

LITURGY NEWSLETTER

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Redemptionis Sacramentum

Much-trailed in the Catholic Press, this Instruction from the Congregation for Divine Worship and Discipline of the Sacraments was published in April. In his Encyclical *Ecclesia de Eucharistia* Pope John Paul noted that he was asking the Congregation to prepare such a document to bring out more clearly the deeper meaning of liturgical norms, particularly with regard to inculturation and adaptation. The Holy Father noted that sometimes such adaptation worked against authentically ecclesial nature of the Eucharist. (c.f. EdE. 52)

At a press conference to launch the Instruction Cardinal Arinze, Prefect of the Congregation, noted that the work on the Instruction had been underway even prior to the publication of the Holy Father's request. The Congregation had asked member bishops, cardinals and others to send the complaints and doubts that are expressed so to have an idea of the problems to be addressed.

He also advised that this Instruction is the fruit of intense collaboration not only within his Congregation but also with the Congregation for the Doctrine of the Faith. The two congregations established a joint commission at the beginning of 2003. The first draft of the document was presented in May 2003 to all the members of the two congregations — some 70 cardinals, archbishops and bishops.

Shortly after that discussion the draft text was leaked to the Press. Headlines and press reports suggested that the Congregations were planning significant change to existing liturgical norms. The content of the press reports were taken up by the Bishops of England and Wales during their *Ad limina* visit to the Holy See in October 2003. During their meeting with Cardinal Arinze they were assured that the final document would not be as had been reported.

Cardinal Arinze has since said that the Instruction went through a dozen drafts between May and February 2004, but that this should be considered normal for such a document.

The Instruction's publication was widely reported in the British media. There seemed a certain disappointment in some quarters that the previously reported 'banning' of girl altar servers and liturgical dance was missing and that the Instruction was not as controversial as anticipated. Even so the reporting focused very much on it as 'a document about abuses'. In fact the greater part of the document is not about abuses but is devoted to promoting best practice, reminding and explaining the norms for authentic celebration already established in the *General Instruction of the Roman Missal*. The significance of failure to celebrate according to the mind of the Church is also noted, and particular abuses are identified.

The Instruction will assist dioceses and parishes in undertaking the sort of examination of conscience in regard to the implementation of *Sacrosanctum Concilium* and the renewal of the liturgy that it mandated, which the Holy Father proposed in his Apostolic Letter of 2003, *Spiritus et Sponsa*.

A summary of the Instruction has been prepared by the Liturgy Office and is available for downloading at www.liturgyoffice.org.uk/Documents

Year of the Eucharist

The *Lineamenta* has been published for the Synod of Bishops, taking place in the Vatican from October 2–29, 2005, and whose theme will be 'The Eucharist: Source and Summit of the Life and Mission of the Church'. The Synod will conclude the Eucharistic Year called by Pope John Paul and running from October 2004 to October 2005. The *Lineamenta* can

be downloaded from www.vatican.va/roman_curia/synod/documents

A new word from the Churches

A meeting between the Catholic Church and the World Council of Churches has produced three studies on baptism, ecumenical dialogue and Catholic participation in local ecclesial councils, and a report covering the efforts of

The dictates for an authentic renewal of the liturgy in the Second Vatican Council's spirit are in the new liturgical books, but their implementation cannot be left to amateurs or nostalgic people, or be obstructed by fear. We need hope and courage to complete this renewal. The result will depend on the sensibility and the courage of all the Church, guided by her pastors.

Primo Carlo Braga
quoted in Voices from the Council,
edited by Michael R. Prendergast
and M.D. Ridge. Pastoral Press,
Oregon, 2004

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Coming Events

Society of St Gregory Annual Crichton Lecture

To be given at Pershore, Worcestershire on Saturday 27th November 2004 by Dr Peter McGrail, priest of Liverpool Archdiocese and lecturer at Hope University. Full details will be given in the next issue of the Newsletter.

