Pastoral Liturgy
Formation and Resources for Lectionary Worship

Lent – The Easter Triduum – Eastertide
Ordinary Time: Trinity & Corpus Christi

March 2011 – June 2011
Year A
Volume 41, 2-3

Editor – Russell Hardiman
Pastoral Liturgy
A Publication of the School of Philosophy & Theology, University of Notre Dame Australia.
Pastoral Liturgy is published three times per year in January, May and October.
Essays are refereed by members of the International Peer Review Committee according to their respective disciplines.
Accredited as a Refereed Journal by the Department of Education, Science & Training Canberra, ACT Australia
ISSN 1446-0661

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Introduction

Since 1996, Pastoral Liturgy has been prepared in the context of my role as Liturgy professor at the University of Notre Dame Australia. One of the benefits the University has had is being able to buy a whole library; the first of these acquisitions was the library from St Teresa’s College in Minnesota, USA, which the far-sighted Sisters had foreseen would be the basis of a superannuation fund for the days when they would no longer be in a position to staff the College.

In the early years of the University, an army of volunteers were able to facilitate the unpacking of many crates of books which were then slowly allocated to appropriate shelves, according to subject areas. My first interest was roused at the awareness that NDA Library now had access to full copies of the earliest liturgical conferences in the USA from the Liturgical Weeks of the 1940’s held in rotation in various colleges under the aegis of the Leadership group of several Religious Congregations.

After nearly 20 years in Fremantle the University undertook a major construction programme in the summer break, in which the Library was to be refitted to construct a mezzanine floor in the whole Library building which covers a whole block from Mouat Street on the West to Henry St on the East. In the lead up to that task, the books had to be removed and stored in facilities made available by the monks of the Benedictine Abbey of New Norcia, 80 kms north of Perth.

Concelebration

While I was engaged in researching the topic of concelebration, one of the librarians, Robyn Dunn, who was nearing the end of her career was able assist me to find relevant material by guiding me through the mysteries of the search engines on the computer!

My initial interest was triggered by the recollection of the first concelebrated Mass in the chapel of my place of study, the Collegio Urbano in Rome in 1963. The Rector of the Universitá Urbaniana was the presider with Archbishop Bugnini one of the concelebrants.

At Lourdes in August 1963, it became obvious to me why the local Bishop was the main proponent of concelebration, with the presence at the pilgrimage site in high season, of as many as 5,000 priests and bishops, all of them seeking altars for individual Masses.

The new world revealed by the search engines brought into my purview a greater breadth of study materials than I had dreamed possible! How great my surprise to discover a WA link among the array of scholarship in liturgical matters!

Among the treasures were complete editions of “Orate Fratres” and “Worship”, two stages of a journal which began publication in the 1930’s under its Latin title, later assuming its English title which has brought to prominence the careful liturgical scholarship sponsored by St John’s Abbey in Collegeville, USA.

A local connection

In studying these back copies, the earliest years of Orate Fratres, I was surprised to find the name of John T. Mac Mahon as an Associate Editor in Volumes: 3 /1928-29; 5 /1930-31; 6/1931-32 and 7 /1932-33. The well known lay English liturgiologist, Donald Attwater, had a similar role during this period, as did the Irish Capuchin, Fr James B.O.Mahoney of Cork.

On his return to Perth, Mac Mahon became parish priest of St Columba’s, overlooking the Swan River at South Perth. He is still remembered by sisters who were novices in the adjacent Josephite Convent for bringing new light to their Advent celebrations. He introduced the Germanic custom of the Advent Wreath and the practice of lighting a candle for each of the four Sundays of the season. This tradition had begun in German monasteries as part of the liturgical Movement, and spread to the wider church beyond the cloister.

This editor had been impressed by the same Advent custom at his Roman College in the 1960’s, (together with the singing of the ‘O’ Antiphons), and early in the history of Pastoral Liturgy had begun printing a Rite of Blessing the Advent Wreath, which has continued to this day. The ceremony seems now to be a part of Advent in most Australian parishes.

It is of interest to note that this practice is now mentioned both in the Directory of Popular Piety and the Liturgy and in the Book of Blessings. This represents a precedent in that a local custom has made its way into an ‘official’ text: “Placing four candles on green fronds has become a symbol of advent in many Christian homes, especially in the Germanic countries and in North America.

