

Celebrating the Paschal Mystery

A Syllabus of Liturgical Formation for those setting up courses in Liturgy

The Bishops' Conference of England and Wales

1991

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Foreword

Why a syllabus?

This syllabus should be seen as part of the movement of liturgical formation required by Vatican II:

The Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations called for by the very nature of the liturgy. Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, God's own people' (I Pt 2:9, see 2:4-5) is their right and duty by reason of their baptism.

In the reform and promotion of the liturgy, this full and active participation by all the people is the aim to be considered before all else. For it is the primary and indispensable source from which the faithful are to derive the true Christian spirit and therefore pastors must zealously strive in all their pastoral work to achieve such participation by means of the necessary instruction. (Liturgy Constitution *Sacrosanctum Concilium* (SC), §14).

In the period since the Council various efforts have been made in England and Wales to implement the Council's mandate, most notably in Mgr Anthony Boylan's detailed plan *Living Liturgy* (1981). He recommended a wide range of provisions for liturgical formation, starting from the ideal of a liturgy institute as envisaged in SC 44. For various reasons it has not been possible to realise this ideal in England and Wales, but the need for liturgical formation and guidance remains and must be met in some way. The need will become all the more pressing as lay people take a more active part in all aspects of parish life and worship.

A core syllabus

This syllabus, prepared by the Liturgy Committees of the Bishops' Conference in consultation with the Diocesan Liturgy Commissions, is a response to the need for formation and guidance. It provides, in the form of a series of topics and notes, the framework for a programme of study. It is not a worked-out study course; such working-out should be done at local level. It is a core syllabus which can be developed and used at a variety of levels. The adaptation of the syllabus to take account of local needs, pastoral circumstances, and above all, the background and experience of the participants, is most important.

It should be emphasised that the aim of this syllabus and any study course based on it is not the mere imparting of knowledge. Worship is action and commitment, and the purpose of acquiring an informed understanding of the liturgy should be to lead people into a renewed experience of prayer and to foster the practical skills needed in the community's worship.

How the syllabus might be used

There are many ways in which the syllabus could be used. It could, for instance, provide the basis for a home-study course under the direction of a tutor, or it could take the form of parish or deanery sessions.

The timing and order in which the units are studied is not definitive, and could be varied according to the requirements of each group or student. The units are designed to be relatively independent, and any of them could stand on their own to form a course on a particular topic.

An outline to be filled out at local level

At this stage the Liturgy Committees do not have the resources to provide a fully worked-out syllabus so it is recommended that local agencies (in this case, the Diocesan Liturgy Commission or Liturgy Centre) have the primary responsibility for implementing and overseeing the programme.

How the Syllabus started

The idea of a Liturgical Syllabus was mooted at the 1989 National Liturgical Conference in Cardiff. Subsequently an ad-hoc Formation Subcommittee with a member from each of the three Committees on the liturgy (Pastoral Liturgy, Art and Architecture, and Music) met under the chairmanship of Bishop McMahon to decide on the work to be done. In early 1990 a brief outline draft of the syllabus, containing nine units, was drawn up and individual units were assigned to experts in the field to work on.

The compilers were asked to present their Units at a working week at Plater College, Oxford, in July 1990. The units were discussed and criticised by a group of fifty representatives from most of the Dioceses of England and Wales. What appears in this booklet is the result of that meeting and consists of the presenters' drafts re-written in the light of comments made. One of the units was subdivided, to make a total of ten.

The bishops of the Department for Christian Life and Worship approved the syllabus in principle at their meeting in November 1990. It is now presented to the Church in England and Wales for a trial period of two years. During this time a national Co-ordinator will monitor its use and at the end the Committees will decide whether it is in need of modification. The principal agencies for its implementation are the Diocesan Liturgy Commissions, but any parish or group is free to use it. If they do, it would be of great assistance if they reported to their Diocesan Commission or, in the absence of one, the National Co-ordinator (care of the Liturgy Office) on their experience of using the Syllabus.

The Liturgy Office, 30 September 1991

Basic Bibliography

(a) Documents

The Constitution on the Liturgy of the Second Vatican Council [*Sacrosanctum Concilium*] (SC) is essential reading for all parts of this syllabus.

Documents of the Second Vatican Council, ed. Austin Flannery (2 Vols.) contains the above Constitution and some other subsequent liturgical documents

Documents on the Liturgy 1963-1979: Conciliar, Papal and Curial Texts, ed. ICEL. Collegeville: The Liturgical Press, 1982. Very detailed; a valuable work of reference.

The Liturgy Documents: A Parish Resource. Chicago: Liturgy Training Publications. Contains the fundamental liturgical documents in a handy format, with background notes. Also contains the (outstanding) US Bishops' documents on Environment and Art, and Music. A useful and practical book.

Instructions on the Revised Roman Rites, C.J. Walsh (ed.), Collins 1979. Parts of this collections are. now out of date, or will be soon, but still a useful source.

(b) General Works

The following works cover most of the ground of this Syllabus.

Donald A. Withey **Catholic Worship: An Introduction to Liturgy** Kevin Mayhew 1990. Suitable as a course book.