The Liturgy Office is preparing a range of materials to assist Dioceses, parishes and individuals in their celebration of the **Rite of Penance** during Advent 2004 and Lent 2005. These materials will be made available as soon as possible to Dioceses for their circulation as they see fit, and will also be available for individuals to download from the Liturgy Office website.

Full details will be provided in the next issue of the Newsletter.

the Joint Working Group, the liaison between the Church and the WCC. These have since been submitted to the Pontifical Council for Promoting Christian Unity and the assembly of the Geneva-based WCC.

Following the meeting Archbishop Mario Conti, co-moderator of the Joint Working Group, said ecumenism's future demands a return to the spiritual roots of the movement. 'The document on baptism has already provided the joint commission on doctrine of the Catholic Church and the Church of Scotland with substance for its agenda,' the archbishop added. 'This has proved very stimulating and opened up new horizons of shared vision and cooperation.'

One Easter for all?

Pope John Paul took advantage of the 'happy coincidence' that Easter was celebrated this year on the same day by the Churches following both the Gregorian (West) and Julian (East) calendars, to renew express

the hope that there would soon be agreement by the Church East and West to celebrate Easter on the same day every year.

An appendix to *Sacrosanctum Concilium* expresses the Catholic Church's willingness to a fixed date for Easter, subject to other Christians giving their assent.

National Network of Pastoral Musicians

The Network had its biennial meeting at Newman College, Birmingham. The meeting, now in its 10th year attracted nearly 300 people to hear presentations about the Church in Africa as well as make music on the theme of *United in Praise*.

Liturgical resources for *At Your Word Lord*

The Liturgy Office has been assisting the diocese of Westminster with the liturgical materials for its diocesan renewal programme. Each season focusses on a different part of the Mass. For each part a liturgical and

musical background has been prepared. Part of the music resource looks at what texts might make up a core parish repertoire. Material covering the Introductory Rites, Liturgy of the Word and Preparation of Gifts is available on the website: www.liturgyoffice.org.uk/AYWL

Society of St. Gregory.

The Society celebrated its 75th Anniversary during its Summer School at New Hall Chelmsford. Key note addresses were given by Abbot Alan Rees, Fr Aidan Rossiter and Andy Raine. Liturgies were prepared and led by Fr Peter Jones and Paul Inwood.

'i-Church'

The BBC has reported that the Anglican diocese of Oxford is currently recruiting a 'web pastor' to establish its own virtual church - 'i-Church'. It will be considered a parish church in its own right.

Its intention is to appeal to people who cannot get to church, people who do not want to go

On the 75th Anniversary of Society of St. Gregory

I write to congratulate the Society of St Gregory in this its 75th Year. The national society for liturgy and music in the Roman Catholic Church in England has made an invaluable contribution to the work of liturgical formation. It has done this ...both through the works of the society itself, and through the works of its members.

It is inevitable at a time like this that particular attention will be paid to those individuals who founded the Society, and have played the most prominent role in the life of the Society down the years. We do well to honour the contribution made by people such as Fr Bernard McElligott, Fr Lawrence Bevenot, and Mgr James Crichton, in my case not forgetting Dom Alan Rees.

Their works and example have much to teach us still. But it would be quite wrong if we did not also remember and honour the work of the many other active members of the society,

clergy and lay people whose names are less widely-known. These too heard the call of the Church for active participation in the liturgy by all her members, and in all sorts of ways and in all sorts of circumstances worked to promote this. We need their example before us too.

There is no doubt that what ever rewards they have earned, most of those who seeking to work for the renewal of the Liturgy in the life of the Church have found their work almost always difficult and costly. All the more reason to give thanks for the faithfulness of those who have gone before us, and to pray for those who seek to take up that same work in our time.

It is more than 40 years since Vatican Council II, but as the Holy Father recently reminded us in his Apostolic Letter *Spiritus et Sponsa* there is need to review the ground covered, and to consider the way ahead. It is not enough for us to know that

'The Council brilliantly outlined in... (*Sacrosanctum Concilium*)... the principles on which are based the liturgical practices of the Church and which inspire its healthy renewal in the course of time.' (*Spiritus et Sponsa* 2) There is need to consider whether the Liturgy is indeed lived as origin and summit of ecclesial life in our Dioceses and parishes.