The Advent Wreath, with the progressive lighting of its four candles, Sunday after Sunday, until the Solemnity of Christmas, is a recollection of the various stages of Salvation History prior to Christ’s coming and a symbol of the prophetic light gradually illuminating the long night prior to the Sun of justice.” (Directory of Popular Piety and the Liturgy p 81)

Lent in Roman Missal

In the previous issue, we had begun a sequence of articles dealing with the subtle differences between the two Missals, now that they are available. In Pastoral Liturgy 41, 1, there were three connecting articles drawing attention to new emphases in the Advent season and a new paradigm for Advent-Christmas in Roman Missal.

Building on that connection, this edition features the Lent-Triduum-Eastertide seasons in Roman Missal highlighting the differences and similarities. An earlier draft of the
subtle differences between the two Missals has been further reshaped from the above article, to draw more attention to the importance and the impact in the praying of the liturgical texts. In this issue we focus on the Prayer over the People and the trifold Blessing at the end of Mass. The function of these in Roman Missal® is to call upon the people to go forth to live the Lenten spirit by being true to their commitments; whether these involve giving up something, becoming involved with Project Compassion or taking on some new practice, the idea is to enter wholeheartedly into what is perhaps best described as the Church’s intensive care phase.

**New emphases in Roman Missal®**

The new Missal draws focus on praying liturgical texts with heart and mind and soul; one of the long-term objectives we have set in the preparation of the latest editions of Pastoral Liturgy is to highlight this.

Three years ago as he set out for World Youth Day in Sydney (August 2008). Pope Benedict XVI in a formal message to Australia, spoke of “the Great South Land of the Holy Spirit”. This terminology came as a surprise, not to say an intellectual challenge, to many in the media, but not to those of us who have become used to referring to our homeland in this way. We recognised in the Pope’s greeting, an encouragement to continue to grow in awareness of the implications inherent in living in the shadow of the Cross, our Southern Cross. Is this not a call to embrace the Paschal Mystery in all our living, but especially entering into this season?

This can be seen as a challenge to lift our vision, to truly strive to be “through him, with him, in him, in the unity of the Holy Spirit...”. This goal or summit of the Eucharistic Prayers can be seen as the model to follow in all our prayers proclaimed in every form of liturgical life, especially in the key central areas of the liturgical mystery when we celebrate the Lenten—Sacred Triduum - Easter tide “right rites” of the liturgical calendar.

**Early & late Easter**

Only a few years ago (in 2008 cycle A) the phenomenon of the earliest Easter in 200 years became a year to remember, especially in schools, when ash Wednesday was celebrated in the first week of school.

Oddly enough, this year, 2011, is of similar novelty, being the second latest Easter in the Christian era, this year, Easter falls on April 24th, with ANZAC Day on Easter Monday. This will be a challenge to parishes which will have almost reached the end of their emotional resources following the liturgical celebrations. How to add an ANZAC Day to what has been a crowded calendar may be problematic. Page 40-41 may prove a welcome relief!

Some of us may remember 1943 when Easter was on the 25th April. (I was born that year but don’t remember it!) The next time this complexity will happen is 2038, thus completing the Gregorian calendar of the 95 years between the earliest and latest dates for Easter.

Imagine what a challenge it will be for the Unions to work out how many gazetted holidays they will be entitled to claim double time for!

Keen students may care to Google “Easter dates”, or even consult PL 38/2007pp 15-18 (the most complex and difficult article I have ever tried to write!) for more on this topic.

**Formation by Book reviews:**

The Genius of the Roman Rite

Both of our book reviewers in this issue have expanded their reviews, so taken were they with their subjects. In the case of Dr Gerard Moore, his review of Keith Pecklers’ work has led him to further reflection on the processes leading to the publication of Roman Missal®. Dr. Moore originally contributed this as a single paper to the Australian Journal of Liturgy late last year, and has generously given permission for us to publish it here, slightly edited to create two separate papers.

Both Pecklers’ book and Gerard Moore’s review and reflection serve as a fascinating background to our series on Roman Missal®. While the ecclesiastical implications are of great interest, we at Pastoral Liturgy are probably more focussed for the moment on the practicalities of the reception and implementation of Roman Missal®.

We would hope to be involved in no small way in that process in Australian parishes through the provision of such articles as those referred to earlier. In fact, this has been our hope since we began publication in 1970 when Roman Missal® was introduced.

