

LITURGY NEWSLETTER

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

February 2004

News from Catholic Bishops' Conference of England and Wales.

Meeting at Hinsley Hall, Leeds in November the Bishops gave their approval to a variety of texts presented by the Department for Christian Life and Worship. These included new translations of the *Rites of Ordination* and of the *Dedication of a Church and an Altar*; Norms governing the celebration of the 3rd form of the *Rite of Penance*; and a new document of the Conference had been prepared, *Consecrated for Worship*, concerning the design and use of churches. Further work remains to be done on preparing *Consecrated for Worship* for publication. The other texts are to be referred to the Holy See for *recognitio* prior to their publication.

A further major item on the Department's agenda was its collaboration with other Conferences in the preparation of a new edition of the Lectionary based on the New Revised Standard translation of the Scriptures. This project, which will be carried out with the approval of the Holy See, presently involves the Conferences for Ireland and Scotland, Australia, Malaysia-Singapore, New Zealand, the Philippines, and South Africa in addition to that of England and Wales. The intention is to have the work completed in time for the publication of the English translation of the 3rd edition of the Roman Missal, presently being prepared for the approval of English-speaking Conferences by ICEL.

New Statutes for ICEL have recently been granted *recognitio* by the Holy See. The present approach of ICEL to its task of preparing English translations of the Latin texts of the Roman Rite was presented at a recent meeting of the Presidents of English-speaking Conferences that was held in Rome. ICEL's methodology, especially its sensitivity to the nature of its work and the rigour with which it was to be carried out, was welcomed by Conference Presidents and by Cardinal Arinze, Prefect of the Congregation for Divine Worship. ICEL's work of preparing translations of the texts of the 2003 edition of the Roman Missal is well underway. The first texts will be submitted to Bishops' Conferences for their consideration over the coming months. The entire project is likely to take at least two or three years to complete.

Tra le sollecitudini

The 100th anniversary of this *motu proprio* promulgated by Pope St Pius X which considered music in the liturgy was marked by a message from Pope John Paul II. The Holy Father emphasized that 'music used for sacred rites must have sanctity as its point of reference' and he underscored that 'not all musical forms are appropriate for liturgical celebrations.'

He noted that liturgical music 'must respond to the legitimate requirements of adaptation and inculturation. It is clear, however, that every innovation in this delicate material must respect specific criteria, like the search for musical expressions that respond to the necessary involvement of the entire assembly in the celebration and that avoid, at the same time, any concession to frivolity and superficiality.'

Pope John Paul affirms the continuing impor-

tance to the Roman Rite of Gregorian chant as both an example of a musical expression that properly responds to the qualities required by music for the liturgy, and as an element of unity. At the same time 'since the Church has always recognized and promoted progress in the Arts, it should not surprise anyone that, beyond Gregorian chant and choir music, modern music has been allowed in liturgical celebrations, as long as it is respectful of the liturgical spirit and the authentic values of art.' The Holy Father also observes that 'The sacred environment of liturgical celebration must never become a laboratory for experimentation or trial compositions and performances, introduced without careful consideration... The musical aspect of liturgical celebrations, cannot be left to improvisation, or to the judgement of individual persons, but it must be entrusted to thoughtful direction in accordance with norms and

Filled as We are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the faithful. We deem it necessary to provide before anything else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable font, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church.

Tra la sollecitudini., 1903
Pope Pius X

*The following words conclude Lambert Beauduin's *Liturgy: the Life of the Church*, a classic work of the Liturgical Movement in the 20th Century, and inspired by *Tra la sollecitudini*.*

Liturgy: the Life of the Church has recently been republished by St Michael's Abbey Press.

The Liturgy has riches and splendours of infinite variety in reserve for all souls, and for all circumstances of life. Yes! Would that the preachers explained it, the educators taught it, the theologians consulted it, men of action propagated it; that mothers spelled it out and children mouthed it; that ascetics there learned true sacrifice; Christians, fraternity and obedience; men, true equality; and societies, harmony! May it be the contemplation of the mystic, the peace of the monk, the meditation of the priest, the inspiration of the artist, the magnet that draws the prodigal! May all Christians, hierarchically united to their pastor, to their bishop, live it fully, come to draw the true Christian spirit at this 'primary and indispensable source' and by means of living the Liturgy, realise the prayer of the first Mass of the eternal High Priest: Ut sint unum, that they be one - supreme wish and supreme hope!

That is the Liturgical Movement; all of that; nothing but that!

