

# LITURGY NEWSLETTER

Vol. 4 No. 3

April 2004

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

## News from Catholic Bishops' Conference of England and Wales

The draft translation of the *Ordo Missae* prepared by ICEL for the English-speaking Conferences of the world has been presented to the Bishops of England and Wales for their consideration. There has been wide consultation on the text within Dioceses and with Consultative Bodies of the Bishops Conference. The text is very much at a preliminary stage, and a formal response to the present text will be agreed by the Bishops of England and Wales when they meet in plenary session at Ushaw in April. ICEL have undertaken to receive and respond to the matters raised by Bishops' Conferences as soon as possible. It is presently expected that a further revision of the text will be submitted for Bishops' consideration later this year.

Preliminary discussions have been held with Cardinal Arinze, Cardinal Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments concerning the proposed revision of the *Lectionary for Mass*, based on the *New Revised Standard Version* translation of the Bible. It is hoped that the new Mixed Commission which will oversee this work as an agency of Bishops' Conferences will be established shortly and be well under way with its work before the end of the year.

The Bishops' Conference has had further discussions with the Holy See concerning its proposed edition of the *General Instruction of the Roman Missal, 3rd edition*. This has now been re-submitted to the Holy See for *recognitio*. It is hoped that this text will be approved in time for publication in the autumn.

### Synod on the Eucharist

John Paul II has announced that the 11th Ordinary General Assembly of the Synod of Bishops will take place in the Vatican from October 2 to 29. Its theme is 'The Eucharist: Source and Summit of the Life and Mission of the Church.' The Synod provides an opportunity to the further exploration of themes presented in Pope John Paul's recent encyclical *Ecclesia de Eucharistia*.

Preparation for the Synod will be assisted by the issuing of a 'lineamenta,' or outline, for the topic. This is sent to bishops worldwide to promote study, debate and prayer to prepare for and inform the meeting of the Assembly itself. Feedback from this process of reflection is passed to the Secretariat by Bishops and Episcopal Conferences and a final working document for the Synod is then produced.

After the Synod the participating Bishops send a summary of its conclusions to the Pope, to assist in his writing the postsynodal apostolic exhortation.

### Eucharistic Practice

At the time of going to press, the document from the Holy See further addressing the matter of improper celebrations of the

Eucharist has not been issued. This document, requested of the Roman Curia by the Holy Father in *Ecclesia de Eucharistia*, has attracted considerable attention in the press. As and when it is received by the Bishops' Conference it will be made available on the website of the Department for Christian Life and Worship.

### Pastoral Directory for Bishops

The Directory for Bishops, *Ecclesiae Imago*, published in 1973 has been updated in the light of the 1983 Code of Canon Law, the debates of the Synod of 2001 and Apostolic Exhortation 'Pastores Gregis' as well as profound changes that have taken place in society. The new Directory, *Apostolorum Successores*, has been published first in Italian and translations into other major languages are awaited.

The Directory is essentially pastoral and practical and is an instrument that seeks to help Bishops to fulfil their ministry in response to the needs of the Church and of today's society, at the beginning of the third millennium, a time characterized by new challenges and problems, by great progress and sudden changes. It underlines the importance and role of the ministry of the Bishop in the life of the Church. It is recognized that the Bishop

Today, the feast of the conversion of the Apostle Paul, concludes the Week of Prayer for Christian Unity during which, in every corner of the world, Christians have prayed together for the full realization of their unity according to the will of the Lord, 'Ut unum sint, that they may be one'.

Christ's ardent invocation in the Cenacle continues to remind Christian communities that unity is a gift to welcome and develop in an ever deeper way.

Christian unity has been a constant concern of my pontificate and continues to be a demanding priority of my ministry.

(The will of the Lord) is an imperative that obliges us, the strength that sustains us, a salutary rebuke for our lethargy and narrow-mindedness.'

John Paul II

Feast of the  
Conversion of St Paul  
January 25<sup>th</sup> 2004

### Contents

News	1-3
In memoriam Archbishop Hurley	2
Reviews Sacraments: Meeting Christ	3
Documentation Working Together'	4
Magazine Subscriptions	4

## 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

### Open all hours

Plans by Nottingham Cathedral to remain open 24 hours a day and 7 days a week have received wide coverage in the national and international press over recent months. The scheme relies on a team of 100 volunteers and comes with the promise of support and training for the team from Nottinghamshire Police and Social Services.

