

LITURGY NEWSLETTER

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

The Year of the Eucharist

In October 2004 Pope John Paul issued *Mane Nobiscum Domine*, the Apostolic Letter for the Year of the Eucharist. The structure of the letter is informed by the Emmaus story, and the desire to assist the Church to a deeper contemplation of the face of Christ. There are three principle sections. The first considers the Eucharist as a mystery of light leading the faithful to the a participation in the depths of divine life; the second explores Eucharist as a manifestation of Communion; the third takes up a dimension of Eucharist and liturgy that is rather neglected in Sacrosanctum Concilium, namely Eucharist as the principle and plan of Mission.

The Holy Father has more recently authorised a Plenary Indulgence for the Year of the Eucharist. The indulgence is granted, subject to the normal conditions, principally for participation in times of Exposition, or for praying Vespers or Night Prayer before the reserved Sacrament. The Decree asks that priests, especially pastors, inform the faithful "in the most convenient manner" of the Indulgence and prepare, "with generous and ready spirit," to hear confessions and to lead the faithful "in solemn public recitation of prayers to Jesus in the Sacrament."

The Congregation for Divine Worship has published a series of *Suggestions and Proposals* on how to keep the Year. The principle sections of these notes deal with Worship, Elements of Eucharistic Spirituality; Initiatives that might be undertaken by various bodies, including Dioceses and parishes; encouragement to identify and make better known the witness to the Church's faith in the Eucharist to be found in the arts. Parishes may find greatest help in the section Elements of Eucharistic Spirituality which highlights the following: Attention to the Word; Conversion; Memorial; Sacrifice; Thanksgiving; The Presence of Christ; Communion and charity; Silence; Adoration; Joy; and Mission.

Links to all these documents, together with other resources produced by the Liturgy Office for the Year of the Eucharist can be found at www.liturgyoffice.org.uk/Resources

Changes at Bishops' Conference

At the November meeting of the Bishops' Conference Bishop Arthur Roche was elected Chair of the Department for Christian Life and Worship. Bishops Hopes, Noble and McMahon continue to serve in the Department, and are joined by Bishop Kevin Dunn, recently ordained as Ordinary for the Diocese of Hexham and Newcastle. Bishop Mark Jabalé, former Chair of the Department, has now been appointed to the Department for Education. Bishop Hopes succeeds Bishop Roche as Chair of the Liturgy Committee. Bishops Noble and McMahon continue as Chairs of the Spirituality and Patrimony Committees respectively.

General Instruction of the Roman Missal

As previously advised GIRM is to be published by CTS in April. Published at the same time will be *Celebrating the Mass*, a pastoral companion issued by the Bishops' Conference, and

With Hearts and Minds, a resource for parish groups to deepen understanding and assist participation in the celebration of Sunday Mass. A wide range of additional resources – including Deanery discussion sheets; leaflets for parish ministers; a series of formation resources for use at Sunday Mass (handouts and homily helps) will all be available to be downloaded from the Liturgy Office website from Friday April 8th.

A Time of Prayer

Often people are looking for a simple pattern for daily prayer. *A Time of Prayer* is a booklet, prepared by the Liturgy Office, which offers a simple form, using the scriptures that can be used at any time of the day, and everyday. It follows the basic structure of the Divine Office, which since Vatican II has been seen as the Prayer not just of the clergy and religious but of the whole Church. *A Time of Prayer* has been written in order to be suitable for use by individuals and by groups. It is to be published by CTS at the end of January.

It is important that no dimension of the Eucharist should be neglected. We are constantly tempted to reduce the Eucharist to our own dimensions, while in reality it is we who must open ourselves up to the dimensions of the Mystery. 'The Eucharist is too great a gift to tolerate ambiguity and depreciation'.

The Eucharist was born, on the evening of Holy Thursday, in the setting of the Passover meal. Being a meal is part of its very structure. "Take, eat... Then he took a cup and... gave it to them, saying: Drink from it, all of you" As such, it expresses the fellowship which God wishes to establish with us and which we ourselves must build with one another.

Yet it must not be forgotten that the Eucharistic meal also has a profoundly and primarily sacrificial meaning. In the Eucharist, Christ makes present to us anew the sacrifice offered once for all on Golgotha. Present in the Eucharist as the Risen Lord, he nonetheless bears the marks of his passion, of which every Mass is a "memorial".

