

LITURGY NEWSLETTER

Vol. 8 No. 3

May 2008

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

Roman Missal — progress

At the Easter meeting of the Bishops' Conference the Grey Book translation of the Order of Mass II was approved by the bishops. The volume included the Prefaces, Blessings and the Eucharistic Prayers for Reconciliation and for Various Needs and Intentions. Following the Conference meeting the next 3 Grey Books were sent out to the bishops for review: Eucharistic Prayers for Masses with Children, Masses for Various Needs and Intentions and Ritual Masses. These texts will be presented at the November meeting of the Bishops' Conference for voting on.

In September the bishops of ICEL will meet in Canada and it is expected that they will approve the remaining Grey Books for distribution to member conferences. On the ICEL website there is a helpful summary of the work to date on the Roman Missal.

- <http://www.iceleweb.org/news.htm>

Mission of the Church to Migrants in England & Wales

Also at its Easter meeting the Bishops' Conference approved a statement looking at the social transformation of the dioceses through migration from around the world and the implications for Church life. After reviewing the biblical tradition and the teaching of the Church to do with migrants the document looks at migration within the wider mission of the Church. In particular the call to proclaim the Word, the need for a ministry of welcome and to build the communion and holiness of the Church and for all of this to be founded on a ministry of service. The document considers both the effects on the liturgical life of parishes but also point towards how this may be enriched through the participation of different communities. An extract from the document is included on page 4. The statement has been published by the Catholic Truth Society. It can also be downloaded from the Bishops' Conference website.

- http://www.catholicchurch.org.uk/ccbcatholic_church/catholic_bishops_conference_of_england_and_wales/working_internationally/migration_and_refugees/mission_of_the_church_to_migrants_in_england_and_wales
- http://www.cts-online.org.uk/acatalog/info_DO785.html

Year of St Paul

As the beginning of the Year of St Paul draws closer on 28 June the Congregation for Divine Worship has announced a special permission for the celebration of the Conversion of St Paul next year. As 25 January falls on a Sunday in 2009 it would usually be the Third Sunday in Ordinary Time. In recognition of the Year of St Paul the Congregation has allowed for a Mass to be celebrated in each church using the texts for the Conversion of St Paul. The second reading would be taken from the Third Sunday.

Therefore, in force of the faculties attributed to this Congregation by the Supreme Pontiff, Benedict XVI, grants, in an extraor-

inary way, that next 25 January 2009, the Third Sunday "per annum", the singular churches can celebrate a Mass according to the formula Conversion of St Paul, Apostle, as found in the Roman Missal. In this case, the Second Reading of the Mass is taken from the Roman Lectionary for the Third Sunday "per annum", and the Creed is recited.

This concession, by special mandate of the Supreme Pontiff, is valid only for the Year 2009.

- http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20080125_san-paolo_en.html

The MusicMakers have released a CD in honour of St Paul *Magnus Sanctus Paulus* a meditation in words and music with music

The Church in the new millennium will be, as it has always been, a Church of many cultures, languages and traditions, yet at the same time one, as God is one – the Father, Son and Holy Spirit. The Rublev's Icon of the Holy Trinity identify the divine communion between the Father, the Son and the Holy Spirit with the communion of the three strangers who were received and fed by Abraham in the spirit of genuine hospitality (Gen. 18). Migrant communities give witness to what it is to be Church – in their desire to worship as a people, in their faith, in their solidarity with one another, in their devotion and their faithfulness to the Church of their ancestors

CBCEW
Mission of the Church to migrants in England and Wales, 4.1

Contents

News	1–2
Heythrop MA in Pastoral Liturgy	3
Documentation <i>Mission of the Church to Migrants</i>	4

Coming Events

RCIA Network Conference
Forming Threshold Companions
Manchester 2–4 July 2008
www.rcia.org.uk/Events

National Network of Pastoral Musicians
How can I keep from singing?
Worth Abbey, 18–20 July 2008
<http://nnpm.org/>

Society of St Gregory
You have put on Christ
Summer School
Worth Abbey, 18–20 July 2008
www.ssg.org.uk

Panel of Monastic Musicians
Annual Conference
Quarr Abbey, 8–12 September 08

One must not forget that the family, even the migrant family and the itinerant family, constitutes the original cell of society which must not be destroyed but rather defended with courage and patience. It represents the community in which from infancy the child has been taught to worship and love God, learning the grammar of human and moral values and learning to make good use of freedom in the truth. Unfortunately, in many situations it is difficult for this to happen, especially in the case of those who are caught up in the phenomenon of human mobility.