Monsignor Tom McGovern has been reported as saying: 'This is a step of faith by the mother church of the diocese following the lead of some other parishes which already run rosters. Our recent diocesan assembly revealed that people from far and wide want to come to the Cathedral and we're expecting an increase in visitor numbers.' 'The Cathedral used to be open 12 hours a day every day but there have been a few thefts and other criminal offences and although such incidents are rare we've been forced to lock the doors when there's nobody around.

www.nottinghamdiocese.org.uk

must be effectively an 'ecclesial' man and a man of communion involving priests, religious and the laity in the ensemble of the diocesan family. He is, in fact, the centre of unity of the local Church, with his ministry encompassing 3 essential pastoral tasks: being father and pastor of the diocese; teacher of the faith and announcer of the Word; and sanctifier of the Christian People

The Directory underlines the central character of the Liturgy in the life of the diocese, especially the celebration of the Eucharist. It addresses also such matters as the central character of Sunday, the importance of popular piety, and the dignity proper to churches and shrines.

### Shall believers speak to unbelievers?

A plenary Assembly of the Pontifical Council for Culture, met in Rome from March 11–13. Almost forty Cardinals, Archbishops and Bishops gathered and reflected on 'The Christian Faith at the Dawn of the New Millennium and the Challenge of Unbelief and Religious Indifference.'

A summary of the Assembly's proposals was offered by Cardinal Poupard:

## Archbishop Denis Hurley

*Denis Hurley, Archbishop of Durban died on Friday February 13, aged 88. Tributes to him have mainly focused on his tireless fight against injustice in South Africa. He also was a key figure in the post-Conciliar work of implementing the Constitution on the Liturgy. Appointed by Paul VI to the Consilium that oversaw that work, he was also a founding father of ICEL. In tribute to Archbishop Hurley's enormous commitment to the Church's liturgical renewal here are reprinted words he contributed to the Council's debates on the schema on the Church's liturgy - the future Sacrosanctum Concilium*

As the text makes so clear, the primary and supreme purpose of the Church is to give glory to God... The supreme means, although... not the only means,

• The importance of witnessing the joy of being a person loved by God.

• The reaffirmed need for apologetics: to give reason for our hope with gentleness and respect.

• To reach 'homo urbanus' with the Church's public presence in the debates of society.

• To put the Gospel in touch with the forces that shape culture.

• To learn to think, from the school to university.

• In the face of secularizing obstruction, dissolving scepticism, intolerant liberalism, and leveling pluralism one must react with a new and joyful proposal of Christian culture.

• Nonbelievers, indifferent to the question of God, but believers in human values, must be shown by the life of believers and communities of faith that 'to be' means to be religious, and that man finds his fulfilment following the message of the Gospel of Christ, Son of God and of the Virgin Mary, crucified and resurrected, infinite and inexhaustible source of beauty, truth and love.

### Secularism and Laicism

Speaking in the context of continuing debates on the sig-

nificance of the Christian roots of Europe and the French law to prohibit religious symbols in public schools Pope John Paul has on a number of recent occasions asserted that 'a well-understood secularism must not be confused with laicism.'

In a January address to the diplomatic corps accredited to the Holy See he said that secularism is the 'respect for all beliefs on the part of the state, which ensures the free exercise of worship and of spiritual, cultural and charitable activities of the communities of believers.' By contrast laicism is what happens when the state pretends to ignore this dimension, either at the personal or communal level.

In a subsequent address to bishops of France the Pope emphasized in his address that an authentic view of secularism should not and indeed 'cannot erase personal and communal beliefs.'

'To try to remove from the social field this important [religious] dimension in the lives of persons and peoples, as well as the signs that manifest them, would go against a well-understood freedom,' he said.

'Freedom of worship cannot be conceived without the free-

### In memoriam

people through Christ the Head in the Holy Spirit. These gifts build up the Body of Christ, the people of God and the Christian community.

...If we wish to renew the apostolic spirit in the Church (and this, I think, is an aim of this ecumenical Council), it will be necessary to reform the liturgical life, not apart from catechetical and moral renewal, but in close conjunction with them. And this reform can come about, it seems to me, only if the exposition in this schema of the importance of the liturgy is enthusiastically embraced and if the schema's intent concerning the participation of the faithful and the adaptation, structure, and language of the liturgy is faithfully pursued.

dom to practice individually and collectively one's religion, or without the freedom of the Church,' the Pope added. 'Religion cannot be reduced only to the private sphere.'

Specifically addressing the question of religion in the schools, the Holy Father said that 'it is necessary that young people be able to understand the importance of religious life in personal existence and social life, that they know the religious traditions that they encounter, and that they be able to look upon religious symbols with benevolence and recognize the Christian roots of European cultures and history. This leads to respectful recognition of the other and his beliefs, to a positive dialogue.'

