

# LITURGY NEWSLETTER

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

## International Commission for the preparation of an English Language Lectionary

The Holy See has granted the request of the Bishops' Conferences of England and Wales, Ireland, Scotland and Australia and agreed to the establishment of an International Commission (ICPEL) to prepare a fresh translation of the Lectionary for Mass. The Holy See has agreed that the NRSV translation should be used as the basis of the new edition. The NRSV translation will need a certain amount of adaptation so that it conforms to the expectations of the Church as presented in *Lituriam authenticam*.

Bishop members will shortly be appointed to ICPEL by the sponsoring Conferences. Their first task will be to appoint an Executive Director and confirm how the work is to be carried out. The work of the Commission will be two fold, both to prepare a revised translation for the approval of Bishops' Conferences, and to make proposals also concerning the layout of the new edition.

It is expected that at least the Sunday Lectionary will be produced in time to be published alongside the new English translation of the Missal.

Following the publication of the Lectionary an edition of the Bible using this same translation will be prepared for use in private reading of the Scriptures and for catechetical use.

## November meeting of Bishops' Conference of England and Wales

Meeting at Hinsley Hall, Leeds, the Bishops Conference reviewed the most recent proposals of ICEL regarding the translation of the Ordinary of the Mass. Their comments have been passed to the Bishops of ICEL to assist them in the preparation of a final ICEL text. This text will then be sent to all member Conferences for their further consideration, approval and/or amendment, as Bishops consider necessary. Bishop Roche, Chairman of ICEL advised the Bishops that work is well underway at ICEL in preparing the first draft translations of the Seasonal material from the Missal. The Department for Christian Life and Worship met during the meeting of the Bishops' Conference. Items on its agenda included the promotion of good liturgical formation for the Church in England and Wales (including liturgical ministers), proposed guidelines for concelebration, and the continuing pastoral challenge presented by Holydays.

Annual reports from the Department for Christian Life and Worship and its committees are published on the Department's website.

## Sacred Music and Liturgy

The Congregation for Divine Worship held a study day on sacred music in December 2005. One of the speakers was Martin Baker, Master of Music at Westminster Cathedral.

Pope Benedict sent a greeting to Cardinal Arinze, Prefect of the Congregation, on the accession of the study day. He noted that 'the meeting aims to correspond to the will expressed by the venerated John Paul II who, in a Chirograph issued for the centenary of the Motu proprio *Tra le sollecitudini*, called on this dicastery to intensify its efforts in the field of sacred liturgical music. Echoing the call of my beloved predecessor, I would like to encourage those who cultivate sacred music to continue this journey. It is important to stimulate, as this symposium intends to do, reflection on the relationship between music and liturgy, while remaining attentive to practical applications and experimentation, and maintaining constant understanding and collaboration with national episcopal conferences'

**W**ater is the symbol of life: Baptism is new life in Christ. The oil is the symbol of strength, health and beauty, for it truly is beautiful to live in communion with Christ. Then, there is the white garment, as an expression of the culture of beauty, of the culture of life. And lastly, the flame of the candle is an expression of the truth that shines out in the darkness of history and points out to us who we are, where we come from and where we must go.

Dear Godparents, dear parents, dear brothers and sisters, let us thank the Lord today, for God does not hide behind clouds of impenetrable mystery but, as today's Gospel said, has opened the heavens, he has shown himself, he talks to us and is with us; he lives with us and guides us in our lives. .

Pope Benedict XVI  
Homily for feast of  
the Baptism of the Lord  
8 January 2006

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## Coming Events

### NNPM Conference

21st to 23rd July 2006 (please note change of date). To be held at Worth Abbey. For further details go to [www.nnpm.org](http://www.nnpm.org)

### Society of St Gregory Summer School

This too is being held at Worth Abbey, but from 31st July to 4th August 2006. For further details go to [www.ssg.org.uk](http://www.ssg.org.uk)

### Society of Liturgical Study

The 2006 Conference will be held from 22nd to 24th August. The location is still to be confirmed, but is likely to be Mirfield

### Catholic Theological Association

Conference on The Eucharist, to be held at Ushaw College, Durham from 30th August – 2nd September 2006.