Furthermore, in its action of welcome and dialogue with migrants and itinerant people, the Christian community has as a constant reference point, the Person of Christ our Lord. He has bequeathed to his disciples a golden rule to abide by in one's own life: the new commandment of love. Through the Gospel and the Sacraments, especially the Most Holy Eucharist, Christ continues to transmit to the Church the Love that he lived, even to death and death on a Cross.

Pope Benedict XVI
Address to Pontifical Council for
the Pastoral Care of Migrants
15 May 2008

sung by Schola Cantamus under the direction of Jeremy de Satge and readings given by Bishop Bernard Longley.

- <http://www.themusicmakers.org>

The next couple of leaflets in the Liturgy Office series with brief introductions to Philipians and 1 Thessalonians by Nicholas King SJ are now available for downloading. This covers the epistles used at Sunday Mass to the end of Year A.

- <http://www.liturgyoffice.org.uk/Resources/Scripture/Paul.html>

Holydays of Obligation and the Extraordinary Form

Following a request from a member of the public the Bishops' Conference submitted a *dubium* to the Ecclesia Dei Commission to clarify the position concerning Holydays of Obligation and the use of the Extraordinary Form.

The Pontifical Commission responded that though there were two forms of the Roman Rite there was only a single discipline and that the same Holydays of Obligation should be observed in both Ordinary and Extraordinary forms. This means that not only are the four holydays observed in England and Wales held in common but also the celebration of the Epiphany, Ascension and Corpus Christi is transferred to the Sunday in both forms.

- <http://www.liturgyoffice.org.uk/Resources/Extraordinary/Calendar/index.html>

Sr Pauline Clarke

After over 20 year's service Sr Pauline Clarke is retiring as a Liturgy Adviser to the Westminster diocese where she worked particularly in the area of north London. She worked in many parishes providing training for readers and for lay ministers of Holy Communion. She took up the national Syllabus *Celebrat-*

ing the Paschal Mystery as the basis for 10 week courses in liturgical formation at a local level. Each year she organised a 'Prayer around the Cross' with the North London Area Choir to offer a model for parish prayer.

In the 1990s she was a member of national Pastoral Liturgy Committee contributing to work on the Divine Office and celebrations in the absence of a priest. Even in retirement she hopes to continue to provide training for liturgical ministers.

- http://www.rcdow.org.uk/liturgy/default.asp?library_ref=18&content_ref=1885

Treasures of the English Church

The summer exhibition of the Goldsmiths' Company is entitled *Treasures of the English Church: Sacred Gold and Silver 800–2000*. The free exhibition is on from 30 May until 12 July and includes over 330 objects.

- <http://www.thegoldsmiths.co.uk/events/>

John Fitzsimmons

Fr John Fitzsimmons died on 17 May 2008. A priest of the diocese of Paisley he trained as a scripture scholar. He was a popular speaker at Conferences and was well known as a broadcaster. He served the international Church through his contributions to the work of ICEL; he chaired its Advisory Committee from 1980–1993. He was also active ecumenically being a member of the Joint Liturgical Group and the English Language Liturgical Consultation (ELLC).

- <http://www.paisleydiocese.org.uk/>

*Lord God,
you chose our brother John
to serve your people as a priest
and to share the joys and burdens
of their lives.*

*Look with mercy on him
and give the reward of his labours,
the fulness of life promised to those
who preach your holy Gospel,
We ask this through Christ our Lord.*

Home is a Holy Place

The Bishops' Conference Marriage and Family Life Project has released a resource pack to support the theme of *Home is a Holy Place* comprising of a DVD and support materials. The project sends out a monthly email Newsletter which can be subscribed on the Bishops' Conference website.

- http://www.catholicchurch.org.uk/ccb/catholic_church/catholic_bishops_conference_of_england_and_wales/working_nationally/marriage_family_life

International Eucharistic Congress

The 49th Congress will take place in Quebec on 15–22 June. It will mark the 400th Anniversary of the founding of the diocese of Quebec. The theme of the Congress is: *The Eucharist: Gift of God for the Life of the World*. The website for the event includes theological reflections and catechetical material on the Eucharist.

- <http://www.cei2008.ca/en/accueil>
- http://www.vatican.va/roman_curia/pont_committees/eucharist-congr/index.htm

Appreciating the Liturgy

The first session of an international ecumenical colloquium on the liturgy took place on 31 May and was held at the Pontifical Institute for Liturgy at Sant'Anselmo in Rome. A series of papers were giving looking at the Collect and methodologies for deepening the study of the renewed liturgical texts. The papers will be published in a volume *Appreciating the Liturgy: an Irenic Methodology* by St Michael's Abbey Press, Farnborough.

Wednesday Word

This is a new weekly scripture resource aimed at families using the Sunday Gospel as focus for prayer and reflection and a way of making connections between home, school and parish.