Reaffirming the virtue of inter-religious dialogue and of the right to religious freedom, the Holy Father notes that 'This dialogue must revive in Christians the awareness of their faith and their attachment to the Church, as every form of relativism seriously damages relations between religions. Every Christian or member of a religion has the right, in the measure that this does not threaten the security

and legitimate authority of the state, to be respected in his convictions and practices, in the name of religious freedom, which is one of the fundamental aspects of freedom of conscience.'

**The Laity – a sign of hope**  
Speaking to French Bishops on their recent *ad limina* visit Pope John Paul identified an awakening of the laity as a sign of hope in the midst of de-Christianization that France is experiencing.

He noted how this leads them to participate actively in their community, becoming conscious of the prophetic, real, and priestly dimensions of their baptism. Many have accepted with generosity to give themselves to parish life, taking on, under the pastor's responsibility and respecting the ordained ministry, the evangelizing endeavour, as well as the service of prayer and of charity.

He paid tribute to these men and women, who in their lives must cope with 'the indifference and scepticism proper to the environment' in which they live and encouraged the Bishops to support the laity in their commitment and mission.

He focused on 'the prophetic

dimension of [the laity's] witness in the world, in particular, 'evangelizing the cultures' to make 'the force of the Gospel penetrate in the realities of the family, work, the media, sports, leisure and that it animate the social order and public, national and international life. For this witness to be fruitful, it is necessary that it be supported spiritually in the parishes and in (the new movements and ecclesial communities that have arisen in France).'

In this connection, the Holy Father emphasized the importance of "communion" between such diverse ecclesial realities. 'May all have the constant concern to participate fully in diocesan and parish life, and to live in communion with the diocesan bishop.'

The Pope called for each Christian community to be distinguished by the 'quality of hospitality and fraternity,' especially in responding to the men and women who come to the Church to request baptism – in recent years, adult baptism has markedly increased in France – or the sacrament of matrimony, or the funeral or burial service of a relative.

#### Essay Competition

To celebrate the 125th Anniversary of The Ecclesiological Society it is organising a competition with a prize of £500 and a possible additional prize of £250 for those under the age of 25. The competition is open to anyone, and the deadline for entries in 30 June 2004.

Essays should be between 1500 and 3000 words long. There is no set title but essays should reflect the particular interests of the Society – that is, ecclesiology as the study and nature of church buildings and their furnishings. (Note this is not the more common meaning of ecclesiology in Catholic circles). Particular attention will be given by the assessors to those essays which look to the future, whilst relating it to the past – for example by addressing the roles and challenges of one or more aspects of church buildings and their furnishings in the twenty-first century, or discussing how church building should learn from what has gone before, or the way in which the past should shape the future in respect of church planning.

It is therefore unlikely that a purely historical study of an architect or building style would meet the assessors' requirements in these respects, unless the author also reflected in some depth on the lessons to be drawn from the subject under consideration. Further details are available from the Society's website [www.ecclsoc.org](http://www.ecclsoc.org)

## Sacraments: meeting Christ

CTS have recently published a new series of pocket size volumes dealing considering the sacraments, and going under the collective title of *Sacraments: meeting Christ*. Where these are good they are very, very good, but when they are bad...

Let's start with the best. Two in particular stand out. The first, *Baptism: New Life in Christ*, offers a simple and clear account of what the Church understands by sacrament, deftly presenting the relationship between the 7 sacraments, the Church and Christ. The author, Sr Eustochium Lee OSB, offers too a sensitive treatment of the baptismal rites (for infants and for adults), alert to how they are celebrated and how they are experienced. This is a volume one could place without hesitation in the hands of most anyone and know that they would be assisted to a healthy

understanding of the sacrament.

A more demanding read, but written with great skill and adeptness by Fr Paul McPartlan is *Eucharist: The Body of Christ*. There is great richness here in the way the reader is led into a consideration of the relationship between Christ, the Church and the Eucharist. A virtue of the book is the close attention paid to the signs of the Eucharist rite, and in particular to the significance of the Precious Blood. There is much here to serve as a resource for parishes that are seeking to introduce Holy Communion under both kinds, and for those that are aware of the need to assist the community to a deeper appreciation of the mysteries in which they share.

Also of merit are the volumes on *Confirmation: The Spirit of Christ*; *Marriage: Together in Christ*

#### Book reviews

(although a pity this does not engage in a more explicit way with the liturgical texts for marriage) and the very useful *Reconciliation: The Mercy of Christ*.

Weaker by far are the two volumes by Fr Jerome Bertram on *Anointing: Christ's Healing Touch* and *Holy Orders: The Image of Christ*. These volumes contain certain fine passages, but unfortunately they are marred by significant errors with regard to the rites of the Church, and gross generalisations. They sit uneasily alongside the other volumes in the series.