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Coming Events

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.nnpm.org.uk

'A meeting between Europe and Africa. What can we offer each other?' Keynote speakers: Bishop Jon Sentamu of Birmingham, Tina Beattie and Fr Joe Koma-Koma, secretary of the Zambian Catholic Bishops' Conference.

Register your interest in the Conference at 0845 456 8392 or with sue@decanimusic.co.uk

El Greco
11 February - 23 May 2004
National Gallery, London
www.nationalgallery.org.uk

Making good use of the WWW

As well as the Liturgy Office website (www.liturgyoffice.org.uk) newly enlarged recently as noted in the last issue of this Newsletter, there are a wealth of resources available from the web.

Salford Diocese offers a website for the benefit of its lay readers, providing them with commentaries on the first and second readings of each Sunday's readings:
<http://www.salforddiocese.org.uk/rec/cw/index.html>

Westminster Diocese has re-vamped its Diocesan Liturgy magazine Westminster Worship. Previously it was largely aimed at the clergy. Now it is offered principally as a resource for the Diocese's lay ministers of word, holy communion and music. Eschewing the magazine format it is made available as a series of A4 sheets for easy distribution. The first set of 6 sheets is available as PDF files from the Westminster website: www.rcdow.org.uk

Arundel and Brighton Diocese is dedicating this year to a renewal of understanding and practice of the Liturgy. Information and background is available from <http://www.dabnet.org/gthome.htm>

New on the Liturgy Office Website: A Liturgical Calendar for 2004 has been added supplemented with background material. Liturgical formation material and resources for musicians prepared for Westminster Diocese's At Your Word Lord Programme.
www.liturgyoffice.org.uk/AYWL

Spirit of the Seasons is a twice-termly newsletter produced for Catholic schools by the Liturgy Office. It is thought that much of the content of these would be of value to those preparing Liturgy of the Word with children, or catechesis for children in parishes also. The current (and past) editions of Spirit of the Season are available from the Liturgy Office website: www.liturgyoffice.org.uk/SOS

regulations, as meaningful fruit of an appropriate liturgical formation.'

Evangelization and Inculturation

Speaking to the Catholic Bishops of the Sudan during their December *ad limina* visit Pope John Paul emphasized the need for inculturation of the faith.

'Tribalism and forms of discrimination based on ethnic origin, language and culture do not belong in a civilized society and have absolutely no place in the community of believers.'

Adverting to the example of the recently canonised Bishop Daniel Comboni, a strong advocate of inculturating the faith, the Holy Father observed: 'St. Daniel was

keenly concerned that Africans should have a key role in evangelizing the continent, and was inspired to draft a missionary blueprint for the region – a plan for the rebirth of Africa – that enlisted the help of native peoples themselves. His life is an example for us today, clearly demonstrating that the evangelization of culture and the inculturation of the Gospel

Second Thoughts

40 Years On...

The 40th Anniversary of Sacrosanctum Concilium was marked by a Conference organised by the Department for Christian Life and Worship of the Bishops' Conference together with Heythrop College. The day began with the following introductory words from Bishop Mark Jabale of Menevia, Chair of the Department.

On December 4th, 40th Anniversary of *Sacrosanctum Concilium*, the Holy Father issued an Apostolic letter to mark this important occasion. In it he tells us that in the Constitution on the Liturgy the Holy Spirit has spoken to the Church, giving constant guidance for the Lord's Disciples to the full and complete truth; and he adds that with the passage of time, in the light of the fruits borne by it, the importance of *Sacrosanctum Concilium* has become ever more evident.

The Pope points out that the Liturgical perspective of the Council did not limit itself to a merely intra-ecclesial scope but that it opened itself to all human beings – Christ in his prayer to the Father gathers in the whole of mankind through the praying mission of the Church.

The Eucharist is central to the life of all Christians; it is potentially the greatest source of spiritual strength which we have available to us, since it is the sacrament of unity, linking us to God and to each other. Sadly, at the same time, it has often been misused and misunderstood, with appalling consequences. The Constitution *Sacrosanctum Concilium* addressed the vital

importance of this greatest of all sacraments to provide the fully illuminating and energising effect upon the lives of all the faithful that it should have.

Hence, this Anniversary is well worth celebrating. The fruits of the Liturgical Reform are everywhere obvious. Some of the most obvious examples are the use of the vernacular, a deeper understanding of scripture, a liturgy in which it is much easier for God's people to participate, the development of lay ministries, to name but a few.