J. D. Crichton **Christian Celebration** (3 vols in one.) Geoffrey Chapman, 1981.

A. G. Martimort (ed) **The Church at Prayer** New edition, 4 vols. Geoffrey Chapman, 1986-8.

Jean Lebon **How to Understand the Liturgy**. SCM Press 1987.

James L. White, **Introduction to Christian Worship**. Ashville: Abingdon Press 1980. An ecumenical work. Very useful.

The series **American Essays in Liturgy** published by The Pastoral Press, Washington DC, is strongly recommended.

Unit One: Introduction and Foundations

1. Introduction:

Vatican II and the Renewal of the Liturgy

The Liturgy Constitution *Sacrosanctum Concilium* (SC) was promulgated in December 1963; the most significant liturgical document of any church to be produced this century, and the one that affected our catholic lives more than any other. We should ask four questions of the document:

1. Why was reform of the liturgy necessary?

- The Liturgical movement:
 - *revealed the authentic spirit of the Roman liturgy in liturgical sources, teachings of the fathers, the study of scripture*
- Changing pastoral needs:
 - *the liturgy has always adapted to changing cultural and social conditions - Vatican II completed the efforts of Trent and the last 400 years to put people more in touch with the liturgy*

2. What did it seek to achieve?

The function of liturgy (stated in SC§2:)

- *To build the members of the church into the Lord's holy temple, into a spiritual dwelling for God*
- *To strengthen us in preaching Christ*

The purpose of the reform

- *to make this Christian ideal more capable of realisation.*
- *to recover and strengthen the link between LITURGY, LIFE and MISSION*

3. What were the principles by which the reform was to be carried out?

Participation, the primary aim (14)

- *Revision of texts and rites (21)*
- *Recovery of scripture (24)*
- *Communal nature of liturgy (26-27)*
- *Ministry of all (29)*
- *Liturgy as formation (33)*
- *Use of vernacular languages (36)*
- *Adaptation (27)*
- *Liturgical formation (41)*

4. What is the Council's understanding and vision?

The mystery of our salvation is the paschal mystery of the death and resurrection of Christ.

Liturgy makes this sacred mystery present to us.

It reveals the Church as the body of Christ.

It renews the world as we carry out into the world the mystery that we celebrate.

- Thus it is the source and summit of the Christian life, though not its totality; in the Council's vision Life, Liturgy and Mission hold together.

II. Foundations of Christian Worship

All worship is a human phenomenon using ritual and symbol:

Why *do* people worship? Because of their experience of the transcendent; which leads to *Celebration* of that experience in *Ritual*.

1. Ritual Celebration

Features of ritual celebration:

- *Group activity*
- *Structured activity showing stylisation, repetition, rules*
- *Its purpose: establishing group and personal identity; the renewal of values, handing on of tradition, contact with the 'myth'*
 - *Ritual is vital in healthy personal development*
 - *Ritual is at the root of what it is to be human*

2. Symbol

At the heart of all ritual is Symbol:

water, oil, bread and wine, light, dark, touch and smell.

Ritual and symbol are not secondary features; without them there is no human existence and therefore no worship. Recovery of the power of symbol is vital.

Christian worship has its own specific content:

3. The Paschal Mystery

The central mystery of our faith

into which we are inserted through our Christian initiation and which we celebrate in the eucharist and every act of Christian worship and prayer. The primary time for its celebration is The Lord's Day, Sunday. (SC §106)

4. The Liturgical Assembly

The paschal mystery is celebrated by Christians gathering together. The assembly is the most fundamental liturgical reality.

Its evolution:

- *The assembly in the Hebrew scriptures: Qahal (ekklesia)*
- *The New Testament*
- *Vatican II: Lumen Gentium §2*
- *SC §41 - the church is most clearly church when gathered for worship*
- *The presences of Christ: SC7, GIRM7*

5. Participation

An ancient notion: modern revival by Pius X (1903): active participation in the church's worship is 'primary and indispensable source of the true Christian spirit.' (SC passim, esp. § 14)

6. Service and Ministries

Ministries are required by the Assembly.

Each ministry has its particular task (SC28); which is determined by

- *the needs of the assembly*
- *capacity of the individual*
- *sign value of the person*

Some types of ministry:

- *president*
- *service to the word*
- *service to the altar*

- *service to the people*

7. Authority, Law, Adaptation

How far should liturgical assembly be organised

- *old style of rubric*
- *new style of guidelines, norms and rubrics.*

Celebrating 'correctly' is not the same as celebrating 'well'; and vice versa.

Documentation and Bibliography

A.G.Martimort (ed.) **The Church at Prayer** Vol. 1. Geoffrey Chapman, 1987

D.A.Withey **Catholic Worship: An Introduction to Liturgy** Kevin Mayhew 1990, ch.8

J.D.Crichton **Christian Celebration** (3 vols. in one) Geoffrey Chapman 1981.

Section on the Mass, chs. 1,2,3,8

Frederick R. McManus **Liturgical Participation: An Ongoing Assessment.**

American Essays in Liturgy 10. Washington: The Pastoral Press, 1988.

John M. Huels **Liturgical Law: An Introduction.** American Essays in Liturgy 4.

Washington: The Pastoral Press, 1987.