<http://cta.heythrop.ac.uk>

Email: [j.sweeney@heythrop.ac.uk](mailto:j.sweeney@heythrop.ac.uk)

### CIEL Conference.

Merton College, Oxford, England, on 13th - 16th September 2006. Full details are available at [www.ciel2006.org](http://www.ciel2006.org)

### Pilgrimage to the Holy Land

21st to 29th October 2006. Led by Fr. Allen Morris, Secretary of the Liturgy Office, for Society of St Gregory (but open to others also) Martin Foster, Asst. Secretary of the Liturgy Office will direct the music. Details from Special Pilgrimages: 01702 394000

News of coming events can also be found at: [www.liturgyoffice.org.uk/Newsletter/News.html](http://www.liturgyoffice.org.uk/Newsletter/News.html)

## Chaldean Church

Bishops of the Chaldean Rite held a synod in Rome during November 2005. Receiving them in audience Pope Benedict referred to the work of revising the texts of the divine liturgy, completed during the synod. He expressed the hope that the work of revision would open the way to 'a reform which should give rise to a new surge of devotion in your communities. This work has involved years of study and of not-always-easy decisions, but it was a period during which the Chaldean Church was able to reflect more deeply on the great gift of the Eucharist.'

## New Secretary at the Congregation for Divine Worship

On his appointment, Archbishop Malcolm Ranjith, 58, had served a year and a half as Apostolic Nuncio to Indonesia and Timor. Previously he worked for two and a half years as adjunct secretary for the Congregation for the Evangelisation of Peoples, *Propaganda Fide*. His priestly studies were made in Rome, where he earned a Licentiate in Sacred Scripture. Serving as a priest in Colombo, Sri Lanka, he earned a reputation for his work with the poor and eventually became

President of Caritas Sri Lanka. He was ordained as an auxiliary Bishop in 1991 and as ordinary of the newly created Diocese of Ratnapura in 1996.

## First Holy Communions

In October, at the time of the Synod on the Eucharist Pope Benedict invited children who had celebrated their first Holy Communion in 2005 to join him for a celebration in St Peter's Square. The celebration included a question and answer session.

The transcript of this is available from the Newsletter section of the Liturgy Office website.

## Podcasting

Podcasting offers an important new way for pastors to reach contemporary Christians through their digital jukeboxes. It is already offered by Vatican Radio and Church Resources,

The Italian magazine *La Civiltà Cattolica* has urged that the Church should not pass up the opportunity to make liturgies and prayers available via podcast, as well as downloadable sermons by 'pod-preachers'.

Podcasting allows individuals to download audio or video files from the Internet to their iPod or other digital device, for listening or viewing at a later time. Users can subscribe to podcasts

and have episodes delivered automatically to their computer and digital player.

The popularity of podcasting has generated a subcategory called 'Godcasting,' which refers to efforts by churches, preachers and religious media to tap into the digital communications boom.

The response to the service offered by Vatican Radio has been very enthusiastic. The highest number of downloads so far has been for Pope Benedict XVI's interview with the radio in August.

Potential podcasters may find assistance in thinking about what and how they record in *Televising the Mass: Guidelines for Broadcast Worship* available on the Liturgy Office website. Guidance on copyright implications of broadcasting music and texts can be obtained from Decani Music (01842 819 830) and CCLI ([www.ccli.co.uk](http://www.ccli.co.uk))

## Celebrating Sunday Evening Prayer

Parish celebration of Sunday evening prayer was strongly encouraged by Vatican Council II (SC 100). *Celebrating Sunday Evening Prayer* is a resource to help parishes to do this. It offers an alternative form to that in the Divine Office, genuinely liturgical,

## Rites on the Way...

The Church of England has published a revision of the interim Initiation Services volume printed in 1998. *Common Worship: Initiation Services* is published in the now standard Common Worship house style. It includes a considerable amount of material not in the earlier book, notably the brand new 'Rites on the Way' designed to be used with adults who have recently found faith – perhaps through Christian nurture courses like *Emmanuel* or *Alpha*. These services mark their coming to faith and help them on the journey towards baptism and confirmation. Other new services include 'Reconciliation and Restoration'. These include rites for the reconciliation of a penitent (confession), as well as a corporate service of penitence

for use during Advent and Lent and in preparation for events such as a parish mission or pilgrimage.

