

LITURGY NEWSLETTER

Vol. 2 No. 3

May 2002

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

Roman Missal 3rd edition

The new edition of the Roman Missal was published in Rome on 18 March 2002. This, the third typical edition, adds to the previous edition a variety of additional texts, some new, and others already familiar but which we have not had in our Missals before. Details are available from the Department website.

Perhaps the most significant revision is the revised *General Instruction*. The text from our present Missal has been extended to incorporate guidance based on experience of best practice gained since 1974. Much of this too has previously been available elsewhere, for example, in the extremely valuable *Introduction to the Lectionary for Mass* and the *Ceremonial of Bishops*. Now it is gathered together in one place and is more easily accessible to those with responsibility for ensuring the highest standards in the worship of our local communities.

It will still be some while before there is an official translation of the Missal. Recent meetings of Bishops and ICEL and the Congregation for Divine Worship have considered how best to proceed with the faithful and speedy translation of the Missal. There is no date set, but all the signs are that the translation will be achieved within two years, or so. For all sorts of reasons the English speaking Church has had to continue using the first ICEL translation of the Missal well past its 'best-before' date. Let us pray that a new translation meeting the highest standards of translation and the pastoral needs of the local church will soon be available.

It is hoped that a translation of the *General Instruction*, including the detailed adaptations required for its use in England and Wales, will be approved by the bishops before the year's end, and will receive *recognitio* from the Congregation shortly afterwards. This will be published at the earliest opportunity.

New opportunity for Liturgical Study

At their Low Week meeting the Catholic Bishops' Conference of England and Wales gave approval to an MA course in Liturgy directed by its Department of Christian Life and Worship and offered in collaboration with the **University of Wales, Lampeter**.

The course has been developed specifically to help train men and women to assist the Bishops in their work of promoting the quality of liturgical formation and liturgical celebration in their dioceses. This course is based on extended learning modules, helping it to be much more accessible to people who have full time commitments to ministry, work or family.

Full details of the course are available from its Director: Fr Allen Morris, 020 7901 4850 or email lifeworsh@cbcew.org.uk

Further opportunities for liturgical study in England and Ireland

Heythrop College, University of London. MA in Pastoral Liturgy. A part time course over two or three years. Further details at www.heythrop.ac.uk

St Mary's College, Oscott offers opportunities for the study of Liturgy and Sacramental theology. Further details from the Dean of Studies, Fr. Philip Egan. 0121 321 5000.

Ireland's National Centre for Liturgy conducts a One Year Course in Pastoral Liturgy. The Pontifical University of **St. Patrick's College, Maynooth** offers the Diploma in Pastoral Liturgy and a post-graduate Higher Diploma in Pastoral Liturgy. Further details from Revd Patrick Jones, email Patrick.Jones@may.ie

*O God of truth,
let your holy Word
come upon this bread,
that the bread may
become the Body of the
Word, and upon this
cup, that the cup may
become Blood of Truth;
and make all who com-
municate to receive a
medicine of life for the
healing of every sickness
and for the strengthen-
ing of all advancement
and virtue, not for con-
demnation, O God of
Truth, and not for cen-
sure and reproach. For
we have invoked you,
the uncreated, through
the Only-begotten in
the Holy Spirit.*

Serapion of Thmuis

*For our sakes Christ
became bread and
wine, food and drink.
We make bold to eat
him and to drink him.
This bread gives us solid
and substantial strength.
This wine bestows
courage, joy out of all
earthly measure, sweet-
ness, beauty, limitless
enlargement and per-
ception. It brings life
in intoxicating excess,
both to possess and to
impart.*

Romano Guardini (Sacred Signs)

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Coming Events

Does Pastoral Music do theology? 8th Meeting of Liturgical Music Forum at **Colchester Institute**. October 19th. Further details from Bill Tamblyn on bill.tamblyn@colch-inst.ac.uk or 01296 518625

Meeting of young adults led by **Taizé**. 28 December 2002 – 1 January 2003 in Paris and Ile de France. www.taize.fr/en/index.htm

Liturgy & Worship in Jewish-Christian Relations A Conference at Cambridge 14–26 July 2002. For more information please contact Lucia Flatin, **Council for Jewish-Christian Relations**, 01223 741038.