The Eucharist also impels us towards the future, when Christ will come again at the end of history. This "eschatological" aspect makes the Sacrament of the Eucharist an event which draws us into itself and fills our Christian journey with hope.

John Paul II
Mane nobiscum Dominum 15

Coming Events

Unearthed.

An exhibition of Nottingham's Medieval Alabasters

Faith

A complementary multi-faith approach to explore the different ways in which contemporary artists express their faith.

Both at Nottingham Castle 18 December - 13 February 2005.

Caravaggio: The Final Years

3 February - 22 May 2005
The National Gallery, London.

Churches Funeral Group

'The Shadow of Death: Rethinking Burial and Cremation

A Day Conference .

Monday 7 March 2005, 11.30-5pm. University of Notre Dame, 1 Suffolk Street, London. Details available from Liturgy Office.

Society of St Gregory

Music & Liturgy Summer School

The theme for the Summer School is 'Mission and Evangelisation'. It will explore in key note talks and developed through the liturgies. The Summer School is being held in Sneaton Castle, Whitby, Yorkshire from August 1st-5th. Details on SSG website (www.ssg.org.uk) or from Gill Ness-Smith 01903 812480.

Joint Liturgical Group

Conference

'Dwellers all in Time and Space
13-15 September 2005 at Ushaw

Book reviews

Brief reviews of recent liturgical publications have previously been carried in *Liturgy Newsletter*. Because of pressure of space it has been decided that all further reviews, and details of books received, will be put directly on the Liturgy Office website. This has the advantage of allowing more substantial reviews of a broader selection of materials.

www.liturgyoffice.org.uk/Newsletter

Books recently reviewed:

Death Liturgy and Ritual Volume I: A Pastoral and Liturgical Theology/Volume II: A Commentary of Liturgical Texts Paul P.J. Sheppy. Aldershot: Ashgate, 2004.

Q&A: The Mass and Q&A: Seasons, Sacraments and Sacramentals, Dennis Smolarski SJ, Chicago, LTP, 2002

Voices from the Valley: Hymn Texts with Biblical Reflections. Genevieve Glen OSB. OCP Publications 2003

With the Word of God – Lectio Divina Jude Grogen RSM and Christopher O'Donnell O.Carm, McCrimmons, Great Wakering, 2003

'Guiding Light: a Way of the Cross with Oscar Romero' published to commemorate the 25th anniversary of his assassination. (An A5 postcard and poster resource) CAFOD Resources

Martyrology

The *editio typica* of the *Roman Martyrology* was published in 2001. In December 2004 a second edition was published which corrects a number of typographical errors and includes not only the 117 people canon-

ized or beatified between 2001 and 2004 but also the names of many saints, mostly Italian-Greek monks, whose names were not previously listed but who are much venerated, especially in southern Italy.

An English translation of the

Martyrology is being produced by ICEL for the consideration of the Bishops' Conference.

Rite of Penance

New resources for Lenten celebrations of the Rite of Penance are available for downloading from the Liturgy Office website.

Discrimination Disability Act – a millstone around our neck or a beacon?

Deaf people from an older generation have fond memories of the pre Vatican II days of the Latin Mass. I am not harping back to the days of the Latin Mass but I recognise what they tell me. They keenly sensed the mystery and the awe associated with the Latin Mass; there were a lot of other elements to see and to smell, such as the incense, the numerous candles, the actions of bowing and kneeling, the solemnity, the marble statues or facade surrounding the tabernacle, the rich tapestry of altar frontals, vestments and capes etc. In those days one could say Deaf people could participate almost on a par with hearing people, except for those who knew and understood Latin.

I believe nowadays we do not utilise well the richness of the signs and symbols of the liturgy and instead we are bombarded by words. In the *General Instruction of the Roman Missal*, 1974 (n. 253), it says: 'The buildings and requisites for worship, as signs and symbols of heavenly things, should be worthy and beautiful.'

Unfortunately, we have been guilty of de-sensitising the role of signs and symbols in the liturgy. It is true that in the old days, there were too many signs and symbols, many of them were unnecessary or superfluous. The reform following Vatican II has tried to address that issue. But...