A parish community which is genuinely united around the Eucharist is a potential source of strength for all its members; they support and strengthen each other, so that no one is forced to go it alone, so to speak, in a self-enclosed, atomistic, individualistic way.

To surrender our personal prejudices and preferences in order to unite with a community means that we can begin to get the experience of ecstasy in the etymological sense of the word; that is standing outside of oneself, rising above oneself. When we do this sincerely and genuinely, we can experience a deep inner peace and happiness, as well as radiate it.

There is a particular need to hear once more the words of *Sacrosanctum Concilium* because of the way that again and again the liturgy has been the focus of controversy in the Church, a battleground between left and right. Sadly, it is easy to lose one's bearings, to go off at a tangent and to forget the centrality of

the Liturgy in the life of every Christian. *Sacrosanctum Concilium* reaffirmed in a practical and concrete way the awesome depth of it all, the benefits to be gained from it and the total surrender which is required in order to reap its benefits. Today, then, gives us all an opportunity to take bearings to see how far we have gone along the road in our understanding of this great document, and what still remains for us to understand and strive for.

The Pope tells us that we must move from renewal to deepening – and so we need to ask ourselves some questions:

- Do we see Liturgy as the core and the summit of ecclesial life, as *Sacrosanctum Concilium* asks us to do?
- Has the rediscovery of God's word through the Liturgy produced a positive response in our celebrations?
- How far and deep has it entered into the lives of individual ecclesial communities?
- Is it understood as the way to holiness and inward strength for the missionary Church?

Then, he adds that in spite of increasing secularisation and a diminishing interest in the Gospel a thirst for spirituality is evident and points out that this can best be satisfied through the Liturgy.

He concludes by hoping that at the beginning of this millennium there should develop what he calls a "Liturgical Spirituality" which allows us to see Christ as the first Liturgist, who never stops working in the Church and in the world through the Paschal Mystery which is celebrated.

are an integral part of the new evangelization and thus a specific concern of the episcopal office.'

Faith and Culture:

*Anthology of Texts
of Papal Teaching*

from Leo XIII to John Paul II

A volume of this title has been published by the Pontifical Council for Culture. The book

anthologises almost 100 years of Papal teaching on issues that extend from the arts to technology, from ideologies to the family, from sports to politics, from universities to cultural identity, from globalization to inculturation.

In 1982, establishing the Pontifical Council, Pope John Paul wrote: 'A faith that does not build culture is a faith that is not

fully accepted, not fully thought out, not faithfully lived.'

'This anthology,' Cardinal Poupard said, 'seeks to present different pastoral moments and attitudes of the last nine popes, noting the continuity and innovations of a dialogue between faith and culture, in the complex mission of inculcating and evangelizing the culture.'

Book and CD reviews

Source and Summit?

It is often asserted that there is interconnectedness between life and worship. One might be excused for thinking that this is a truth more often observed in the breach than in the achievement. But the matter is addressed with great verve and skill in two new volumes, one the work of a pastoral scholar and the other of a wise and scholarly pastor.

Worship by Keith Pecklers SJ, is concerned principally about the larger issues about how liturgy fairs in contemporary society. He writes illuminatingly about the development of liturgy, especially in the Roman Catholic Church, and particularly over the past three or four hundred years. He himself is from the United States and he teaches in Italy, but he writes with direct experience of societies and Church in societies across the world. The issues he raises about the contextualization of liturgy, about the challenge to healthy liturgy (and healthy Church) posed by some forms of private devotion, the challenge of relating Church and liturgy to other works of justice and liberation are not ones that cannot be safely neglected by anyone with pastoral responsibility for parishes and Dioceses. A must-read for Diocesan Liturgy Commissions, and all responsible for a community's liturgical life.

Peckler's broader themes are not absent from Bishop David Stancliffe's **God's Pattern: Shaping Our Worship, Ministry and Life**. But Stancliffe's approach is more conversational, and less concerned with offering the sort of historical survey that is such a rich feature of Peckler's

Worship. Here it is more that the reader has the privilege of sitting at the feet of a wise pastor, a sensitive liturgist and a pilgrim familiar with the ways of faithful living as he reflects on what he has experienced. And there is much in this wise, sustained, humane reflection on Christian life and worship that is likely to be of benefit to many. Bishop Stancliffe suggests that the basic pattern that informs the engagement between God and his people in both life and liturgy is that revealed in the Luke's story of the disciples on the road to Emmaus: a pattern of our assisted attending, engaging, transforming and energizing for mission.