Crossing Borders—Coming Home 25–28 July, Newman College Birmingham, **National Network of Pastoral Musicians**. 01638 716 579

The **Society of St Gregory** will be holding its Summer School, 19–23 August, New Hall School, Chelmsford. secretary@ssg.org.uk

Further Information

Misericordia Dei
www.vatican.va/holy_father/john_paul_ii

Liturgical Press (also Pueblo)
www.litpress.org
Distribution in UK—Columba Books
00 3531 294 2556
www.columba.ie

Liturg Training Publications (LTP)
www.ltp.org
Distribution in UK—McCrimmons
01702 218 956
www.McCrimmons.co.uk

Veritas
www.veritas.ie

Celebrations of Word & Communion
available from the Liturgy Office
020 79014850

Vox Clara

The Congregation for Divine Worship has established the Vox Clara Committee to assist it in its consideration of English language translation of liturgical texts. At its first meeting (22–24 April) the Committee affirmed unanimously its conviction of “the absolute need for translations of the Roman *editiones typicae* which are precise, theologically faithful and effectively proclaimable”. It acknowledged the important contribution of ICEL which has assisted Bishops Conferences in producing English-language translations approved by Bishops’ Conferences and presented for the *recognitio* of the Holy See. The Committee now looks to ICEL to develop its structures and approaches to translation to meet the expectations laid out in *Liturgiam Authenticam*. It noted that such renewal should help to ensure the active participation of the Bishops and their Conferences in the work of liturgical translation, and in particular in producing a translation of the 3rd typical edition of the *Roman Missal* as quickly as possible.

Misericordia Dei

Pope John Paul II has issued a *Motu Proprio* on the Mercy of God, and how the grace of God’s love is to be ministered in the celebration of the Sacrament of Penance.

The Holy Father calls for the whole Church to work for “a rediscovery of Christ as... the one in whom God shows us his compassionate heart and reconciles us fully with himself.” The letter challenges the Church to reconsider the effectiveness of its ministry of the sacrament of Penance, and warns against certain abuses.

Devotions

The Congregation for Divine Worship and the Discipline of the Sacraments has published a *Directory of Popular Piety and Liturgy* — Principles and guidelines. *Sacrosanctum Concilium* teaches that the spiritual life is not limited solely to participation in the liturgy (SC12), it gives encour-

agement to popular devotion, but requires that such devotion accords with the laws and norms of the Church and that it harmonize with the liturgical seasons, accords with the liturgy (being in some sense derived from it) and leading people back to the liturgy (SC 13). The *Directory* traces the history of popular devotion, describes theological principals for evaluating and renewing such devotions and then considers many such devotions in detail. It is a substantial publication — 299 pages in the Italian edition. An English translation is promised.

Grateful thanks

Canon Chris Walsh who has edited *Liturgy Newsletter* since its inception has been succeeded as editor by Fr. Allen Morris, Secretary to the Department. Chris’s work in establishing the Newsletter has been greatly appreciated throughout England and Wales. The quality of his work sets a high benchmark for the future.

Rev Godfrey Diekmann, OSB

Noted liturgist and teacher died on 22nd February at the age of 93. He was one of the pioneers of the Liturgical Movement in the USA. He was a *peritus* at Vatican II and one of those responsible for the drafting of the *Constitution on the Sacred Liturgy*. After the Council he took a leading role in effecting the renewal of the liturgy it required. A member of the Consilium for Implementing the Liturgical Reforms of Vatican II, he was also a consultant to the USA Bishops’ Committee on the Liturgy. As was typical of the liturgical pioneers in the USA he stressed always the close relationship between liturgical participation and the living out of the values of the kingdom in daily life.