**Liturgy the Life of the Church**

Ninian Strong began his review of Lambert Beauduin’s seminal work and found himself so captivated that he embarked on further research of the Liturgical Movement. A key factor was the discovery that Beauduin was at first a diocesan priest and a chaplain to factory workers for several years before becoming a monk.

This had a strong influence on his approach to the program of liturgical renewal which he espoused; the publication of his book was only one factor in a movement which captured the imagination of many, including Cardinal Mercier.

The fact that Beauduin also saw the value in publishing journals to help the clergy of his day better to understand and appreciate the treasure of the liturgy gives encouragement to us at Pastoral Liturgy who in our own small way are following the lead he gave all those years ago.

**An unheralded treasure**

Not a book review, but a book our readers may notice we quote from copiously in this edition is the Directory of Popular Piety and the Liturgy, Principles and Guidelines. This is prepared by the Congregation...
for Divine Worship and the Discipline of the Sacraments in Rome and published by the Libreria Editrice Vaticana in 2002. There are various English editions, all under the aegis of St Paul’s Publications.

One major element of this book is that chapter 1 of part 1 is entitled, Liturgy and Popular Piety in a Historical Perspective (pp29-55). The sequence of the chapters in Part 1, begins with the historical perspective; this is the only occasion I know where history is given such priority. The second chapter is entitled, Liturgy and Popular Piety in the Church’s Magisterium (15 pp); the third chapter is entitled Theological Principles for an Evaluation and Renewal of Popular Piety (10 pp).

There seems overall, studying the table of contents, to be an inconsistency in the way that the expressions ‘liturgy’, and ‘popular piety’ are juxtaposed and prioritised.

Even if an unheralded treasure, one wonders by how many it has been read, or indeed how many have so far secured a copy. Certainly, many issues in church life need some clarification, such as when the feast of St Anthony on June 13th is presumed by many national groups to supersede Pentecost, Trinity or Corpus Christi, as if there were no difference between solemnities and memorials.

Of course, the leprechaun at my elbow reminds me that St Patrick’s Day always takes precedence over weekdays in Lent or any other day…!

**Pope Benedict’s renewal of the reform**

Joseph Cardinal Ratzinger in his pre-papal books and in his papal writings has emphasised the same goals in encouraging preparation for the implementation of Roman Missal:

*I welcome the news that the English translation of the Roman Missal will soon be ready for publication, so that the texts...may be proclaimed in the liturgy that is celebrated across the Anglophone world. Through these sacred texts and actions that accompany them, Christ will be made present and active in the midst of his people....A new task will then present itself...the task of preparing for the reception of the new translation by clergy and lay faithful.[who make up the People of God]. Many will find it hard to adjust to unfamiliar texts after nearly 40 years of continuous use of the previous translation. The change will need to be introduced with due sensitivity, and the opportunity for catechesis that it presents will need to be firmly grasped. I pray that in this way any risk of confusion or bewilderment will be averted, and the change will serve instead as a springboard for a renewal and a deepening of Eucharistic devotion throughout the English-speaking world. (Pope Benedict XVI, 28th April 2010)

**The local scene**

Perth Auxiliary Bishop Don Sproxton in a recent 3 page article in *The Record* expresses his view that: “The New Mass will depend on parish priests. While it’s true some clergy have expressed reservations about the new prayers of the Mass, they have also signalled that they will support it. There’s a lot of goodwill to make this project work....Priests have a critical obligation to give catechesis during Mass on the theology behind the newly translated missal to be used in Australian parishes by early next year. (23rd February pp 1,12,13)

At the grass roots level, the parish liturgy committee has an exciting and challenging role in the months ahead in putting in place practical steps to assist the priest in exercising of his duty to provide adequate and easily grasped catechesis.
Introduction

In our last issue for Advent Christmas (Vol 41, pp 7-14) we initiated a sequence of articles of commentary on the specific liturgical seasons as contained in the Third Edition of the Roman Missal (hereafter RM3). We said then that the focus of these articles would be to use the new Missal as the matrix describing the spirit and tone of each season. We pointed out then that the inclusion of the 1969 General Norms for the Liturgical Year and Calendar along with the General Instruction of the Roman Missal set the tone of the tome. We could also add that the Directory on Popular Piety and the Liturgy Principles and Guidelines (published by the Congregation for Divine Worship and the Sacraments, 2002) also provides formal teaching on aspects of the Liturgical Year and the Church Calendar, which need to be integrated with the other key sources.