Unit Two: The Word of God in Worship

Liturgical celebration is based primarily on the Word of God (LM §13)

The treasures of the Bible are to be opened up more lavishly (SC §51)

The Purpose of Scripture in Worship

Scripture recalls major events in our salvation history

recalls our identity as the body of Christ

– in liturgy the word becomes new event

1. Call and Response

The pattern of the operation of scripture

- **Call**, *showing*:
 - *the presence of Christ*
 - *the action of the Holy Spirit*
- **Response**: *our participation*
 - *by positive listening*
 - *Response in worship*
 - *Word, leading into Sacrament*
 - *Response in life and mission*

2. Implications

The word in worship implies or requires

- Symbols and elements,
i.e. worthy ambo, Book of Gospels, candles, incense, posture, kissing
- an attitude of reverence
- quality of proclamation
(judged by effectiveness in being heard); including adaptation to needs of particular groups, e.g. CHILDREN, CATECHUMENS
- Preaching:
essential link between WORD AND SACRAMENT

Elements of the Liturgy of the Word

Structure of the Liturgy of the Word

There should be a full Liturgy of the Word in every liturgy; consisting of

- **Readings and chants**
 - *arrangement*
 - *implications for readers and musicians*
- **Homily**
 - *what it is*
 - *its function*
- **Intercessions**
 - *purpose*
 - *structure*
 - *model content*
 - *composition*

Preparation

1. Spiritual

- *biblical (view of the bible as a whole)*
- *liturgical (how Scripture is selected for worship)*

2. Technical

- *Reading skills*
- *Mechanical aids*
- *Gesture and posture*
- *Movement ('choreography')*

Documentation and Bibliography

Constitution on the Liturgy 24, 35-36, 51-52.

Dogmatic Constitution on Divine Revelation, Second Vatican Council [*Dei Verbum*]. (Included in Flannery)

General Instruction on the Roman Missal 8, 9, 33-47.

Lectionary for Mass: Introduction (included in Flannery)

D. A. Withey **Catholic Worship** Kevin Mayhew 1990, ch.10

Lawrence J. Johnson, **The Word and Eucharist Handbook** San Jose: Resource Publications, 1986.

Ralph A. Keifer, **To Hear and Proclaim** Washington: The Pastoral Press. A commentary on the Introduction to the Lectionary for Mass.

Unit Three: The Eucharist

At the Last Supper Christ instituted the sacrifice and paschal meal that make the sacrifice of the cross to be continually present in the Church when the priest, representing Christ the Lord, carried out what the Lord did and handed over to his disciples to do in his memory.

Christ took the bread and the cup and gave thanks; he broke the bread and gave it to his disciples, saying: 'Take and eat, this is my body.' Giving the cup, he said, 'Take and drink, this is the cup of my blood. Do this in memory of me.' (GIRM 48)

Since Jesus was a Jew it is important to take into account:

What does it mean 'to bless', 'to give thanks'?

What did Jesus ask his disciples to do?

What does it mean to do something 'in memory of'?

1. Jewish Background

Pattern of worship: temple, synagogue, home

Passover: —structure
—concept of memorial

Forms of prayer: blessing, praise

2. New Testament

The Last Supper:

What happened? Was it Passover? Does it matter?

Compare shape: Passover, Last Supper, Eucharist

New Testament development:

Eucharist is not simply re-enactment of Last Supper (NT does not look to Last Supper for its model of eucharist)

Eucharist as fellowship with the Risen Christ

[Optional: The Eucharist in Justin (AD 150) compared with the Last Supper:

Last Supper

Thursday (probably)
evening
within a meal
unrelated to synagogue
annual feast
7 -action shape

7-action shape:

Taking bread, taking wine
Blessing bread, ditto wine
breaking
Distribution of b, then w.

Justin

Sunday
daybreak
no meal
service of the word
weekly feast
4-action shape

4-action shape:

taking both together
blessing both together
(breaking)
distribution of both together]

SUMMARY OF DEVELOPING SHAPE:

bread & MEAL & cup

c. 40: MEAL & bread & cup

c.50: MEAL & eucharist

1. Word & eucharist

[3. Development of Shape

(This section may be left for more advanced study.)

The development of the Mass is a development of Shape. Two examples can illustrate this:

3a. Papal Stational Mass (AD700)

*Characteristics of Roman rite developing - filling out primitive shape
Model liturgy for the Roman church*

3b. Medieval Mass

*Decline in: participation, especially communion
eucharist as action of the assembly; influence on and from architecture
Introduction of private prayers
The use of allegory (as a means of explaining the form of the Mass} The
private mass
Forms of eucharistic piety]*

4. The Council of Trent and Liturgical Reform

The council's concerns
What it did and what it did not do

Liturgical revision after Trent

*Pius IV and V - return to the sources
Missal of 1570 (based on 1474) and response to issues of reform*

*Changes within thirty years of new Missal
The Liturgical Movement - see Unit 1*

5. Vatican II

SC: general norms for revision (see Unit 1)
SC 47-58: norms relating to Eucharist

6. 1970 Roman Missal

Paul VI's Apostolic Constitution and the Introduction to GIRM
Ongoing renewal: Vatican II as fulfilling aims of Trent

7. Order of Mass

Chapters 1 and 3 of GIRM

Ordo Missae:

- *especially the shape of the rite: 'Two Tables'.*
- *emphasise the place of Music and of Environment/Art throughout unit*