In summary, the book contains four major groups of services:

- **Rites on the Way:** *Approaching Baptism* including: Thanksgiving for the Gift of a Child and Rites Supporting Disciples on the Way of Christ
- **Baptism and Confirmation**
- **Rites of Affirmation:** *Appropriating Baptism* including: Admission of the Baptized to Communion, Affirmation of Baptismal Faith and Reception into the Communion of the Church of England

- **Reconciliation and Restoration:** *Recovering Baptism* including: A Corporate Service of Penitence, The Reconciliation of a Penitent and A Celebration of Wholeness and Healing

These rites are not, of course, authorised for use in the Catholic Church. However those responsible for the processes of initiation and reconciliation in the Catholic Church will find them of interest. They merit consideration in themselves, but also because study of them is likely to provoke fresh thinking about the Catholic Church's own rites and the way that they are presently celebrated.

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retaining and developing the celebratory aspects, but in a slightly simpler form and encouraging the fullest use of liturgical space, symbol, music and silence. Further details will be provided in the next *Liturgy Newsletter*.

## The earliest 'church'?

An Israeli prisoner in the high-security prison facility at Megiddo has discovered the mosaic floor of a Roman-era Christian building on the grounds of a high-security prison here. The building does not follow the basilica plan, characterized by colonnades along a central nave leading to a rounded apse. Its simple design suggests that it predates Christianity's legalization.

So far only 10% of the site has been excavated and workers have yet to uncover a dated inscription or other evidence that firmly establishes the year that the building was erected. But on the basis of current evidence, archeologists consider the site is most likely a public place of Christian worship that dates to the mid-3rd or early 4th century. If so it could be the oldest public place of Christian worship ever uncovered in Israel and perhaps one of the earliest such sites in the world.

The uncovered dedications to community figures, mosaics of fish and in particular the specific mention of 'the God Jesus Christ' demonstrate that this was a public building used in Christian.

The most important evidence comes from three inscriptions found in the mosaics. Along the edge of the largest mosaic, featuring at its centre the early Christian symbol of two fish, an ancient Greek inscription, roughly translated, reads: 'Gaianos, also called Porphyrio, centurion, our brother, having sought honour with his own money, has made this mosaic. Brouti has carried out the work.' It is suggested that this inscription refers to a Roman officer — many officers were early converts to Christianity — who financed the structure's construction.

An inscription on a second mosaic, closer to the base of a pedestal whose use archaeologists have not determined, recalls

by name four women from the community.

A third inscription is the most archaeologically valuable. It reads: 'The God-loving Aketous has offered this table to the God Jesus Christ, as a memorial.' The table referred to may have been the table or altar where the Eucharist was celebrated.

No decision has been made as yet whether or how to allow pilgrims and tourists access to the site.

## Monsignor Frederick R. McManus RIP

Mgr Frederick McManus, died on the First Sunday of Advent, November 27, 2005, at the age of 82. He was at the forefront of liturgical renewal in the English speaking Church.

He was ordained in 1947 as a priest of the Archdiocese of Boston. From 1959 to 1962, and from 1964 until 1965, he was president of the United States' Liturgical Conference.

Monsignor McManus was involved in many stages of the conciliar renewal of the Liturgy. He was a consultant to the Pontifical Preparatory Commission on the Sacred Liturgy (1960-1962) and a peritus at the Second Vatican Council (1962-1965). He served as a consultant to three groups involved in the implementation of the Council: the Consilium for the Implementation of the Constitution on the Liturgy, the Pontifical Commission for the revision of the Code of Canon Law) and the Secretariat for Promoting Christian Unity. He was the first Executive Director of the USCCB Secretariat for the Liturgy, serving as a staff consultant to the US Conference's Secretariat for the Liturgy after 1975. He was a member of the Advisory Committee of the International Commission on English in the Liturgy from ICEL's formation in 1964 until 2001.

The Monsignor Frederick R. McManus Award was established in January 1995 by the Federation of Diocesan Liturgical Commissions to honour individuals or organizations which had made a significant contribution

to the field of pastoral liturgy in the United States of America.