Real progress has been made with regard to liturgical renewal, but always there is need to deepen our engagement with what the Liturgy is and what it offers, to take responsibility for assisting that healthy renewal in our Dioceses and parishes, for helping the local Church to live the Liturgy as origin and summit of its life. I hope that the Society of St Gregory will continue to take a key role in this work in the years to come.

+ Mark Jabalé OSB
Bishop of Menevia
Chairman of the Department

to a church building, or those for whom going to church on a Sunday is not enough.

When the Oxford church is functioning, members will probably communicate with each other through web chat or instant messaging. Services may be held in video, but the details are yet to be decided.

A click and a prayer

Prayer intentions may now be sent to Lourdes by Internet. The newly renovated Web page of the Marian shrine offers this opportunity at www.lourdes-france.com. The shrine's site receives 10,500 hits a day, and an average of 393 intentions are requested. The number of electronic visits roughly equals the 6 million pilgrims who visit the shrine in person each year.

Churches for Christians

Debate in Spain concerning the propriety of allowing Muslims to worship in the cathedral of Cordoba, a former mosque, has led Archbishop Michael Fitzgerald, the president of the Pontifical Council for Interreligious Dialogue to issue a personal statement on the matter.

'A general reflection is needed here. As there are monumental buildings in Cordoba, there are also others around the world which currently have a use different from that of the original – like the *Hagia Sophia* in Istanbul, now an Islamic museum, despite pressure put on by some Muslims to use it again as a mosque.'

'It is difficult for Christians and Muslims mixing and sharing a common life. The shared use of a building by various churches is problematic. There are spaces dedicated to this purpose, for example, in airports. But they are not churches or mosques. They are interfaith spaces, capable of being used by Jews, Christians, Muslims and persons of other faiths. But this is based on a type of agreement to allow for their shared use. This is not the reality in Cordoba, where the building belongs to a specific community.'

'We want to live in peace with

persons of other religions,' Archbishop Fitzgerald said. 'However, we don't want to be pushed, manipulated and go against the very rules of our faith. If it is a Catholic chapel with the Blessed Sacrament inside it should not be used for prayer services of another religious tradition.'

Are you receiving me?

At a press conference launching *Redemptionis Sacramentum*, Archbishop Angelo Amato, secretary of the Congregation for the Doctrine of the Faith observed Roman documents are not always well received. He recalled the Holy Father's recent observation that the publication of magisterial documents 'often confuses the faithful more than it informs them because of the reactions and interpretations' of the media.'

He noted that in order for any document to succeed in its purpose it must not 'remain as immediate news that communicates and informs, but become an ecclesial event of communion and formation.' The reception of a document, more than a media event, must be seen above all as an ecclesial event of acceptance of the Magisterium in communion and sharing in the most cordial way the doctrine of the Church. The bishops, priests and lay faithful should not be satisfied with immediate opinions or first commentaries. They should have the patience and time to read, assimilate and live profoundly the contents of the instruction.'

Faithful ministers

Following the controversy in the United States concerning disciplines of admitting pro-abortion politicians to Holy Communion, a number of United States Bishops have issued fresh guidance about the selection of lay liturgical ministers. A pastoral letter from Bishop Vasa of the Diocese of Baker can be read on www.dioceseofbaker.org

Still inspiring...

To mark the 40th Anniversary of Sacrosanctum Concilium Archbishop Piero Marini, Master of Papal Liturgical Celebrations, has

published his reflections on SC and on the experience of 18 years service to the papal liturgies.

He finds continuing inspiration in reading SC, in its proposal of model of encounter, of fidelity to the roots and openness to new sensibilities. He notes how Papal liturgy since the Council has been authentic, solidly rooted in Tradition and fully consistent with the indications of Sacrosanctum Concilium, and at the same time integrated in the real situations of the assembly.

It has been centered in the paschal mystery and projected toward the glorious Parousia of the Saviour, while at the same time sensitive to the anguish of the contemporary world.