- <http://www.wednesdayword.org/>

Heythrop College MA in Pastoral Liturgy

I've been teaching at Heythrop College since 1998, and the most interesting and absorbing part of my work has been the interaction with priests, religious and laypeople who have studied our MA in Pastoral Liturgy over these years. This degree was started by Fr. Kevin Donovan SJ and has occupied a valuable niche in offering a structured, well-balanced and flexible degree at masters level for all sorts of people who happen to take the study of liturgy seriously. Alternative degrees in other places have had varying degrees of success, and each one has offered its particular strengths. What for me marks the Heythrop degree's special appeal has been its emphasis on weekly seminar discussions, in which the group of students from tremendously varied backgrounds and faith perspectives (from Anglican bishop to RC parish secretary and assistant organist) have enriched their knowledge of liturgy and (re)discovered its importance for the Church today. The study of liturgical topics from an ecumenical perspective seems to enhance a student's appreciation of the pastoral and theological implications of their own liturgical practice and background. And the range of topics which students have explored has been vast: take this past year for example: we received dissertations and essays about the involvement of the community in the RCIA, Confession and Reconciliation in the Church of England, the Mass stipend, an analysis of ordination rites, non-verbal symbolism in the liturgy, the Sarum liturgy, and sacrifice as metaphor.

The degree is designed to meet the needs of those seeking a deeper knowledge and apprecia-

tion of the Christian Liturgy, who wish to delve into the early and later history of the liturgy, who wish to carry out studies in the theology of liturgy, ritual, and symbol, and who have a desire to open up important questions and topics on liturgy that otherwise they would miss. You will have ample opportunity to read, reflect and discuss issues with other students who are as interested as you.

You will benefit from academic expertise, and from the considerable book and journal resources in liturgy in our library. You will deepen your awareness and understanding of the place of liturgy in the lives of Christians, and, through the range of modules, will build up a level of knowledge and a breadth of learning that will be of great benefit to you, whether your approach is mainly pastoral, or academic.

The degree is particularly suitable for people seeking a qualification in liturgy at Master's level, but is also of interest to anyone with some background in theology or liturgy who wants to study liturgy in depth. Alternative study pathways are available: two modules in the same year (Autumn plus Lent) may be studied for a certificate, and four modules for a diploma. We also offer the degree as a full-time programme (completing in one calendar year) for students who are unable to take it part-time.

If you are interested in applying for the Programme please look at our website at. Applications are now being taken for September 2008.

• www.heythrop.ac.uk

Andrew Cameron-Mowat SJ STL PhD
Heythrop College

from page 4

the more difficult it is to express it in another language, we see how creating a community of prayer poses huge challenges. Unity however, does not mean uniformity that is everyone doing the same thing and praying the same way. All of us can learn from different forms and expressions of prayer in the Church. The opportunity to incorporate music and other elements from diverse cultures into the parish liturgy should be done with care and attention to all concerned. At its best, it will be a sign to the migrants of their integration into the parish and the community, whilst providing new ways to celebrate the mysteries in our liturgy.

Our challenge is to be respectful of diversity, ensure that it contributes to unity but always be mindful that it is the Holy Spirit that gives both unity and diversity. Nowhere is this truer than in the celebration of the Eucharist. It is

important, therefore, to respect the traditions of prayer of migrant communities and their desire to pray in their mother tongue but it is also important to help people pray especially the Mass in English, perhaps by providing appropriate prayer leaflets. It might also be helpful to have criteria to discern when it is appropriate to have regular celebrations of the Eucharist in another language. In parishes where there are regular celebrations of the Eucharist in different languages it will be important to create opportunities for multicultural and multi-lingual celebrations (e.g. international days like World Migration Day or the UN Day for Peace; the parish feast day or other national patron saints day) when different communities celebrate together.

• <http://www.liturgyoffice.org.uk/Resources/Preparation/Migrants.html>

A final more general consideration concerns creativity in the liturgy. At times, there is the impression that creativity means that we have a freedom to change and adapt the liturgy as we see fit. But this is not the Church's understanding. Creativity in Catholic worship means that we do as well as possible what the Church sets down in the liturgical books. People coming to Mass have a right to a celebration of the liturgy according to the norms set down by the Church; anything else can be unsettling and distracting. Without changing anything, we are to bring as much prayer, intelligence, imagination and sensitivity as we can to the act of worship. Creativity concerns the quality of our participation, not an adaptation of the ritual in an attempt to improve it or to make it more relevant.

To speak of participation is to raise the question of what the Council meant when it stressed the need for "full, conscious and active" participation in the liturgy. At times, this is taken to mean that everyone has to do everything all the time. But this is not the Church's understanding. The Roman Rite presumes that everyone has his or her particular role in the liturgy and that participation means that each performs his or her own role as well as possible. To listen in silence to the Readings is certainly "active" participation, as are all the great silences that are built into the liturgy. To speak of "conscious" participation does not mean that every word, gesture and action needs to be immediately and easily accessible to all, since much of the symbolism of the liturgy moves at a more than conscious level. Creativity in the liturgy respects the different levels at which the language, actions and symbols move and the way in which they gather up the whole human person.