Mgr. McManus was himself the first recipient of this award.

His writings on liturgy and Canon Law are extensive, notably in *Worship*, *Studia Liturgica*, and *The Jurist*.

## Neo-Catechumenate

A recent letter confirming the norms governing the celebration of the Liturgy by the Neo-Catechumenal way has been widely reported. The letter affirms a number of practices — for example the admonitions before readings, confirms the existing indult for the exchange of the Sign of Peace after the celebration of the Word. It urges that there should be no confusion between testimonies by the faithful and the homily which is proper to the priest or deacon. It also notes the permission for a 'dialogue' during the homily. The Cardinal has asked that once a month the communities of the Neocatechumenal Way should participate in Sunday celebrations of the Mass with the rest of the parish community.

The reporting of the letter has not always been well informed. Commonly the letter has been interpreted as a rebuff to the Neocatechumenal Way. In fact the letter was issued following a series of meetings in which the particular formation offered in the Neo-Catechumenal Way was affirmed by bishops around the world, and at a meeting of Roman dicasteries.

At an audience on 12th January Pope Benedict confirmed that the norms detailed in the letter from Cardinal Arinze had been prepared precisely to assist the Neocatechumenal Way in its evangelising activity, especially through the way in which it ensures that its catechetical formation prepared people for the celebration of the liturgy and the liturgy for their living of their faith. The full text of Cardinal Arinze's letter which establishes the norms for the liturgies of the Way now that the previously approved 'experimental period' has concluded, may be read on the Liturgy Office website.

**B**eloved Pope John Paul II, who was very devoted to St Joseph, left us a wonderful meditation dedicated to him in the Apostolic Exhortation *Redemptoris Custos*, "The Guardian of the Redeemer".

*Among the many aspects on which this document sheds light, the silence of St Joseph is given a special emphasis. His silence is steeped in contemplation of the mystery of God in an attitude of total availability to the divine desires.*

*In other words, St Joseph's silence does not express an inner emptiness but, on the contrary, the fullness of the faith he bears in his heart and which guides his every thought and action.*

*It is a silence thanks to which Joseph, in unison with Mary, watches over the Word of God, known through the Sacred Scriptures, continuously comparing it with the events of the life of Jesus; a silence woven of constant prayer, a prayer of blessing of the Lord, of the adoration of his holy will and of unreserved entrustment to his providence.*

*It is no exaggeration to think that it was precisely from his 'father' Joseph that Jesus learned - at the human level - that steadfast interiority which is a presupposition of authentic justice, the 'superior justice' which he was one day to teach his disciples (cf. Mt 5: 20).*

*Let us allow ourselves to be 'filled' with St Joseph's silence! In a world that is often too noisy, that encourages neither recollection nor listening to God's voice, we are in such deep need of it. During this season of preparation for Christmas, let us cultivate inner recollection in order to welcome and cherish Jesus in our own lives.*

Pope Benedict XVI  
Angelus message,  
18th December 2005

## Magazine subscriptions

Since 2003 the Liturgy Office has offered readers in the United Kingdom a one-stop subscription service for overseas English language liturgical publications. This facility helps subscribers avoid the difficulties and expense of paying the subscriptions in foreign currency.

The subscription list for 2006 is now closed. If you would like to register an interest in subscribing for 2007 please email the Liturgy Office. We will then email you back when details of costs for 2007 are available.

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

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# Interfaith and Interreligious Dialogue and Prayer

Archbishop Kevin McDonald: *Dialogue, Today and Tomorrow* conference, 10 Nov. 2005

Interreligious Dialogue is now an integral part of life in the Church. It is an enterprise in which we share. It is a work to be done. It is a dimension of evangelisation that is open and receptive. It is a discernment of the work of the Holy Spirit in the lives of people who belong to other faiths. It is an urgent task especially in a time of ethnic conflicts that have a religious dimension to them.