A valuable book for anyone to read, I suspect its richness will become most apparent when the book is read by a small group of people (e.g. pastoral ministers, liturgy preparation groups, prayer groups) reading a chapter at a time and then meeting to share their response, using the reflection questions posed in each chapter. The book offers a fine tool for personal and parish renewal.

One of the challenges which ministers of the word face is how do you 'get into' the world of the scriptures? The social reality of people in biblical times was so enormously different to ours. How can we understand what was at issue in the particular situations addressed by prophets and apostles, by the Lord Jesus himself? In recent years much work has been done by scripture scholars to find ways of deciphering the social codes which underlie the scripture texts so they can be more easily 'read' by

us. **The Cultural World of...** is a useful series that makes this scholarship accessible and useful to homilists. The first volumes were titled **The Cultural World of Jesus** (one volume for each of the cycles of the Sunday Lectionary). These have now been joined by a series on the 1st readings and psalm, **The Cultural World of the Prophets**, and for the 2nd reading, **The Cultural World of the Apostles**. Useful for all ministers of the word, readers, psalmists and homilists.

Orate Fratres is a CD of music from 3rd edition of *Missale Romanum*. Many clergy are not especially skilled at reading plainchant, or other musical notation. But once they have the tune in their head are more than willing to practice so as to become skilled and confident enough to sing the liturgical songs and chants of the Mass themselves, and, as appropriate, teach them to other members of the assembly.

It is perhaps a pity that a congregation was not used to sing the responses. In many parishes the value of these is neglected, perhaps because their importance has never been explored, perhaps because of habit or carelessness. A great pity. Still, so long as the user of the CD remembers that the 'feel' and rhythm of things should be very different when a congregation is responding, rather than with all the responses sung by the same singer they will find great help in this project of The Music Makers, a useful complement to their **Let us proclaim the Mystery of Faith**, a CD of plainchant from the present English edition of the Missal.

In the Hebrew prayer book there are a number of blessings, such as this one, said on tasting any fruit for the first time in the new season:

Blessed art thou, O Lord our God, King of the Universe, who hast kept us in life, and has preserved us, and has enabled us to reach this season.

Others may be said, for example on entering a new house, or wearing new clothes, and on birthdays or other special anniversaries. Or this one on seeing deformed persons:

Blessed art thou, O Lord our God, King of the Universe, who variest the form of thy creatures.

This is a good example of the way in which we might put the most positive construction on the reality of the created order. Or this remarkable one, to be said 'on going to stool':

Blessed art thou, O Lord our God, King of the Universe, who hast made so many wonderful orifices in man, so that if some be opened and others closed life cannot be sustained.

Something of the same order of spirituality drawn out of reflection on the created order can be seen in much of the Celtic tradition, which has a vogue these days in a rather romanticized form. This house blessing (from *The Pilgrim Prayerbook*, Continuum, 2003) is an example:

*The peace of God, the peace of men,
the peace of Columba kindly,
the peace of Mary mild, the loving
the peace of Christ, King of t
tenderness,
the peace of Christ, King of
tenderness;*

*Be upon each window, upon
each door,
upon each hole that lets in light,
upon the four corners of my house,
upon the four corners of my bed,
upon the four corners of my bed;
upon each thing my eyes takes in,
upon each thing my mouth takes
in,
upon my body that is of earth,
and upon my soul that comes from
on high,
upon my body that is of earth,
and upon my soul that comes
from on high.*

From **God's Pattern: Shaping Our Worship, Ministry and Life**.
David Stancliffe, Bishop of Salisbury.

Keith F. Pecklers, SJ. **Worship**.
(In the series 'New Century
Theology').
Continuum Books, London.
www.continuumbooks.com

David Stancliffe, Bishop of Salisbury. **God's Pattern: Shaping our Worship, Ministry and Life**.
SPCK, London.

John J. Pilch. **The Cultural World of the Prophets. The First Reading and the Responsorial Psalm. Sunday by Sunday, Year C**
Liturgical Press, Collegeville, MN, USA.
www.litpress.org

Orate Fratres
The Music Makers
020 7207 5501
www.themusicmakers.org

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.

The new subscription service offered by the Liturgy Office is now up and running.

The subscription list for 2004 is closed, but details of the service are available from the website.

Those interested in taking out subscriptions for 2005 are invited to register their interest via the website.