Invited to respond to the polemics for which liturgy is sometimes the occasion for Archbishop Marini commented: Authentic liturgy is 'an authentic school in which one learns to pray and to live in the following of the Lord. The authenticity of the celebrations is not only measured by the precision with which we follow the Church's prescriptions to celebrate the rites, but also by the capacity to produce in our Eucharistic communities fruits of mutual listening, communion and concord, of forgiveness and the common search for God's will.'

Rest in Peace

Fr. Joe O'Mahony died during July. A priest of Middlesbrough diocese, and, chair of the Rites and Pastoral Liturgy Committee of the former National Liturgy Commission, he was responsible for preparing for publication a number of the revised rites. He was active in the liturgical renewal movement over many years, for example promoting the dialogue Mass in the 1940s and 50s. He attended the International Congress of Pastoral Liturgy at Assisi in 1957.

Patrick Lee, active member of *Universa Laus* and *Society of St Gregory* and an accomplished crafter of texts for liturgical song, died in August. *I Wake Refreshed*, was published recently published by Matthew James Publishing.

Seek God's face; your face, Lord, do I seek! Do not hide your face from me (Psalm 26: 8-9).

It is God's face that is the object of the man of prayer's spiritual quest...

In the language of the Psalms, "to seek the face of the Lord" is often synonymous with entering into the temple to celebrate and experience communion with the God of Zion. But the expression also includes the mystical need of divine intimacy through prayer. In the liturgy, therefore, and in personal prayer, we are given the grace of intuiting that face that we will never be able to see directly during our earthly life (see Exodus 33:20).

But Christ has revealed to us, in an accessible way, the divine face and has promised that in the final encounter of eternity – as St. John reminds us – "we shall see him as he is" (1 John 3:2). And St. Paul adds: "Then we will see face to face" (1 Corinthians 13:12).

Commenting on this Psalm, Origen, the great Christian writer of the third century, noted: "If a man seeks the face of the Lord, he will see the glory of the Lord in an unveiled way and, having become equal to the angles, will always see the face of the Father who is in heaven" (PG 12, 1281).

And St. Augustine, in his commentary on the Psalms, continues the Psalmist's prayer thus: "I have not sought from you some prize that is outside of you, but your face. 'Your face, Lord, will I seek.' With perseverance I will insist on this search; I will not seek, in fact, something of little worth, but your face, O Lord, to love you freely, given that I do not find anything more precious. ... 'Do not go away angry from your servant,' so that in seeking you, I come across something else. What can be a greater sorrow than this for the one who loves and seeks the truth of your face?" ("Commentaries on the Psalms," 26,1,8-9)

Pope John Paul II,
28 April 2004

Magazine subscriptions

In 2003 the Liturgy Office began to offer readers in the United Kingdom the opportunity to subscribe through the Office to overseas English language liturgical publications. This facility helps subscribers avoid the difficulties and expense of paying the subscriptions in foreign currency.

Those interested in taking out subscriptions for 2005 are invited to look at the Office website to see the range of periodicals available and to register their interest via the website.

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

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The Eucharist in the life of the Church

Included in the lineamenta for the forthcoming Synod of Bishops is a series of question on the Synod's theme. They are designed to encourage the participation of all in the Church so that they can enter into discussion and take a pastoral inventory. Those not otherwise formally consulted can present their answers through their local bishops. To properly prepare for the next stage in the synod process, these responses should arrive at the General Secretariat for the Synod before 31 December 2004. A selection of the questions follows.

1. **The Eucharist in the Life of the Church:**

What importance does the celebration of the Eucharist have in the life of your community and that of the individual believer? What is the frequency of participation at Mass on Sundays? On weekdays? On the major feast days of the liturgical year? ...

2. **Eucharistic Doctrine and Formation:**

What attempts are being made to transmit the teaching on the Eucharist, whole and entire, to your community and the individual believer? Specifically, how are *The Catechism of the Catholic Church*, nn. 1322-1419, and the Encyclical Letter *Ecclesia De Eucharistia* being utilized by priests, deacons, consecrated persons and the laity involved in pastoral work? In what way is the formation of faith in the Eucharist being ensured in initial catechesis? In homilies? In the programs of ongoing formation for... (clergy, religious and)... the laity?

