

LITURGY NEWSLETTER

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

Formation for the Roman Missal

Bishop Arthur Roche invited experts from Australia, England and Wales, and the United States to Leeds last November for a consultation looking at the development of formation programmes to accompany the publication of 3rd edition of the Roman Missal in English. The group considered it both possible and desirable to prepare common resources, on particular material for major presentations on aspects of the Roman Missal, Ministry guides and Bulletin Inserts.

Translation of *Pro Multis*

The Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, Cardinal Francis Arinze, wrote to Presidents of Bishops' Conferences in October concerning the translation of *Pro Multis* in the Eucharistic Prayers of the Order of Mass. The letter asks for a more precise translation of the Latin phrase, *pro multis* with *for many*. One of the arguments that is offered in the letter is:

'The expression "for many," while remaining open to the inclusion of each human person, is reflective also of the fact that this salvation is not brought about in some mechanistic way, without one's own willing or participation; rather, the believer is invited to accept in faith the gift that is being offered and to receive the supernatural life that is given to those who participate in this mystery, living it out in their lives as well so as to be numbered among the "many" to whom the text refers.'

The change would be introduced in the next translation of the *Roman Missal* currently being prepared for English-speaking Bishops' Conferences by ICEL. No changes should be made until the new translation has been approved by the Bishops and received the *recognitio* of the Holy See.

Fr Allen Morris

Fr Morris has completed his 5 year term as Secretary to the Department for Christian Life and Worship and the Liturgy Office. During that time he was instrumental in setting up the MA in Liturgy at University of Wales, Lampeter. He made a significant contribution to the formation material prepared to accompany the *General Instruction of the Roman Missal*. A popular speaker with group such as the Society of St Gregory he reached a wide audience with the weekly column he did for the Department in the Universe newspaper. During his time in the office he was the Catholic Observer on the Church of England Liturgical Commission. He will continue to represent the Department on the *Churches' Funeral Group* and the Executive

of the national *RCLIA Network*; two areas of work close to his heart.

Allen returns to the diocese of Westminster where he has been appointed parish priest of St John's Wood. He will continue to serve the diocese in his role as Chair of the diocesan Liturgical Commission.

No successor has yet been appointed.

Congregation for the Doctrine of the Faith — documents

The Congregation has published a collection of its documents from the Second Vatican Council to 2005 in one volume. The volume is entitled 'Documenta Inde a Concilio Vaticano Secundo Expleto Edita (1966-2005)' (Documents published since the Second Vatican Council),

The faithful reading of Scripture is not the work of solitary navigators, but is done in the bark of Peter: proclamation, catechesis, liturgical celebration, the study of theology, personal or group meditation, also in the family and spiritual understanding that has matured along the path of faith are all channels that allow us to come to know the Bible in the life of the Church. It is particularly beautiful and fruitful to meditate on the Word according to the distribution of readings proposed by the daily liturgy, letting take us by the hand through the luxuriant forest of biblical texts.

Accompanied by mother Church, no baptized person should feel indifferent to the Word of God: listening to it, proclaiming it, allowing it to enlighten us so that we may enlighten others -- these are tasks that touch all of us, each one according to the gift he has received and the responsibility entrusted to him, with the missionary passion that Christ asks of his disciples, no one excluded.

Archbishop Bruno Forte of Chieti-Vasto, Italy,
Pastoral Letter for 2006-2007
The Word for Living: Sacred Scripture and the Beauty of God

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Coming Events

Church Singing Workshop for Choirs

9 June 2007
St John's Seminary Womersley
organised by The Music Makers
www.themusicmakers.org

Becoming the Body of Christ Society of St Gregory Summer School

30 July – 3 August 2007
Sneaton Castle, Whitby.
www.ssg.org.uk

Re-pitching the Psalms — Psalmody and Liturgical Space

Panel of Monastic Musicians
17–21 September 2007
All Hallows, Ditchingham
giftshop@abbeymsb.freeserve.co.uk

News of coming events can also
be found at: www.liturgyoffice.org.uk/Newsletter/News.html

Vatican Publications

are available from:
www.paxbook.com

Zenit News Agency

www.zenit.org/english

Belmont Abbey

01432 374747
www.belmontabbey.org.uk

Irish National Centre for Liturgy

www.liturgy-ireland.ie

Church House Publishing

www.chpublishing.co.uk

National Association of Pastoral Musicians

www.npm.org

The volume's last document is the "Note on the Ministry of the Sacrament of the Anointing of the Sick," signed by Cardinal Ratzinger on Feb. 11, 2005.

The book is dedicated to Benedict XVI, who as Cardinal Joseph Ratzinger, was prefect of the congregation from 1981 to 2005.