Spiritus et Sponsa

An extract from the Apostolic Letter of the Supreme Pontiff John Paul II on the 40th Anniversary of the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*

Prospects

11. Looking at the future, there are several challenges to which the Liturgy must respond. In the course of these forty years, society has undergone profound changes, some of which put the ecclesial commitment strongly to the test. We are faced with a world in which the signs of the Gospel are being attenuated, including in regions of long Christian tradition. It is the time of new evangelization. The Liturgy is directly addressed by such a challenge.

At first glance, it seems that the liturgy is marginalized in a society that is amply secularized. However, it is a fact that, despite the secularization, in our time a renewed need of spirituality re-emerges, in so many forms. How can one not see in this a proof of the fact that in the inner being of man it is not possible to cancel the thirst for God? There are questions that find an answer only in a personal contact with Christ. Only in intimacy with him every life acquires meaning, and can arrive at experiencing the joy that made Peter say on the mountain of the Transfiguration: 'Master, it is well that we are here' (Luke 9:33 par.).

12. Given this longing for the encounter with God, the Liturgy provides the most profound and effective response. It does so especially in the Eucharist, in which it is given to us to be united to the sacrifice of Christ and to be nourished from his Body and his Blood. It is necessary, nevertheless, that the Pastors do so in a way that the meaning of the mystery penetrates in consciences, rediscovering and practising the 'mystagogic' art, so dear to the Fathers of the Church. It is their task, in particular, to promote worthy celebrations, giving due attention to the different categories of people: children, youth, adults, the elderly and the disabled. All must feel welcome in our assemblies, so as to be able to breathe the atmosphere of the first believing community: 'They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to prayers' (Acts 2:42).

13. An aspect that must be cultivated with greater commitment within our communities is the experience of silence. We have need of this 'to receive in hearts the full resonance of the voice of the Holy Spirit, and to unite more closely personal prayer with the Word of God and with the public voice of the Church.' In a society that lives ever more frenetically, bewildered by rumours and distracted in the ephemeral, it is vital to rediscover the value of silence. It is no accident that beyond Christian worship, meditation practices are spreading that give importance to recollection. Why not undertake, with pedagogical audacity, a specific education in silence

within the confines of the Christian experience? Before our eyes must be the example of Jesus, who 'rose and went out to a lonely place, and there he prayed' (Mark 1:35). The Liturgy, among its different moments and signs, cannot neglect that of silence.

14. The liturgical pastoral program, through the introduction to the various celebrations, must instill the taste for prayer. It will do so, surely, taking into account the capacity of the individual believers, in their diverse conditions of age and education; but it will do so seeking not to be satisfied with the 'minimal.' The pedagogy of the Church must be able to 'dare.' It is important to introduce the faithful to the celebration of the Liturgy of the Hours that, 'because it is the public prayer of the Church, is a source of piety, and nourishment for personal prayer.' It is not an individual or private action 'but belongs to the whole Body of the Church. [...] If therefore the faithful are convoked for the Liturgy of the Hours and if they gather together, uniting their hearts and their voices, they manifest the Church that celebrates the mystery of Christ.' This privileged attention to liturgical prayer is not placed in tension with personal prayer, rather it assumes and requires it, and combines it well with other forms of community prayer, especially if recognized and recommended by the ecclesial Authority.

15. The duty of Pastors is indispensable, in education in prayer and in particular in the promotion of the liturgical life. It implies a duty of discernment and guidance. These is not perceived as a principle of rigidity, as opposed to the need of the Christian spirit to abandon itself to the action of the Spirit of God, who intercedes in us and 'for us with sighs too deep for words' (Romans 8:26). Rather, through the guidance of Pastors, a principle of 'guarantee' is realized, foreseen in the design of God for the Church, being governed by the assistance of the Holy Spirit. The liturgical renewal realized in these decades has demonstrated how it is possible to combine a norm that ensures the Liturgy its identity and its decorum, with room for creativity and adaptation, which render it close to the expressive needs of the various regions, situations and cultures. By not respecting the liturgical norm, one arrives at times at even serious abuses that put in shadow the truth of the mystery and create disturbance and tensions in the People of God. Such abuses have nothing to do with the authentic spirit of the Council and are to be corrected by Pastors with an attitude of prudent firmness.

The full text of the Apostolic Letter is available from the Liturgy Office website.

Liturgy Newsletter

www.liturgyoffice.org.uk/
Newsletter

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