Liturgical Journals

A number of valuable liturgical periodicals are produced around the English speaking world, but are not so easy to obtain in England. Such periodicals include *Worship; Rite; Catechumenate*; and *Environment and Art Letter* (all USA); *Canadian Liturgy Bulletin*

and *Celebrate* (Canada) and *Liturgy News* (Australia). Consideration is being considered to making these available in the UK on subscriptions paid in Pounds Sterling directly to the Department for Christian Life and Worship. This will make taking out any subscription a good deal easier. If you would be interested of availing of this opportunity, or if you wish to suggest other periodicals that might be offered, please let us know. There will be an update on this suggestion in the next Newsletter.

Beg, borrow... or buy

There are few resources truly aimed at weekday celebration. But LTP’s annual *Sourcebook for Sundays and Seasons* is an invaluable aid. The Irish ordo, *The Liturgical Calendar for Ireland* (Veritas), offers a simple summary of the day’s readings.

A series of books by Gabe Huck offer assistance in the worthy celebration of Sunday Liturgy. The principles he establishes would serve well for worthy weekday celebrations too: *Sunday Mass Five Years from Now*; *The Eucharistic Prayer at Sunday Mass*; *The Communion Rite at Sunday Mass* (all LTP). Don’t forget too the magisterial vision presented in Cardinal Mahony’s pastoral letter *Gathered Faithfully Together* (LTP).

LTP’s *Companion to the Calendar* by Mary Ellen Hynes is a useful guide to the Saints of the Universal Calendar and other dates.

Two multi-volume works that offer assistance in weekday preaching and in preparation of the daily liturgies during the seasons of the year are Kevin Irwin’s 3 volume: *Advent Christmas, Lent, Easter— a guide to Eucharist and Hours* (Pueblo) and the 7 volume series translated from the French *Days of the Lord*. (Liturgical Press).

When Mass cannot be celebrated on weekdays, guidelines for Celebrations of the Word and Communion are provided in the 1996 Guidelines issued by the Department of Christian Life and Worship.

Weekday Celebrations in the long run

A priest working in a parish can on average expect to celebrate Mass 417 times a year, (once each weekday, and twice on Sunday). Add to this number funeral Masses, and nuptial Masses and the number could easily reach 500. 500 Masses a year!

A West End play sees just over 400 performances in a year, if it runs that long. During that year, to keep things fresh, there will be rehearsals and directors notes to keep things fresh. There will probably also be cast changes.

Our liturgy is not of course a West End play. But let's stick with the comparison to see where it leads us.

Often in our parishes the priest-presider serves as Actor-Manager. He might be ready with comments for others, but who is there to give him 'notes'? Over the year it is likely there will be some changes in the 'cast-list' of ministers assisting with the liturgy but probably they will be

few, and probably many will see those as changes only in the 'walk on parts'. What will keep things fresh?

In the West End the audience changes with each performance. There is, of course, no (mere) audience at Mass, there are participants with a role much more central than being spectators or auditors only. And here lies further challenge! For pretty much the same congregation gathers for celebration day after day, week after week. Repetition is at the heart of the liturgical event. But in face of such repetition is it too surprising when it sometimes seems all has become routine, and over familiar? Any wonder that some congregations find the occasional occurrence of 'Sister's Mass' a pleasing alternative?

Part of the genius of our liturgy is that happy complementing of unchanging core with a variety of other texts. Ministers and congregation need to attend to these. Ministers of the Word reading our different readings in ways

that help us to see that the Word is indeed 'alive and active' and for us. The homilist providing further encouragement not just to hear but to ponder on the meaning of the Word and its challenge for how we live. Musicians selecting texts and settings that engage us with what is particular to this celebration. Presiders careful in the selection of texts and in their proclamation of them. All these ministers attentive to what is uniquely here 'today' and anxious to share this gospel freshness with the congregation, that each one might be alert to Christ's new presence with and in and through his people.

Missals and other ritual books serve us best when we do more than open them to the supposed standard 'right' page. The care that has gone into producing these books, does not substitute for our need for care to use them creatively. From this care comes freshness of celebration.