Introductory Rites

*Purpose
Celebration
adaptation*

LITURGY OF THE WORD

Lectionary: 'Opening up treasures of scripture'

- Principles:

1. Cycles: *Sunday and feastday 3-year cycle
Weekday cycle*

2. Primacy of Gospels

Year of Matthew, Mark, Luke; place of John in cycle

3. Distinguish Seasons and Ordinary Time

LITURGY OF THE EUCHARIST

4-action shape

1. Preparation of gifts
2. Eucharistic Prayer - structure
3. Breaking - its importance
4. Communion - both kinds; same sacrifice

Concluding rites

Link: Consecration → communion → mission

8. Supplementary Rites and Directives

1. Worship of Eucharist outside Mass
2. Adaptations
3. Directory on Masses with Children

Documentation and Bibliography

Constitution on the Liturgy ch. 2

General Instruction on the Roman Missal 1-5, 7,8,48-56

D.A.Withey **Catholic Worship** Kevin Mayhew 1990, ch.II

Lawrence J. Johnson, **The Word and Eucharist Handbook** San Jose: Resource Publications, 1986.

A.G.Martimort (ed) **The Church at Prayer** Vol II. Geoffrey Chapman, 1986.

J.D.Crichton, **Christian Celebration**, Geoffrey Chapman 1981. Part I: The Mass.

J.D.Crichton. **A Short History of the Mass.** CTS, 1983

Alan Griffiths, **Focus on the Eucharistic Prayer**, Kevin Mayhew 1988.

Geoffrey Cuming, **He Gave Thanks: An Introduction to the Eucharistic Prayer.**

Grove Liturgical Study no 28, Grove Books 1981.

Johannes H. Emminghaus, **The Eucharist: Essence, Form and Celebration.**

Collegeville: The Liturgical Press, 1978,

Ralph Keifer. **To Give Thanks and Praise: General Instruction on the Roman Missal with Commentary for Musicians and Pastors**, Washington: National Association of Pastoral Musicians, 1980.

Unit Four: The Liturgical Year

The aim of the Liturgical Year is the living out of the Paschal Mystery (SC 107)

1. General Overview

Salvation has a specific historical and spatial setting reflected in worship:

- structured on recurring rhythms of day, week and year
- programmed on annual liturgical calendar:

purpose of Calendar is to sanctify OUR time: faith is nourished by weekly Sunday assembly; daily prayer; annual seasons and feasts.

We become a people shaped by our liturgy when we learn to live by the calendar; symbolically when the year is inscribed on the Paschal Candle, we insert our fleeting moments into the everlasting Christ

Foundation

(Cf. Unit 1: ritual, assembly, Sunday.)

- As a redeemed people we are set apart by a unique past, present and future
- The Liturgical Year is the celebration and appropriation of group story, myth, values, treasures
 - *group history and memory*
 - *handing on to new generations*
- The Liturgical Year is a way of releasing the power of the saving events of Christ's death and resurrection in our lives today, bringing eternal values to the present

The Paschal Mystery

The work of our redemption is achieved in celebration

We proclaim the death of the Lord 'until he comes'

- *'Paschal mystery': shorthand for passion/death/resurrection/ascension of Jesus which frees us from death of sin to life in God;*
- *the sweep of salvation history celebrated in every Sunday Mass is gradually unpacked, pondered over, in the seasons and feasts, keeping the paschal mystery at the heart of our lives*

Sanctifying Time

- The liturgical year is sacramental (Paul VI).
- Worship is structured on day, week, life: '
 - *Spiral time*' rather than repetition.
 - *'Always and everywhere we give thanks.'*
- DAY
expressed in prayer of the people of God, especially Eucharist and Liturgy of the Hours
- WEEK:
Sunday, the Lord's day: paschal mystery celebrated in its entirety
- YEAR:
divided into seasons and Ordinary Time - see below

2. Principles of the Liturgical Calendar

Sunday

- The 'kernel' or foundation of the year; the original feast day (SC 106, Roman Calendar (RC) 4)
- Revision of the calendar has made a strong attempt to re-instate primacy of Sunday in the life of the Church.
Sunday should not be obscured by special themes and intentions, which tend to shift attention to our needs and what we are doing for the Lord, rather than what he is doing for us

The Seasons (RC 17-47)

- **PASCHAL TRIDUUM:**

Detailed study of Triduum liturgies; planning, practicalities, relation to Christian Initiation

- the culmination of the entire liturgical year
- one single celebration from Mass of Lord's Supper to Easter Day
- no other sacraments celebrated from Good Friday until the Vigil:
Church is caught up in once-a-year dying/rising of Christ made actual in baptising

- **Lent/Eastertime**

- Lent: a passageway to Easter, journey of rebirth and renewal;
- a penitential period of prayer, almsgiving and fasting:
preparation for the annual celebration of the paschal mystery in the Triduum; emphasis on Baptism and Penance

- Ash Wednesday to Pentecost is one season
- Eastertime: the 50-day feast or 'Great Sunday'

Alleluia is sung. Praising God not for past history but for what the risen Jesus works in our hearts TODAY.

Avoid anti-climax in practice and realise goal of 50-day feast.

