Churches. In interconfessional services, prayers should be written with this in mind. The situation is different in confessional services, but at all times it is important to bear in mind two things: (a) Language should not exclude people who are present, nor be condescending toward those who are not Christian; (b) The doctrine of the Churches should not be compromised when metaphors for God or names of God are used.
- 5 The issue of explanations or 'commentary' is a difficult one. If there is too much explanation the flow of the service can be affected negatively. If there is too little explanation, some participants may not be able to participate properly. A balance is needed.