How is the recently enforced Disability Discrimination Act (DDA) relevant to liturgy? The DDA states that if service offered to those with disabilities, in our case, our particular focus is on Deaf people, is deemed to be less than that offered to the majority, then discrimination occurs. Deaf people can do anything except hear. Fortunately, ignorance and patronising attitudes continue to

lessen and this is hopeful. However, the DDA is severely limited; it is simply not enough to ensure there are ramps and loop systems in Churches.

It is important that we go deeper than the words enshrined within the DDA. What many do not know is that Deaf people have a lot to offer to hearing people. The way they celebrate liturgy can help enhance communal worship. Not all Deaf people use words to communicate, we have other senses: sight, smell, touch and taste. I will give just a few examples of how we can adopt a more whole-hearted spirit of exploring the mystery of the presence of God in our liturgy:

- how often do we see priests and Ministers of the Word with their noses, as it were, stuck in the missal and the Lectionary. Eye-contact is very important and helps the congregation to feel included. There will be other spin offs such as better posture leading to better breathing and hence a more enhanced and lively proclamation of the Word;
- Beginning the 'offertory' while people are still preparing or taking collections is not good liturgical practice. Nor is it respectful to Deaf people distracted by the 'collection miss the important beginning of the celebration of the liturgy of the Eucharist. We might get away it with others who can hear, but with Deaf people, we can't! Hence, their presence can actually help us to better liturgy, focussing on things one at a time, experiencing more fully the meaning of each;
- when a priest quietly says the words, "Lord, wash away my iniquity; cleanse me from my

sin" why have a very perfunctory cleansing of two or three fingertips using a very tiny purificator? More important is the visibility of the action of the washing of the hands in a bowl of water (which symbolises the renewal of the baptismal purification) and then drying with a largish towel;

- the breaking of the bread is an important and significant action and as testified in Luke's gospel and the Acts of the Apostles, it should not be done whilst the Kiss of Peace is in process; the action should be seen clearly by the congregation;
- the distribution of Communion is a celebration of a shared meal, but this important action of gifts being received by the Lord is often unfortunately spoilt by the sometimes impersonal deadpan face of a priest and Ministers of the Eucharist as a communicant comes up to receive Holy Communion. Imagine meeting someone important, someone special, and we greet them with a blank face! We should say 'The Body of Christ/The Blood of Christ' gently and with eye contact, with a personal gesture and touch, and treat the whole ceremony with importance and reverence to each and everyone and not as if we were merely distributing calling cards!;

Perhaps we can bring back the sense of mystery and awe associated with the Latin Mass by paying careful attention to the way we celebrate the liturgy, with our whole mind, body and spirit. DDA doesn't ask for these things but 'good liturgy' does.

Fr Peter McDonough.
Bishops Committee for the Pastoral Care of Deaf People

Educational Resources

A. Exploring Churches

The Churches Conservation Trust has brought out an excellent new resource for teachers and parents for children of all ages and abilities to make the most of visits to churches and churchyards. The book covers most aspects of the school curriculum, including a page which shows how many subjects can be studied in a church context - science, music, literacy, art/craft design, citizenship, religious education, ICT, Maths, geography and history - and help to develop key skills. There are photocopiable drawings and resource sheets, including a Picture Library, TimeLine and on-site activity sheet.

The Churches Conservation Trust is the national body that cares for and preserves English churches of historic, architectural or archaeological importance that are no longer needed for regular worship. Its website www.visitchurches.org.uk has dedicated education pages with details of free tours and downloadable resources such as Tips for Busy Teachers. For further help and advice contact the Trust's Education Officer on 020 7213 0679.