Allen Morris

Tried and Tested

Weekday music

Singing the Mass the leaflet which shows the relative importance of parts of the Mass for singing holds true of any Mass whether Sunday or Weekday. The priorities are the Gospel Acclamations and the Eucharistic Acclamations (Holy, holy; Memorial Acclamations; Amen). The realities of weekday celebrations means that musical choices should be based on the following criteria. **Simple:** a melody that is easily singable without awkward leaps; little or no repetition of words. **Memorable:** does not require books or leaflets; can be sung from the heart. **Bears repetition:** can be sung everyday, week after week. **Unaccompanied:** not many communities have the luxury of an accompaniment at weekday Mass but people do have an innate sense of pitch and can usually find the right starting note or thereabouts. **Progressive Solemnity:** having a established a weekday setting how does the

music mark Solemnities and Feasts and the different liturgical seasons?

Repertoire: For the Gospel Acclamation the obvious place to start is the Plainchant (Paschal) Alleluia with the verse chanted, proclaimed or omitted. Other simple settings are available in collections of Responsorial Psalm (see Vol1 No3). Most of the current hymnals provide settings of Eucharistic Acclamations: *Mass of Peace*–Seoirse Bodley; *Mass of Creation*–Marty Haugen; *St Anne's Mass*–James MacMillan; *Celtic Liturgy*–Christopher Walker. To a community familiar with Latin Mass XVIII could be used; another possibility is the chants provided in the Missal itself.

What next? The leaflet *Singing the Mass* next encourages the singing of the Entrance Hymn, the Psalm and for the Communion Procession. The principle of not requiring books or leaflets seems worth keeping in mind so for Communion a Taizé chant or other refrain that expresses com-

mon devotion sung a number of times. The psalm may require the ministry of a Cantor or the singing of a refrain with the verses proclaimed by a reader.

Funerals For funeral Masses the only other part that should normally be sung is the Song of Farewell as part of the Final Commendation. There are now a number of settings either in the form of a hymn or refrain with verses sung by a Cantor. One of the advantages of funerals at a regular weekday sung Mass is that the local community can lead the singing almost without thinking.

Celebrations of Word and Communion Where there is singing regularly at weekday Mass it follows that when, out of necessity, there is a Celebration of the Word, or of Word and Communion there should also be singing (of the Gospel Acclamation, for example). As singing is a sign of 'solemnity' care should be taken that what is sung is not more that might be used at a weekday Mass.

A parish priest has installed an electronic jamming system in his church to keep the faithful from receiving disruptive mobile-phone calls during liturgical services.

Father Francisco Llopis, of the Church of the Helpless in Moraira in Alicante, says he is using a system that jams the frequencies of the phones, so that the "strident sound" of a call "will not break the silence and prayer" during religious ceremonies.

By turning on the jamming system at the start of a ceremony, "I ensure that the celebration of the religious service will unfold within the parameters of prayer," Father Llopis says. "I have nothing against mobile phones, as I understand that they are a useful tool for work or urgent calls."

The firm that installed the jamming equipment said it is the first such system authorized for a church in Spain.

Madrid, Spain,
March 26, 2002 (Zenit.org).

Further Information

Singing the Mass
[www.liturgy.demon.co.uk/
pages/singing.html](http://www.liturgy.demon.co.uk/pages/singing.html)
or free from the Liturgy Office
020 7901 4950

Introduction to Weekday Celebrations

This is an extract from the pastoral introduction for weekday celebrations approved by the Bishops' Conference for the proposed revised *Sacramentary*.

The Pascha affords a more than usually solemn day for baptism, since the passion of the Lord, in which we are baptised was accomplished then...

After this the Pentecost is an extremely happy period for conferring baptisms, because the Lord's resurrection was celebrated among the disciples and the grace of the Holy Spirit was inaugurated and the hope in the Lord's coming indicated...

But for that matter, every day is the Lord's; every hour and every time is suitable for baptism. If there are differences in solemnity, these have nothing to do with the grace.