In his introduction Cardinal Levada, the current prefect writes 'it is not enough to denounce error,' but that "it is necessary to recall the facts of tradition and the other elements of Christian tradition that can illuminate the way."

The news agency Zenit notes that 'other topics include excommunication, homosexuality, prohibited books, the Masonic association, and private revelations'.

Papal Inaugural Mass

The Vatican Publishing House has also published a commentary on the installation rites used for the inaugural Mass of Benedict XVI.

The volume, issued by the Holy See in Italian is called 'Inizio del ministero petrino del vescovo di Roma Benedetto XVI' (Beginning of the Petrine Ministry of the Bishop of Rome Benedict XVI), offers liturgical, theological, historical and ritual commentary on the liturgical text followed for the inaugural Mass.

The Mass — 'Ordo Rituum pro Ministeri Petrini Initio Romae Episcopi' — was approved by Benedict XVI days before the inaugural Mass took place April 24, 2005.

It is noted that 'the rites of opening of a pontificate, celebrated in the spirit of the liturgy of the Second Vatican Council, remain as a sign and hope for the Church's journey in the world'.

Archbishop Piero Marini, master of pontifical celebrations, said that the text of the Mass itself, together with the commentary, have a 'particular ecclesial and ecumenical value' and are a 'gift and incentive not only for scholars, historians and faithful but for all the Churches of West and East'.

In Tune with Heaven

A new CD recording of the music of Alan Rees sung by monks of Belmont Abbey, Poor Clares of Arundel and friends directed by Christopher Walker. The recording offers a range of his compositions: chants, hymns, motets and organ preludes including his settings of the Antiphons to the Blessed Virgin Mary, *Where is love* and *Song for Pentecost*. The CD is available from Belmont Abbey price £12.00

Fintan O' Carroll Psalms

The Irish Church Music Association have issued a 3rd edition of *Responsorial Psalms for Sundays and Major Feast Days* by Fintan O'Carroll. The new edition contains additional psalm tones, congregational melody lines and the Entrance Psalm from the *Mass of the Annunciation, Praise the Lord, all you nations* in which the 'Celtic Alleluia' first made its appearance. The collection is available from Irish National Centre for Liturgy in Maynooth.

Times and Seasons

One of the final parts of the Church of England's *Common Worship* was published in November. *Times and Seasons*, published by Church House Publishing, replaces *The Promise of his Glory; Lent, Holy Week and Easter; Enriching the Christian Year*. It offers material for the liturgical year and following the model offered

by *New Patterns of Worship* gives for many sections a selection of resources rather than complete liturgies. *Times and Seasons* is accompanied by another in the series introductions/commentaries: *Using Common Worship — Times and Seasons 1: Advent to Candlemas* and *Together for a Season* which offers all-age resources for Advent – Epiphany.

What helps US Catholics sing the Liturgy?

The American organisation National Association of Pastoral Musicians has conducted an online survey on 'What helps congregations to sing'. They invited response from both those in a music ministry and those not. Perhaps not surprisingly the two groups had different priorities. 13 questions were structured around leadership, music, text and environment.

For members of the congregation important factors were familiarity or ease of the melody above the meaningfulness of the text. Factors such as the leadership of the priest celebrant and a supportive acoustic were rated least important.

The overarching question *What helps you to sing?* suggests an ambiguity that may have affected the responses of those in a music ministry. Was the question understood as *what do you do to help the congregation to sing?* or *what helps you personally sing?* The responses listed as significant: good leadership by either organ, instruments or cantor and choice of appropriate, meaningful text. Style was seen as less important together with 'Songs that I can sing by heart'.

The complete survey can be found at: www.npm.org/Articles/singlitresults.htm

Daily Prayer on the Move

The last few years has seen something of a new phenomenon with prayer resources becoming ever more accessible via different media. In 1999 the Irish Jesuits set up *Sacred Space*, a daily reflection online which has had 22 million hits to date. In Advent 2005, trials of a new idea by Jesuit Media Initiatives based in London took place, providing a daily prayer which could be downloaded free to an mp3 player or iPod: *Pray-as-you-go* and so could be listened to wherever people took their player: at home, on the journey to work, in the park. At the beginning of Lent 2006 the website went live and news travelled remarkably fast by word of mouth and email correspondence. Now, after 1.2 million downloads in less than a year, this can be said to be something of a success and appears to be meeting a need.

Pray-as-you-go is described by its designers as a framework for prayer. Lasting between ten and twelve minutes it combines music, scripture and some questions for reflection. Although the content is different each day, with its choice of music, scripture and questions for reflection, the basic format remains the same.