- rejoicing with new Christians

- **Advent/Christmas**

- *Christmas is celebrated too early and the preparatory season of Advent is not always understood:*

Three comings of Christ - in history, mystery, majesty

- *Prime importance of seeing paschal mystery celebrated throughout Advent and at Christmas. HODIE.*
- *Advent not a penitential season but period of joyful preparation*

- **Ordinary Time**

- the time which is not the 'peak times' of the great seasons; needed in order to appreciate the latter
- season when we celebrate the paschal mystery as lived in the Church today:
- *-time of mission and ministry*
- *the Lectionary reflects the approaches of the different evangelists*
- *a challenge to take seriously the Christian meaning of Time*

- **The Sanctoral Cycle**

- We celebrate the dying and rising of Jesus Christ in his saints
- *Feasts of Mary: many of them came from the East*

- *Saints: stress local calendars*

3. Planning

- The whole year should be seen as a unity.
- *Plan sacramental liturgies early, especially RCIA, and days of prayer*
- *Liturgical year is non-historical*
- *Parish group for planning liturgy*
- *Home celebration of liturgical year*

Documentation and Bibliography

Constitution on the Liturgy Ch. 5

General Norms for the Liturgical Year and the Calendar (included in Documents on the Liturgy, etc)

A.G.Martimort (ed) **The Church at Prayer** Vol. IV. Geoffrey Chapman, 1986

M.Searle (ed.) **Sunday Morning: A Time for Worship**. Collegeville: Liturgical Press, 1982

United States Catholic Conference: **The Roman Calendar. Text and Commentary**. Washington: USCC Publications Office, 1976.

Unit Five: Initiation

1. The Context of Vatican II

The ancient pattern of Christian Initiation disintegrated with results that lasted until the Council:

New Testament	Mid-20th Cent	
Proclamation	-----	
Conversion	-----	
Water & Spirit	Water	
Integration	penance communion anointing (integration?)	} Instruction

Notes:

1. The catechumenate preparatory to Baptism ceased.
2. Formation in and through worship was replaced by religious instruction
3. Initiation, originally in two paschal phases (baptism-confirmation: eucharist) has become four sacraments loosely based on personality development, knit together by religious instruction
4. (Complete) initiation of infants delayed until the 'age of discretion'
i.e. the church gave up the practice of initiating infants

Background to the 2nd Vatican Council:

(a combination of scholarship and pastoral experience)

1. De-institutionalisation of the church
2. Debates on infant baptism (largely protestant)
3. Advance in patristic studies (pre-Augustine)
4. Restoration of the Paschal Vigil

2. The Reforms of Vatican II

(Source documents; Liturgy Constitution (SC); Constitution on the Church (LG); Decree on the Church's Missionary Activity (AG); Decree on the Ministry and Life of Priests (PO); Decree on the Pastoral Office of Bishops (CD))

The 'norm' of initiation

The notion of 'Christian Initiation';

1. Baptism, Confirmation, Eucharist are 'the sacraments of Christian Initiation (P02 §4, AG14 §2) They form 'a whole' (SC71)
2. The catechumenate is part of Christian Initiation (AG14); to be restored (SC64).

The Council's norm:

Solemn sacramental initiation, especially at the Paschal Vigil, preceded by a catechumenate of lengthy duration; i.e. initiation includes formation

The Catholic Church has recovered the ancient pattern:

- proclamation of the Gospel
- Conversion as a response
- the bath of the new covenant and outpouring of the Spirit
- life of engagement in the community

This implies:

Candidates must be capable of personal 'change of heart' (metanoia)

3. The RCIA

The governing form is the full version:

PART ONE

Initiation is a gradual process of steps and stages (RCIA 6) that takes place within the community of the faithful (RCIA 4). The community has a duty and responsibility (RCIA 9). Since a person's growth in faith cannot be determined a priori, (RCIA 20), the liturgical order is flexible (RCIA 5)

- *steps lead to periods of enquiry and growth*
- *periods prepare for steps (RCIA, p.14)*

Note: important to study the stages and steps through which faith grows and is celebrated in ritual; especially the use of symbol in ritual.

*See; Peter Ball, **Adult Believing**. London, Mowbray, 1988*

PART TWO

Adapted schemes for particular pastoral circumstances, especially:

- *Initiation of children of catechetical age*
- *Rites for those already baptised (whether Catholic or not)*
(possible development/adaptation of rites for those already baptised)

Critical issues

- *RCIA is a set of rites to do with initiation. Hence the emphasis on evangelisation, conversion, formation in faith*
- *RCIA is worship*
- *not a programme, not a course*

Pastoral issues for the parish:

- *Formation in faith*
- *Ministry and service*

4. Rite of Baptism of Children

- *Chief issues to be addressed:*
 1. *Who is the rite for?*
 2. *Preparation*
 3. *Postbaptismal formation*
- *Implications of the RCIA?*
- *Critical pastoral issues:*
delay or refusal; parents 'non satis credentes' (of insufficient faith)
- *Study of the rite: Outside/within Mass*

5. Confirmation

Chief issues to be addressed:

1. The meaning of the sacrament

Apostolic Constitution and Introduction to the Rite

RCIA; CIGI; Code of Canon Law

- *Confirmation is some kind of 'plus value' to Baptism; but this is nowhere identified*

- *Baptism and Confirmation are ordered to Eucharist. Confirmation is not a reaffirmation of a previous baptism. It is not the ritualisation of a key moment or period in the human life cycle (viz. adolescence)*

2. Solutions to current pastoral problems

Any solution to the confirmation problem must express more clearly the proper relation of confirmation to the whole of Christian Initiation (SC7I) The appropriate age for candidates will then be clearer

[For further study:

History of Initiation (especially Roman Church, and the process of disintegration (see above); Detailed study of RCIA]

Documentation and Bibliography

Rite of Christian Initiation of Adults: A Study Book. London: St Thomas More Centre, 1988

D.A.Withey **Catholic Worship** Kevin Mayhew 1990, ch.10

J.D.Crichton. **Christian Celebration**, Geoffrey Chapman 1981, part 2: The Sacraments, cbs. 3, 4, 5. 6.