Tertullian (On Baptism)

- 1 Whenever the Christian community gathers to celebrate the eucharist, it shows forth the death and resurrection of the Lord in the hope of his glorious coming. While the Sunday assembly is the clearest sign of the paschal mystery, the faithful are invited to take part in Mass often on weekdays as well, even daily.
- 3 The weekday gathering for eucharist will usually be smaller than the Sunday assembly and the celebration will be less solemn. Weekday Mass therefore may be less formal, more intimate in tone, and simpler in style. The nature of the group and the circumstances of the celebration may necessitate some adaptation of the usual way of celebrating, as in the case, for example, of Masses with children.
- 4 The special character of weekday Mass should enhance and never diminish the full and active participation of all those present. They have an individual right and duty to contribute their participation in ways differing according to the diversity of their order and liturgical function.
 - Though simpler than the Sunday Mass, weekday Masses should involve a full complement of ministers in proclaiming the word, leading the psalm, speaking the intercessions, preparing the gifts, and ministering communion.
 - Even at weekday Mass, great importance should be attached to the use of music and the singing of the parts of the Mass. Such enhancement is not reserved only to more solemn occasions, but will be especially appropriate during the major liturgical seasons.
 - Since there usually is only one reading before the gospel, the chants between the readings may be contracted. Outside Lent it is permitted "to use either the psalm with *Alleluia* as the response, or the responsorial psalm followed by the *Alleluia* with its verse, or just the psalm, or just the *Alleluia*." In Lent, "either the responsorial psalm or the verse before the gospel may be used."
 - A homily, be it brief, is strongly recommended on weekdays, especially the weekdays of Advent, Christmas, Lent, and Easter and on other occasions when people come in considerable numbers. Ritual and other special Masses deserve a homily as an integral part of the celebration.
 - The breaking of bread and the sharing of the one cup take on a special significance at weekday Masses if smaller numbers permit all those present to share in the one bread and the one cup.
- Some churches have a smaller chapel where weekday Masses are celebrated. This should be worthy and arranged to facilitate the liturgy. A chapel designed for the reservation of the eucharist is arranged for private prayer and adoration and may not respond to the demands of good liturgical celebration. For example, it is more in keeping with the nature of the celebration that there be no reservation of the sacrament at the altar from the beginning of Mass. The eucharistic presence of Christ is the effect of the celebration and should appear as such. When Mass is celebrated, the principal ways in which Christ is present in the Church emerge clearly one after the other: first in the assembly, then in his word, also in the person of the presiding priest, and finally in the eucharistic elements.
- 11 The choice of presidential prayers for weekdays in Ordinary Time is vast. The priest may freely choose any of the prayers from the thirty-four weeks in Ordinary Time, the prayers of an optional memorial or the Mass of a saint inscribed in the martyrology for that day (possibly using texts from the appropriate commons), the prayers from the Masses for Various Needs and Occasions, a Votive Mass, or a Mass for the Dead. (Ritual Masses should be used only when the rites themselves are celebrated.) ... The Prefaces of Ordinary Time I-VIII and the Prefaces for General Use I-VII may be used for weekdays in Ordinary Time. Other suitable prefaces may also be chosen.
 - For the liturgy of the word, the lectionary provides readings for each day of every week throughout the year, texts which are used for the most part unless a solemnity or feast occurs. Often the lectionary provides a semi-continuous cycle for the first reading and gospel. It is important to respect this pattern, so that the faithful who hear the word of God proclaimed day after day may receive an ordered unfolding of the message of the various books. On memorials of saints, therefore, it is better to use the weekday readings unless certain proper readings are assigned, such as on memorials of saints mentioned in the Scriptures themselves (for example, Mary Magdalene). For Votive Masses or Masses for Various Needs and Occasions, likewise, it is often better to use the weekday readings.
 - When the continuous reading is interrupted during a particular week, the priest should take the entire week's plan of readings into consideration and then may combine readings, or transfer readings to a different day, if necessary omitting the less significant selections.

Liturgy Newsletter

www.liturgy.demon.co.uk/newsletter

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