Other recent publications by CTS include:

John Paul II: *Spiritus et Sponsa* and *On Sacred Music* (Do 719) £2.95

John Paul II: *Meditations & Catechesis on the Psalms & Canticles of Morning Prayer* (Sc 78) £14.99

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#### 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.

#### Liturgy Newsletter

[www.liturgyoffice.org.uk/Newsletter](http://www.liturgyoffice.org.uk/Newsletter)

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## Working together

*Where a funeral director is well-informed about how the Catholic community considers itself best able to respond to requests for liturgy and pastoral care he or she is able to be of great service to the bereaved and to the local parishes. When not well-informed, their suggestions and guidance has been known to cause unintentional confusion and distress not only to the bereaved but to all concerned. The Diocese of Northampton has prepared the text below for issue to local funeral directors. It is thought it will be helpful to other dioceses also.*

We write on behalf of the Catholic parishes of the diocese of Northampton, and want to thank you all you do for the bereaved at the time of a funeral. People are very appreciative of your sensitive understanding of their needs, and that care is very helpful to us as pastoral clergy in responding to the bereaved and in celebrating a Christian Catholic funeral.

Sometimes you may be the first point of contact for the bereaved. At other times, the priest may have been involved over a period of illness, or naturally the family turn to the Church of which they are part. Where there has been little contact with the Church we know that relatives seek guidance from you, and that you will be able to direct them to their parish church and parish priest. We hope that these notes may help you to understand our approach more fully.

It is our tradition to celebrate Mass on the day of burial. It can be helpful for this to be the daily Mass in a parish, thus ensuring that the parishioners will gather as usual and be part of this. As they will be familiar with the responses and gestures this can be helpful to the bereaved, especially where they are not familiar with Catholic practice.

The body may be brought to the Church on the evening before for the funeral. This is very important for many people, as the person who has died is brought back to their religious home to lie for one last time before the altar. It can also be a better time for the private grief of those who are nearest to the person who has died.

Requiem Mass in the church is the usual celebration for a Catholic, even if they have not been very active in the practice of their faith. A Funeral Service is also possible. It is best for the priest to discuss this with the family to see which is most appropriate in each situation.

We hope you will speak with the priest before confirming any arrangements. It is essential in the present circumstances to talk with the priest before suggesting or arranging the time of a funeral with the bereaved.

The family may ask how the service is to be planned. Please refer them directly to the priest so that he can speak with them, talk through the form of the service, what readings are permitted, and what music is possible. The use of favourite pieces of music or songs is a delicate issue. The Catholic Church has clear guidelines regarding the choice of music and our bishops have established clear standards which we must meet.

An Order of Service can be of great help to the bereaved and to visitors from other Christian churches or none. Again this needs to be discussed

with the priest, as each parish may have its own arrangements.

In the Catholic tradition the priest or deacon is charged to preach about the Christian belief in eternal life. On occasions a family member or friend may speak about the deceased towards the end of Mass or Service. This is always a very sensitive issue and needs to be handled carefully. The person involved needs to consult the priest and always to write out their text beforehand so that it does not take more than two or three minutes, especially at a cremation. We are not permitted to have addresses of a political nature, and must also always be aware of how any address can cause tension or conflict.

When the coffin is brought to Church a Pall, which represents the white garment worn at Baptism, may be put over the coffin and taken off before the end of the funeral. Other symbols of Christian life may be placed on the coffin as well: a bible, a crucifix, a rosary, or prayer book. Flowers and mass cards may be placed beside the coffin but not on it.

We are permitted to conduct the funeral of a family member who is not a Catholic, and where appropriate, the priest may invite a minister from another tradition to take some part in the service.

Since 1964 cremation has been permitted by the Catholic Church. Ideally the Requiem Mass or funeral service should take place in Church where people gather to worship and celebrate important moments in life. The priest may conduct a Funeral Service (not a Requiem Mass) at a crematorium or cemetery chapel. On rare occasions and for special reasons the funeral may be conducted at the grave side. The same dignity must be shown wherever the service takes place. In our tradition cremated ashes are always to be buried, and a priest can be asked to conduct an interment.

When contacting the priest or deacon please ensure that full details of the deceased are provided by letter or email. These are required for our registers. We need full name, address, date of birth, place and date of death, details of next of kin. Other family details can be very helpful. If an organist is required in church this needs to be confirmed. The funeral fees for the Catholic Church are the same as those used by the Church of England.

As Funeral Directors you provide a very special and much valued service. If we can work together we will achieve the best practice in compassion, service and sensitivity.

With every best wish

Yours sincerely in Christ

N, DEAN of N. DEANERY