A.G.Martimort (ed) **The Church at Prayer** Vol.III. Geoffrey Chapman 1981, ch. 1
Aidan Kavanagh, **The Shape of Baptism: The Rite of Christian Initiation**, New York: Pueblo, 1978

Gerald Austin. **Anointing with the Spirit** New York, Pueblo, 1978

Unit Six: Liturgical Architecture and Art

When churches are to be built, let great care be taken that they be suitable for the celebration of liturgical services and for the active participation of the faithful (SC § 124)

Architecture is more than building.

The Building: Domus Dei, Domus Ecclesiae

(The House of God and the house of the People of God)

The church building is a liturgical environment which shows

- **The presences of Christ in**
the assembly (seen in different ways through history)
the font
the priest
the word
the eucharist (includes the blessed sacrament)
- Suitability for different liturgies
Eucharist
Sacramental liturgies
The Hours and Private prayer

Design and the Brief:

- the perceived needs
- rules and regulations
- special needs (the deaf, the disabled)
- the exterior
- Lighting, heating, sound and smell
- Cost

Re-Ordering

- sanctuary and the building as a whole
- heritage: the benefits and restraints
- conservation: standards and procedures

Furnishing

- sanctuary, nave, the rest
- Fixed and moveable
- Posture and movement

LITURGICAL ART

Function, quality

new and existing art

Development of iconographic programmes: symbols

pictures, statues, windows, textile hangings

Decorated ceilings, walls and floors

Drama and movement

Floral decoration

Permanent and ephemeral artefacts

Documentation and Bibliography

Constitution on the Liturgy 122-129

General Instruction on the Roman Missal 253-312

The Parish Church, Bishops' Conference of England and Wales, CTS 1984

Environment and Art in Catholic Worship, Washington: United States Catholic Conference, 1986

Marchita Mauck, **Shaping a House for the Church**, Chicago: Liturgy Training Publications 1990.

Stephen and Cuthbert Johnson, O.S.B.: **Planning for Liturgy: Liturgical and Practical Guidelines for the Reordering of Churches**, St Michael's Abbey, Farnborough, 1983

The Place of Worship: Pastoral Directory on the Building and Reordering of Churches, Irish Episcopal Conference. Veritas, 1991

Publications by the Council for the Care of Churches, 83 London Wall, London EC2M 5NA

Unit Seven: Liturgical Music

1. Theology of Celebration

(N.B. This may duplicate material in earlier units but would be appropriate if this unit is studied on its own.)

- **The Christian assembly**
- Authentic participation, outward and inward
- love needs signs of expression
- Good and bad celebrations, and faith
- personal involvement

(Background: Music in Catholic Worship (USCC 1972, §§1-9))

Music and Time: *the anthropological view; the physical effects of music*

Music and Mood: *its 'bridge' function; creation of appropriate conditions*

2. Theology of Music in Liturgy

1. Music and Word (SC112): music is INTEGRAL

2. Music and Rite: music is Servant of rite, has a *munus ministeriale* (SC 112)

(a) *Musical Judgement (MCW 26-29)*

- *deals with: Style versus Value*

FORM:

models

literary forms

(b) *Liturgical Judgement (MCW 30-38);*

- *deals with: Structure/flow/balance*
- *text: does music enhance it?*
- *the roles of the ministers*

FUNCTION:

GIRM, MPM,

MCW 4274

(c) *Pastoral Judgement*

- *deals with: usefulness to this community*
- *an expression of faith*

SIGNIFICATION

TERMINOLOGY: *Religious/Sacred/Liturgical music*
correct term is Ritual music

FUNCTIONING

what works or does not
how music is perceived
by participants

3. Music and Community

- the ecclesial dimension; music builds up, bonds
- pastoral planning and preparation (MCW 10-22)
- Priorities

2. Theology of Ministry

(N.B. this refers specifically to the musical ministries)

1. Ministry as Relationship

Leadership~ Service

- *dominance mutual relations:*
volunteerism
discernment of gifts
Justice/recognition

2. Liturgical Music Ministries

The Assembly	Song leader
The Presider	Choir
Deacons	Instrumentalist
Cantor	Composer

3. Ministry as Prayer

The Spirituality of Ministers of Music

Prayer through ministry ('too busy to pray?')