3. **Understanding of the Eucharistic Mystery:**

What is the prevailing idea on the Eucharist among priests and the faithful of your community: sacrifice? memorial of the Paschal Mystery? the precept of Sunday Mass? fraternal meal? act of adoration? Other...? Practically speaking, is any one of these ideas prevalent? If so, what is the reason.

6. **The Sacrament of the Eucharist and The Sacrament of Penance:**

Conversion is necessary to participate fully in partaking of the Eucharist. What is the faithful's understanding of the relationship between the Sacrament of Penance and the Sacrament of the Eucharist? ...Do Christian communities often display a casual approach to receiving Holy Communion or do they unjustifiably refrain from receiving it? What is being done to assist the faithful to discern if they have the proper dispositions to approach this great Sacrament?

7. **The Sacred Character of the Eucharist:**

The Eucharist is the mystery of the Real Presence of God-among-us; at the same time, it is unfathomable mystery. ...How do priests and the faithful manifest this sacred character in their celebration of Mass on Sundays, weekdays, and major feast days and at other liturgical times during the year? What cultural attitudes and practices obscure this sacred character?

9. **The Eucharist and the Other Sacraments:**

...When the sacraments and sacramentals are celebrated during Holy Mass (Matrimony, Funerals, Baptisms, etc.) with non-practicing Catholics, non-Catholics and unbelievers present, what steps are taken to avoid a casual attitude to the Eucharist?

10. **Christ's Real Presence in the Eucharist:**

Have the faithful in your parishes preserved faith in the Lord's Real Presence in the Sacrament of

the Eucharist? Do they have a clear understanding of the gift of the Lord's Real Presence? Do situations exist in Eucharistic Liturgies or the Worship of the Eucharist which might lead to a diminished regard for the Real Presence. If so, what might be the reasons?

11. **Eucharistic Devotion:**

Does the Worship of the Blessed Sacrament have a due place in parish life and communities? What importance do pastors give to adoration of the Blessed Sacrament? ...To Benediction of the Blessed Sacrament? To personal prayer before the tabernacle? To processions on the Feast of the Body and Blood of Christ?

13. **Dignity at Eucharistic Celebrations:**

Is attention given in your Churches to the liturgical environment for Eucharistic celebrations? What is the artistic-architectural setting in which the Eucharistic liturgy is celebrated both on solemn occasions and on weekdays? Do the surroundings give a clear indication that the Eucharistic banquet is truly a 'sacred' banquet (*Ecclesia De Eucharistia*, 48)? How frequently and for what pastoral reasons is Mass celebrated outside of this place of worship?

15. **Eschatological Aspect of the Eucharist:**

Is the eschatological aspect of the Eucharist given sufficient emphasis in catechesis, in ongoing formation, in homiletics and in liturgical celebration? In what way is the eschatological tension flowing from the Eucharist present in pastoral life? How does the celebration of Mass manifest "the Communion of Saints," a foretaste of the eschatological reality?

16. **The Eucharist and Ecumenism...:**

Considering the ideas on the Eucharist held by our separated brothers and sisters in the West... how is the mystery of the Most Blessed Sacrament preserved and presented in its entirety, so as not to cause confusion or misunderstanding among the faithful, particularly at ecumenical and interreligious meetings?

18. **The Eucharist and the Moral Life:**

The Eucharist provides growth in the moral life of the Christian. What do the faithful believe about the necessity of sacramental grace for living according to the Spirit and becoming saints? What do the faithful think about the relation between the reception of the Sacrament of the Eucharist and other aspects of the Christian life: personal sanctification, moral obligations, fraternal charity, the construction of an earthly society, etc.?

19. **The Eucharist and Mission:** The Eucharist is also a gift for mission. Are the faithful aware that the Sacrament of the Eucharist leads to the mission they have to fulfill in the world, according to their state in life?