On browsing the website, praise can be found from places as far apart as the USA and Uruguay, as well as devoted listeners from the UK. What seems to have been a particular success of this initiative is the number of listeners who have stumbled across it by accident whilst surf-

ing the internet and now regularly download the podcast. In addition, there are people who admit they would not perhaps open a bible each day but find this hearing of the word something meaningful for their lives.

Another new resource in a similar vein comes from the American publisher Oregon Catholic Press. *Morning and Evening Prayer*, a collaboration between Christopher Walker and Sr Paule Freeburg, DC, is a two CD set containing two 15 minute prayers for each day of the week, with an accompanying prayer book. It is primarily designed for use in the car, to help commuters begin and end their day with prayer and perhaps combat road rage at the same time. However it could equally be used at home and in other settings.

Unlike *Pray-as-you-go*, the entire prayer is sung, with the exception of the reading. The morning prayers contain upbeat songs whilst the evening songs are more reflective. Based on the structure of the Prayer of the Church, each prayer contains an invitational, a hymn, two psalms, a Scripture reading, a short response, a Gospel canticle, intercessions, the Lord's prayer and a closing blessing.

Each of these resources responds to the challenge to find new ways of using technology to enhance peoples' experience of prayer and make it easily accessible in everyday life.

Jane Porter

Cycle of Prayer — 10 years on

The Cycle of Prayer began in Advent 1996. It was developed in response to a request from the bishops to consider how best to organise the Days of Special Prayer which had numbered six in 1972 and had since grown in frequency. The response was to divide the year into seasons and the various special days and other themes would provide a focus for prayer intentions at the time. Central to the Cycle was the encouragement to both pray for the intentions and to respond in action.

10 years on is hard to say how well it has been taken to heart. Part of the challenge continues to be preponderance of Special Days of Prayers — many of which are part of the Cycle, some are not. The material sent out for these days is often the fruit of much work and high production standards. Unfortunately, from at least anecdotal evidence, much is unused or, a favourite conversation of liturgists, unusable: too much material or it may not respect the liturgical norms. However some parishes will take the material with dedication and commitment to the causes that are the focus of the day.

The fundamental concern is that any number of additions have the danger of obscuring what Sunday is about — the weekly celebration of the Lord's Paschal Mystery. It also suggests a potential danger in our current parish life that Sunday Mass is the only time for communicating with the parish.

The purpose of this article is not to seek to 'ban' Special Days — the collection on these days is often vital to continuing the important work of Church agency rather it is to seek moderation. Some parishes will take the intention, include it in the newsletter, display any material, include an intention in the intercessions, invite people to include it their own prayer and may be reflect on how the theme affects the life of the community. To assist this the Liturgy Office is producing over the next year web resources for the intentions of the Cycle of Prayer. Background notes, sample intercessions, ideas for responding to the intention and links for further resources.

Martin Foster

The external rebuilding [of the Temple], so necessary, could not proceed unless the people were first rebuilt as a people - unless a common criterion of justice was developed that would unite them all and regulate the life and activity of each one.

The people who had returned needed, so to speak, a "constitution", a fundamental law for their life. And they knew that this constitution, if it was to be just and lasting, if it was to lead definitively to justice, could not be the result of their own autonomous intention.

True justice cannot be invented by man: rather, it has to be discovered. In other words, it must come from God, who is justice...

The church building exists so that God's Word may be listened to, explained and understood by us; it exists so that God's Word may be active among us as a force that creates justice and love. It exists in particular so that in it the celebration in which God wants humanity to participate may begin, not only at the end of time but already today. It exists so that the knowledge of justice and goodness may be awakened within us, and there is no other source for knowing and strengthening this knowledge of justice and goodness other than the Word of God. It exists so that we may learn to live the joy of the Lord who is our strength.

Let us pray to the Lord to gladden us with his Word; to gladden us with faith, so that this joy may renew us and the world!

Pope Benedict XVI
*Homily, Dedication of Our Lady,
Star of Evangelisation parish,
Rome.
10 December 2006*

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Sacred Space
www.sacredspace.ie

Pray-as-you-go
www.pray-as-you-go.org

Oregon Catholic Press
www.ocp.org
distributed in UK by Decani
www.decanimusic.co.uk

Cycle of Prayer
www.liturgyoffice.org.uk/Calendar/Cycle

The Lord's Day

Papal Letter to Cardinal Arinze on the Occasion of the 43rd Anniversary of *Sacrosanctum Concilium*

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

To My Venerable Brother, Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments

I am pleased to offer my cordial greeting to you and to those taking part in the Study Day organized by this Dicastery on the anniversary of the promulgation of the Constitution *Sacrosanctum Concilium*. After reflecting in the past on the Roman Martyrology and on Sacred Music, you are now preparing to examine in depth the theme: 'Sunday Mass for the sanctification of the Christian People'. Because of its spiritual and pastoral implications, this is a very timely topic.