Archbishop Mark Coleridge of
Canberra and Goulburn
Preparing the Feast,
a Pentecost Letter on the Liturgy
6 May 2008

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/Reviews

Mission of the Church to migrants in England & Wales

The following is an extract from the fourth section of the recent Bishops' Conference statement. Details of its publication can be found on page 1.

Our mission to migrants:
a ministry of welcome and call to build the communion and the Holiness of the Church.

There is a variety of gifts but always the same Spirit; there are all sorts of service to be done but always to the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them.

1 Cor. 12:4-6

The Dicastery Instruction 'Erga Migrantes Caritas Christi' (The Love of Christ towards Migrants, 2004) stressed both the importance of a ministry of welcome and its underlying purpose as building that of communion. The ministry of welcome is both an expression of communion and a call to migrants to become full members of the local Church. Communion should also be understood as a process – a journey that involves enabling migrants and migrant communities, to connect with, belong to, and make every effort to participate in the various pastoral programmes and initiatives of the local church...

For migrants especially from a 'collective' culture, community is very important. When someone leaves their country they are leaving their family, their extended family and very often a close knit community. It is not surprising then that migrants gravitate around their own community where they find support, friendship and a sense of cultural identity. This can sometimes be misunderstood by the host community or even in the parish. The communion the Church seeks to create however includes and transcends all particular cultural communities. For the local parish or diocese the call to build communion is a call to nurture a community of faith, of fellowship and of prayer and worship.

Nurturing a community of faith: Many of the new migrants in Britain, particularly those arriving from Eastern Europe, are Catholic. Naturally they turn to the Church to sustain and celebrate their faith and for day-to-day practical support as they face the daily pressures of living in accord with their Catholic faith in a different culture. For a migrant family or community, the Church is very important, as it is a familiar place in a strange world as well as a place where people can find meaning, strength and hope during a

period of great transition or even struggle. Enabling migrants to meet, to share, to pray in their own language and their own way is very important. If the need arises assigning a link person who can speak their language can really help the new migrant community understand British society and integrate with the parish in a practical way...

If the numbers of non-English speaking migrants is significant, the question of catechesis and preparation for the sacraments can be problematic. In any case it is important to develop integrated catechetical programmes where all children are included but where the different needs are also met. Older migrants or people with the relevant language skills are an invaluable resource to assist with catechetical programmes.

Nurturing a community of fellowship: There is a difference between 'friendship' and 'fellowship'. In a normal parish whether large or small, one would not expect to be a close friend of everyone in the parish. However, most parishioners can share in the general sense of fellowship and unity in the parish by celebrating special occasions and feasts, by supporting special projects and by participating in special activities or liturgies. These communal occasions, especially when migrant communities are given the opportunity to take the lead, go a long way towards healing misunderstandings, reconciling differences and promoting fellowship and unity in our Church.

Nurturing a community of worship and prayer: The area that often causes a lot of anxiety is that of liturgy and prayer. It is good to recognise however, that cultures differ in the way values and feelings are expressed. One culture may use music more than another; others will use dancing, poetry or story telling. Likewise, styles and patterns of prayer may differ – not essentially – but in the expression of thoughts and feelings. Dancing, for example, is an essential part of prayer and praise in Africa. In Asia there is a deep awareness of the sacred place or space, so altars, shrines and statues become an important focus for prayer. In Orthodox traditions icons have a special place in Christian spirituality. In Spain, Portugal and South America, processions are a very important part of communal prayer and popular faith. Add to this the fact that the deeper the sentiment

continued on page 3

Liturgy Newsletter

www.liturgyoffice.org.uk/Newsletter

ISSN 1748-5347 (Print)

ISSN 1748-5355 (Online)

Editorial

Martin Foster

Liturgy Office

39 Eccleston Square
London SW1V 1PL

020 7901 4850

020 7901 4821 (fax)

Martin.Foster@cbcew.org.uk

The views expressed in *Liturgy Newsletter* are not necessarily those of the Bishops' Conference.

Liturgy Newsletter may be copied and distributed freely in whole or in part. Permission for any other use contact the Liturgy Office.

A free email notification service when new issues are posted on the website can be accessed via the website.

© 2008 Liturgy Office, Bishops' Conference of England and Wales

Catholic Trust for England & Wales
Registered as a charity in England & Wales at:
39 Eccleston Square, London
SW1V 1BX
Company No. 4734592
Charity No. 1097482