B. Remembering when...

Esther Gordon of the Grail Community has prepared for use by Church groups, a script for an imaginative re-enactment of a 3rd century Gathering for Eucharist. A service of prayer and scripture with a devotional theme it offers an opportunity for discussion about the development of the Eucharist and its contemporary setting. For further details contact Esther Gordon on 020 8866 2195 or grailcentre@compuserve.com

Shop2Share

A web-based shopping service which helps you fund the advocacy work of Caritas-Social Action (the voice of the Catholic Church on social justice and care in England and Wales) at no extra cost to you, whenever you shop on-line at specified retailer sites (including Debenhams,

Dixons, John Lewis, Majestic Wine Warehouse, Priceline and Waitrose Direct). Caritas-Social Action receive a % of the total amount spent. You don't loose out, you spend what you spend at normal retail - no extras - and the retailer donates to Caritas-Social Action direct. It is incredibly simple to join, it takes no more than a minute to register and any time you shop on-line through Caritas - social action Shop2Share you support Caritas-Social Action's invaluable work. www.caritas-socialaction.org.uk/shop2share/shop2share.htm

E-Ordo 2005

Resource Publications in the USA have prepared an Electronic Ordo, easily downloaded and a real boon for those needing to refer regularly to the liturgical calendar and use an electronic PC or PDA calendar for daily scheduling. Resource Publications have been asked to produce a version using the Calendar for England and Wales for next year! US\$19.95 per user. www.rpinet.com/products/eordo.html

Baptismal Controversy

Until recently parish practice in the church of St Mary's South Brisbane, Australia, was to baptise children and adults 'in the name of the Creator, Liberator and Sustainer' rather than 'in the name of the Father, Son and Holy Spirit', (the traditional and canonical formula).

The Bishop of the Diocese, Archbishop Bathersby, has required the practice to cease and has declared that the baptisms carried out using the non-canonical words are invalid.

Writing in the Courier-Mail the Archbishop observed: 'Larger questions lie not far beneath the surface of the controversy, and it is the question of communion, namely whether a parish of the Roman Catholic Church can be in communion with the Archdiocesan Church and the Universal Church, if it changes the structure of the sacraments and locates its authority within the community. The baptism formula is merely

one aspect, but an important one, of all these other questions.'

Gluten Allergies/ Alcohol Intolerance

Details of the Church's position concerning the use of 'low-gluten' hosts and non-alcoholic wine, or 'mustum' are given on the Liturgy Office website. There is also with a list of suppliers who have demonstrated that they sell low-gluten hosts which meet the requirements of the Catholic Church concerning bread for use at Mass.

Make Poverty History

In a world where poverty kills 30,000 people every day, 2005 will be a year of unprecedented opportunity for rich countries to tackle some of the root causes of poverty.

By chance, the UK has an extraordinarily influential role in 2005, and CAFOD is behind a massive rallying call on our Government to make poverty history by tackling unjust trade, debt and aid. It is joining with what could become the most powerful coalition ever against world poverty: **MakePovertyHistory.**

A brief guide to resources in the Roman Rite for celebrations of the liturgy and other times of prayer associated with this work for justice are provided on the Liturgy Office website, together with web-links to resources provided by CAFOD and others.

Not English speaking?

Many parishes include numbers of people in the Sunday Assembly whose first language is not English. This can make it especially difficult for them to participate in the Liturgy of the Word. The Vienna International Religious Centre (www.virc.at) provides a web-based service giving each Sunday/Solemnity's readings and a brief meditation in a range of European languages, e.g. Dutch; French; German; Hungarian; Italian; Polish; Slovakian; Spanish. If anyone knows of a similar service providing Sunday readings in other languages, e.g. Arabic, Russian or Swahili would they please advise the Liturgy Office.

The inner transformation of the human person, in his being progressively conformed to Christ is the necessary prerequisite for a real transformation of his relationships with others. 'It is necessary, then, to appeal to the spiritual and moral capacities of the human person and the permanent need for his inner conversion, so as to obtain social changes that will really serve him. The acknowledged priority of heart in no way eliminates but on the contrary imposed the obligation of bringing the appropriate remedies to institutions and living conditions when they are an inducement to sin, so that they conform to the norms of justice and advance the good rather than hinder it.

Compendium of the Social Doctrine of the Church
Pontifical Council for Justice and Peace, Rome, 2004

[An English edition is to be published shortly by Burnes & Oates/Continuum Publications]

Magazine subscriptions

Orders for 2005 have been placed for those people using the Liturgy Office service to subscribe to overseas English language liturgical publications.

The next opportunity to avail of this service will be from October 2005

For further details see the Liturgy Office website.