'Surrender': helping alienated musicians to return to involvement

Bibliography and Documentation

Constitution on the Liturgy Ch. 6

General Instruction on the Roman Missal, esp. para 19

Music in the Mass. Bishops' Conference of England and Wales Church Committee leaflet. 1987

Virgil C. Funk (ed) **Music in Catholic Worship: The NPM Commentary**

Washington. Pastoral Press. 1983

Bishops' Committee on the Liturgy, **Liturgical Music Today** Washington: United States Catholic Conference, 1982

Unit Eight: The Liturgy of the Hours

1. The Power of the Liturgy of the Hours

The reason to celebrate

The Aim of the Reform (SC83-101)

- Prayer of praise and thanksgiving
- Prayer whose chief source is in scripture, sanctifying the day:
morning and evening

2. Historical Development

Hebrew prayer before Christ (*showing continuity to present day*)

The Prayer of Christ

The prayer of the early Church (Acts)

'Cathedral' office — *simple form followed in parishes*

Monastic development — *growing elaboration*

Rome, 'the breviary', Council of Trent

2nd Vatican Council: SC Ch.5: *to bring LOH back to everyone's reach*

3. Theology

1 — Basis: SC1-14. GILH chaps. 1,2

2 — Meaning

Praise — thanksgiving

praise — a warm human acknowledgement of God as he is Chief means of expression: THE PSALMS

Priestly work of Christ (SC7, 83,94: GILH 7, 12)

- *Where there are even two or three, Christ is among them All share in this communal prayer*
- *Sanctification of time*
- *Concern for world of today*

4. Content and Structure

Examine principally Morning and Evening Prayer

- *Adaptations and simplifications*

5. Celebration (GILH 27)

How & when

Music

The setting; the use of symbols

Ministers

Ritual

Styles

6. Preparation

Practical, Theoretical, Spiritual

APPENDIX: other forms of prayer

Simple forms of LoH (revived 'cathedral' type)

Use of elements of LoH on particular occasions:

- *legion of Mary, parish meetings*
- *Weekday morning prayer in the absence of a priest*

Prayer around the Cross
Prayer at Home
Blessings

Documentation and Bibliography

General Instruction on the Liturgy of the Hours [GILH]. Recommended version:
The Liturgy of the Hours, ed. with a commentary by A-M.Roguet OP. Geoffrey
Chapman 1971.

D.A.Withey **Catholic Worship**: Kevin Mayhew 1990, ch.13

J.D.Crichton **Christian Celebration** Part 3: The Prayer of the Church. Geoffrey
Chapman 1981

George Guiver **Company of Voices: Daily Prayer and the People of God** SPCK,
1988

Robert Taft **The Liturgy of the Hours in East and West**. Collegeville, Liturgical
Press, 1986. Detailed and scholarly.

Articles in **Liturgy**, Vol 5:1; Vol 13: 4 and 5.

A.G.Martimort (ed) **The Church at Prayer**, Vol IV, pp 151-275. Geoffrey
Chapman, 1986

Unit Nine: Rites of Commitment

(Marriage, Sacraments of Order)

Context:

1. Ritual as Action:

- *a group celebrates its story, values, identity;*
- *hands on those values and treasures to a new generation*

2. Ritual as integral to wholeness of vision of Vatican II

i.e. the life of worship and mission as intimately linked

In these 'rites of increase', persons within the Body of Christ are recognised as having

- specific role/function

- specific relationship → to each other ↗ Marriage
↘ to the group as a whole → order

(N.B. this is not in opposition to the universal call to holiness, implying a sub-group of 'super-Christians.')

MARRIAGE IN THE LIFE OF THE CHURCH

- Marriage is a natural right (and rite) long predating the Church
- for first centuries of the Church, people married without a Christian rite

1. Theology of Christian Marriage

a) Covenant

Communion of life and love

symbol of relationship between Christ and the Church

b) The couple as ministers of the sacrament

Church (assembly and its minister) as witness

c) Marriage as existential

- *There is a ritual moment of consecration (viz. exchange of consent);*
but:
- *marriage as-a lived reality is a relationship into which people grow*
People are growing into a relationship which changes them:
relationship with each other/within the group
relationship to families, to friends

2. Preparation

- People on the journey towards marriage need to be supported
- Remote preparation does not have a 'beginning' but is a lifetime absorption of values and behaviour from the community

A 'Holistic' approach to preparation

- *based on principle of total formation expressed in RCIA: (evangelisation)*
catechesis
prayer
word of God
ministry of others
worship

living of values

Ritual possibilities in preparation:

(cf role of ritual in other existential journeys: pastoral care of sick, etc)

- At or before time of engagement (*simple service in home or church*)
- during period of engagement (*prayer in home; preparation groups; blessings*)

3. The Wedding

a) Structure of the rite

- *sacrament of faith built on the Word*

b) Study of texts

- *preliminary questions*
- *exchange of consents*

c) Illustrative rites

- *(cf baptism, order); rings, candle, gift*

d) Pastoral issues

- *eucharist or not*
- *liturgy v. 'folklore'*
- *preparation of the rite;*

environment

movement

music as integral structural requirement

4. Married life

a) Ministry of married people to the community

care of children/each other/clergy

b) Ritual moments

Blessing of new house

Celebrating anniversaries

Renewal of vows

c) Continuing Support,

Reconciliation

Interchurch, Interfaith, 'malcroyants'

Separation, divorce and the sacraments

SACRAMENTS OF ORDER

[1. (optional): THE ASSEMBLY AND ITS PRIESTHOOD

The Notion of Priesthood (cf Unit I)