The Second Vatican Council teaches that 'the Church celebrates the Paschal Mystery every seventh day, which day is appropriately called the "Lord's Day" or "Sunday"' (*Sacrosanctum Concilium* n. 106).

Sunday remains the fertile foundation and at the same time the fundamental nucleus of the liturgical year which originated in Christ's Resurrection, thanks to which the features of eternity were impressed on time.

Thus, Sunday is, so to speak, a fragment of time imbued with eternity, for its dawn saw the Crucified and Risen Christ enter victorious into eternal life.

With the event of the Resurrection, creation and redemption reach their fulfilment. On the 'first day after Saturday', the women and then the Disciples, meeting the Risen One, understood that this was 'the day which the Lord has made' (Ps 118[117]:24), 'his' day, the '*Dies Domini*'. In fact, this is what the liturgy sings: 'O first and last day, radiant and shining with Christ's triumph'.

From the very outset, this has been a stable element in the perception of the mystery of Sunday: 'The Word', Origen affirms, 'has moved the feast of the Sabbath to the day on which the light was produced and has given us as an image of true repose, Sunday, the day of salvation, the first day of the light in which the Saviour of the world, after completing all his work with men and after conquering death, crossed the threshold of Heaven, surpassing the creation of the six days and receiving the blessed Sabbath and rest in God' (Comment on Psalm 91).

Inspired by knowledge of this, St Ignatius of Antioch asserted: 'We are no longer keeping the Sabbath, but the Lord's Day' (Ad Magn. 9, 1).

For the first Christians, participation in the Sunday celebrations was the natural expression of their belonging to Christ, of communion with his Mystical Body, in the joyful expectation of his glorious return.

This belonging was expressed heroically in what happened to the martyrs of Abitene, who faced death exclaiming, '*Sine dominico non possumus*': without gathering together on Sunday to celebrate the Eucharist, we cannot live.

How much more necessary it is today to reaffirm the sacredness of the Lord's Day and the need to take part in Sunday Mass!

The cultural context in which we live, often marked by religious indifference and secularism that blot out the horizon of the transcendent, must not let us forget that the People of God, born from 'Christ's Passover, Sunday', should return to it as to an inexhaustible source, in order to understand better and better the features of their own identity and the reasons for their existence.

The Second Vatican Council, after pointing out the origin of Sunday, continued: 'On this day Christ's faithful are bound to come together into one place. They should listen to the Word of God and take part in the Eucharist, thus calling to mind the Passion, Resurrection and Glory of the Lord Jesus and giving thanks to God who "has begotten them again, through the Resurrection of Christ from the dead, unto a living hope"' (*Sacrosanctum Concilium* n. 106).

Sunday was not chosen by the Christian community but by the Apostles, and indeed by Christ himself, who on that day, 'the first day of the week', rose and appeared to the disciples (cf. Mt 28:1; Mk 16: 9; Lk 24:1; Jn 20:1,19; Acts 20:7; I Cor 16: 2), and appeared to them again 'eight days later' (Jn 20:26).

Sunday is the day on which the Risen Lord makes himself present among his followers, invites them to his banquet and shares himself with them so that they too, united and configured to him, may worship God properly.

Therefore, as I encourage people to give ever greater importance to the 'Lord's Day', I am eager to highlight the central place of the Eucharist as a fundamental pillar of Sunday and of all ecclesial life. Indeed, at every Sunday Eucharistic celebration, the sanctification of the Christian people takes place as it will take place until the Sunday that never sets, the day of the definitive encounter of God with his creatures.

In this perspective, I express the hope that the Study Day promoted by this Dicastery on such a timely theme will contribute to the recovery of the Christian meaning of Sunday in the context of pastoral care and in every believer's life.

May the 'Day of the Lord' that could well be called 'the lord of days' regain all its importance and be perceived and lived to the full in the celebration of the Eucharist, from which the Christian community grows authentically and on which it depends (cf. *Presbyterorum Ordinis* n. 6).

As I assure you of my remembrance in prayer and invoke upon each one the motherly protection of Mary Most Holy, I warmly impart a special Apostolic Blessing to you, Venerable Brother, to your collaborators and to all the participants in this important meeting.

From the Vatican, 27 November 2006

BENEDICT XVI

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www.liturgyoffice.org.uk/Newsletter

Editorial

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