(Dialogue itself)... is a delicate matter since the idea of dialogue and the culture of dialogue is Christian in its provenance. It is part of the theological and philosophical tradition of the Christian West. It was explicitly identified as a key concept in Christian theology by Pope Paul VI in section 70 of his great encyclical *Ecclesiam Suam*. The Judeo-Christian tradition is a tradition of dialogue between God and man: in the creation, in the call of Abraham and of Moses, and finally in the relationship between Christ and his heavenly Father. Our evangelisation is dialogical in character. When we proclaim the Word of God, we look for the promptings of the Holy Spirit in the hearts and minds of those to whom we preach. Dialogue is integral to Christianity. The development of both ecumenical dialogue and interreligious dialogue was therefore a natural development of a living tradition. Once we recognised the validity of the Baptism of other Christians, the natural next step was to seek to establish dialogue that would seek to build on and deepen our agreement in faith. Interreligious dialogue is quite a different matter. We are not seeking unity of faith, but, having recognised elements of truth in other religions, we naturally seek to explore that more deeply, to consolidate, to establish shared values and so create new bonds of friendship with those of other religions... (Dialogue) may seem like the imposition of a Western way of thinking on cultures and religions in which a culture of dialogue finds no resonance. Nevertheless, we cannot but propose dialogue as a way forward in a multi-cultural and multi-religious society...

Let me suggest some of the areas of dialogue that need further exploration. With the Jews we have a unique bond but also a very troubled history. We have apologised for the anti-semitism that has been part of Christianity. We have made great progress especially in our recognition that God has not revoked his Covenant with the Chosen People. But we need to do more and we need to do more together. We must overcome not only any residual anti-semitism but also any reluctance or diffidence in our engagement with the Jews. We must also ask and elicit their engagement in dialogue on the outstanding questions and issues that we need to explore together. We need to hear each other's voices and each other's perceptions. But we must not underestimate what has already been achieved especially under the courageous leadership of Pope John Paul II. Already we may acknowledge and celebrate the Jewish people as our elder brother, as our parent religion, and acknowledge and celebrate our common roots and common heritage.

With Muslims we must seek to explore the implications of what is shared. Perhaps most important of all is trying to create an atmosphere of dialogue in which we think not in terms of differences but of convergences. A culture of dialogue is one in which we focus on what we share in order to provide a positive framework in which to look honestly at our differences...

With other religions that lie outside the monotheistic traditions, it is a matter of identifying values and beliefs that we can respect and share. Our whole mind-set needs to be one of openness. But, with all interreligious dialogue ours must be an openness that eschews relativism. We undermine the whole project of interreligious dialogue if we collude with the idea that all religions are equally valid ways of relating to God. Interreligious dialogue requires us to bring to the table the whole of our faith and for Christians that includes our belief in the absolute uniqueness of the revelation of God in Jesus Christ. If we do not proclaim Christ is Lord of all and Prince of Peace then we come to the table of dialogue empty-handed... Any attempt to lump all faiths together is really a form of agnosticism.

... Interreligious dialogue is dialogue between people of prayer. That binds us together even though we do not pray together: *Lex orandi, lex credendi*. Our prayer is a ratification and expression of our faith. We must respect one another's prayer because we respect one another's faith. But, despite our differences, the way ahead must be a way of prayer. We should pray for one another and at some level we pray in solidarity with one another. The two meetings at Assisi, when Pope John Paul called people of different religions to come together to pray for peace, remain an icon and a model for what we can do in this area. Respecting and encouraging each other in prayer but from the vantage point of our own faith and the prayer that flows from that. 'We don't come to pray together. We come together to pray.'

But if the way ahead doesn't include joint prayer it can and should involve joint celebration and cultural sharing – enjoying and sharing the cultural riches of the traditions of faith to which we belong. That is important for building community, for building solidarity, and what we have come to call social cohesion. And that brings me to my final point where I make no apology for speaking again about peace. The path ahead must be a path of peace and a path that seeks to make peace, peace between faiths, peace in our communities and peace in the world. The language of peace is a language we share. The hope for peace is a hope we share. Let us not abandon it but tread the path of peace together with all our brothers and sisters of other faiths.

*Archbishop Kevin MacDonald is Chairman of the Bishops' Conference Committee for Other Faiths and Committee for Catholic-Jewish Relations.*

*The full text of his address is available from the Catholic Bishops' Conference website.*