(key texts: I Cor 12:4-13; Eph 4:3-13; I Pet 4:10-11;

Vatican II: LG 1-4, PO, CD)

1 priesthood of Christ the High Priest

2 priesthood of all believers by virtue of baptism & confirmation

3 priesthood of ordained ministers

- *treatment of relationship/distinction between ordained and commissioned ministries; future ministries]*

2 THE RITES OF ORDINATION

The revision of 1968 —

'Ordination' applied to all three degrees of priesthood

Major points of revision (*cf Unit I: Principles of Vat. II reform*)

- excision of repetition (*caused by fusion of Roman/Gallican traditions*)
- clarification of central sacramental action:
Laying on of hands in silence, and consecratory prayer

Theology of Vatican II

expressed in: prayer of consecration; model homily

[Examine in some detail the rite of Ordination of Presbyters

- *compare with former rite to illustrate change: structure, heightened theology of service and collaboration; less emphasis on power and independence from Assembly]*

RELIGIOUS PROFESSION; CONSECRATION TO A LIFE OF VIRGINITY

Until 1970, orders and congregation used their own rituals

Model Latin rite published in 1970 (English translation 1971)

*not intended to do away with multiplicity of rituals
offered as a normative pattern*

1970 ritual specifically excludes certain late medieval accretions, in accordance with Council's principles of reform

Structure: following principles for all revised rites

Revised rites of commitment have similar structure:

Homily

Examination

Litany

Central act of profession

Blessing (new feature at taking of perpetual vows)

Illustrative rituals

[Optional: Theology of Prayers, esp. Blessing (LG44)]

*Salvation centred on Christ; religious life as following Christ
not private specialisation; bound up with life of Church]*

Bibliography and Documentation

C. J. Walsh (ed) **Instructions on the Revised Roman Rites**, Collins 1979 [with reference to Marriage and Ordination Rites.] [N.B. Does not take into account the new Marriage Rite for England and Wales]

'D. A. Withey, **Catholic Worship**: Kevin Mayhew, 1990, ch.15

J. D. Crichton, **Christian Celebration**, Geoffrey Chapman 1981. Part 2: The Sacraments, chs. 7, 8. [N.B. does not take account of new Marriage Rite]

Unit Ten: Rites of Healing

Reconciliation; Anointing; Funerals

Alternative title: Rites of Restoration.

*These rites all deal with DAMAGE and LOSS: to: baptismal innocence
health
life
relationship*

They are concerned with subjects often considered taboo: sin, sickness, and death (in others and oneself) and in facing up to them.

*PENANCE deals with realities about God's mercy and call
Oneself and others
the Church*

*ANOINTING is concerned with sickness and its implications:
Weakness of body, spirit, faith
Danger of death*

*ORDER OF CHRISTIAN FUNERALS deals with the reality of death:
what the deceased has left unfinished
what we have left unfinished*

Rites help with acceptance of and coping with serious events.

- *role of the Word of God (OCF 4)*
- *ministry of the community in reconciling, care (APCS), consoling (OCF)*

Music has different roles at different times:

- *in Penance: an aid to reflection*
- *OCF: music 'expresses what words alone fail to convey'*

Environment has to be appropriate; *e.g. reconciliation room; 'ambience' or funerals*

Role of the Laity in these rituals (as leaders) to be stressed where necessary

1. PENANCE

- *not part of the current experience of many people in the church today*

Vatican II (SC72): the rite was to be revised 'to give more luminous expression to the nature and effect of the sacrament'.

The First Rite stresses the call of Christ to conversion; his welcome and reconciliation of sinners; the Apostolic Charge

(N.B. Baptism and Eucharist are also sacraments of forgiveness)

The Rites:

- the three rites retain the traditional structure
- outline of the history of the rites
- Penance as feature of Lent
- Non-sacramental services of penance
- possible future developments

2. ANOINTING AND PASTORAL CARE OF THE SICK

Principles of reform: SC73–75

Revised rites (1983 ICEL rite expands the original version)

VIATICUM

VISITS TO THE SICK

PRAYERS WITH THE DYING

- *communal celebrations: show community involvement and help share burden of anxiety*

3. ORDER OF CHRISTIAN FUNERALS

1990 version introduces new elements:

- enriched introduction and pastoral notes
- Stress on: Ministry of consolation
Preparation
Music
- more prayers
- no longer 'three stations'
- New provisions:
Cremation
Burial of ashes
Commendation of Infant

Bibliography and Documentation

The Rite of Penance, Collins, Goodliffe Neale, 1976, Introduction.

Pastoral Care of the Sick, Geoffrey Chapman 1983: Cf. Apostolic Constitution and Introductions.

Order of Christian Funerals, Geoffrey Chapman, 1991: General Introduction and Pastoral Notes.

D.A.Withey, **Catholic Worship**: Kevin Mayhew 1990, ch. 15.

J.D.Crichton, **Christian Celebration**, Part 2: The Sacraments, chs. XI, IX X. [Ch. X needs updating the light of the new Order of Christian Funerals]

Stephen Dean (ed.) **The Parish Funeral**. Great Wakering: McCrimmons, 1991

Torn Coyle (ed.) **Christian Ministry to the Sick**. Geoffrey Chapman, 1986,