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www.liturgyoffice.org.uk/Newsletter

Editorial

Revd Allen Morris
Liturgy Office
39 Eccleston Square
London SW1V 1PL

020 7901 4850
020 7901 4821 (fax)
lifeworsh@cbcew.org.uk

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Prayer and Presence

The following 'Guidelines on inviting members of Other Faiths to Celebrations in Catholic Churches' have recently been issued by the Bishops' Conference Committee for Other Faiths.

Increasingly, the question of welcoming leaders and members of Other Faiths to occasions of special celebration in our Cathedrals and Churches is becoming an issue. Crossing the threshold of another Faith's place of worship is always a solemn moment and in putting together some guidelines for the benefit of those involved in arranging such events, the Committee has drawn on the experience of those long accustomed to welcoming Other Faith leaders.

It is worth mentioning that we are often not invited back because some of the Other Faiths do not have comparable occasions on which to return the compliment.

The following basic ground rules may seem obvious, but need stating:

1. A formal invitation is needed, to respect the dignity of the leaders being invited. It is advisable to accompany certain invitations with a telephone call.
2. They need to be informed as to the exact nature of the service they are to attend and the reason for their invitation.
3. They need to be allocated places of honour at or near the front of the Church, and to be accorded the same dignity as other civic guests if they process in or out.
4. They need to be reassured that they may wear their traditional dress, need not remove hats or shoes, and will not be obliged to take part in any singing, praying, standing or kneeling unless they desire to do so.
5. They should be met at the door and escorted to their designated places by a Catholic who is known to them.
6. They should be supplied with clear copies of the liturgy or other text and, if possible, should be seated with members of the host community, who know them, can relate to them, are involved in the local Interfaith scene and who can be a source of reassurance to them, offering explanations where necessary.
7. They should be greeted formally by the presiding clergy. This greeting to include an introduction to the congregation with an outline of their role in the locality, their involvement in the local religious/Interfaith/social scene.
8. They should be made welcome to any reception held after the event and reassured that suitable food and drink will be provided but that they need not feel obliged to partake of this unless they feel comfortable in so doing. It will be necessary to have two or more tables where Vegetarians and Vegans can find appropriate food; (awareness in regard to alcohol, pork, eggs and tobacco is called for).

9. Those invited may wish to bring their own food and drink. Often this can be an opportunity for Other Faiths guests to show their appreciation and such gestures of goodwill should be welcomed.
10. Christian hosts should be sensitive to the fact that Other Faith Communities place considerable emphasis on propriety and purity in matters of food and drink.
11. Because of the different types of celebrations, the time of year when the celebration is taking place, the needs and sensitivities of the Faith Communities involved, it is suggested that advice be sought by the organisers from an informed person, before each event.
12. It is advisable to research in advance which dates may be a source of difficulty for those to be invited. If the timing of the event cannot be altered, the invitation should be sent as planned but expressing acknowledgement of the difficulty involved, as a matter of courtesy.

Other areas to be aware of:

- a. Buddhist Monks may not be seated next to women.
Buddhists are always accompanied. Seating needs to be arranged.
- b. Avoid inviting Muslims on a Friday (or Jews on a Saturday).
It is noteworthy that Jewish leaders may come but stay in another room during the service.
- c. It is important to set aside a room where guests can dress in their robes, as appropriate.
- d. It is important to be sensitive to the presence of members of Other Faiths during the sermon and the speech at receptions and to emphasise what unites us.

On the question of *Communicatio in sacris* and common prayer, the formula which worked so well in Assisi is a useful one: we come together to pray, not to pray together. The presence of people of Other Faiths in no way invalidates the spiritual offering of the host community; rather, the experience of the several occasions when representatives from other Communities have been present has been one of welcome, acceptance and a deepening of friendship.

The Liturgy Office is shortly to collaborate with the Committee for Other Faiths in preparing guidelines and resources to assist pastoral ministers meet the needs of Interfaith families. This will address the question of the involvement of those of other faiths in the celebration of the liturgy, and the involvement of Catholics in the religious rites of other faiths. The sorts of situations to be addressed include marriage between a Catholic and a person of another faith; the death and funeral of a Catholic when most of the family is, for example, Muslim, (or vice versa).

If any readers have experiences they would like to share - either of good practice they have developed or concerns and issues they would like to be addressed please send these to Fr Allen Morris, Liturgy Office, 39 Eccleston Square, London, SW1V 1PL.