In this article we will maintain the same pattern of treatment in this review of the central seasons and what guidance we can glean from this range of sources. In this focus on the individual seasons we shall use the provision of rubrics before the beginning of the Proper of each Season and comment on any changes in the way of the texts provided in the New Missal compared to the Latin edition of 1969 (Roman Missal), and the English translations of 1971 and 1975 (Roman Missal).

Proper of the Season of Lent

In the 1971 Missal there was a brief paragraph printed at the foot of the last page of the Christmas Season without title or numbering. (p177). This was a strong recommendation to strive to maintain the "stational" characteristic of the Lenten Season at least in major cities where the bishop presides, and on other Sundays or some week days at churches or sanctuaries as places of pilgrimage.

In Roman Missal the original paragraph is expanded to five sentences, which comprise the first of four articles which are found, untitled, on the facing page to Ash Wednesday. Each of these articles expands on the significance of the ritual words and actions which draw us in to the depth of meaning in the celebration.

Emphasis on the Stational Model

The history of the stational model came from the urban pattern of Christian worship in the sixth to seventh centuries "golden age" associated with papal and episcopal liturgies when the assembly gathered at one church and formally processed with the bishop or patriarch to the stational church of the day. The first of the four articles provide general guidelines as to how adjustments to the sequence of ritual actions in the gathering rites are to be celebrated in the stational model. These guidelines are not new in themselves but are applications of general principles to this situation. For example, at the place of assembly, the presider gives the greeting and then says a Collect of an appropriate theme, and so the procession forms in the customary way and the Litany of Saints is sung with local insertions of particular saints. Having arrived at the major church the altar is venerated and incensed then, having omitted other Penitential Rite elements, the presider proclaims the Collect of the Mass in the normal way.

In article two, the Lenten guideline rubrics allow for forms of Celebrations of the Word or Penitential Services when the celebration of Mass is not possible. (the intention here is not to promote those celebrations instead of Mass, but rather to stress the importance of celebrating this penitential day even when no priest is available.)

Final Blessing or Prayer Over the People?

On week days article three on p.196 of RM3 encourages the use of the Prayer Over the People set down for each day during Lent. This dimension is strongly connected with the issue of the Solemn Blessings on Sundays and major Feast days and the relationship with the Prayer Over the People. In the previous Edition (41.1, pp15-19), we published a clarifying article around Advent/Christmastide about "knowing and using the Right Rites". It would be beneficial to consult this article in order to clarify which texts are used in which Season.

Article four repeats the customary practices to express the penitential spirit of the season, with the prohibition of flowers on the altar and the use of musical instruments only to sustain the chant, except on Laetare Sunday (Fourth Sunday of Lent). This customary penitential tone, which is a secondary accretion to the Lenten tradition, is balanced by the historical perspective in the Directory on Popular Piety and the Liturgy. In article 124 the Directory gives the definition of Lent as the time that precedes and prepares for Easter:

"It is a time to hear the Word of God, to convert, to prepare for and remember baptism, to be reconciled with God and one's neighbour, and of more frequent recourse to the arms of Christian penance (Collect of Ash Wednesday): prayer, fasting, and good works. Mt.6:1-6,16-18."

This priority given to the baptismal themes, over the heritage of offering something up for Lent as personal penance, is at the heart of the Rite of Christian Initiation of Adults and its many ritual expressions during this Lenten Season. The Directory(#125) emphasises the characteristics of popular piety firstly in a negative mode, by emphasising the lack of connections to a full Lent - Easter - Initiation - Exodus theology. Then secondly, in a positive way, it underlines the trend to concentrate on Christ's humanity, especially in his passion and death; this is a strong feature of the theology of atonement after the 11th century, without always a balanced connection to the resurrection themes above. The Directory also draws positive attention to the long ecclesial tradition of the Paschal Precept or Easter Duty
in the Easter Season (#125). It also provides a good basis for connecting contemporary charitable works with the spirit of a profound Lenten liturgy (#126).

The origins of Project Compassion in Australia
It is interesting to note that Project Compassion had its origins in an Adelaide family’s decision, more than thirty years ago, to embrace a simple fasting project at home to make the Lenten season more “real”. The next year, other couples in their Gospel sharing group joined them; the following year it became a parish project, which drew the attention of Bishop Faulkner, who suggested it be embraced by the Archdiocese. In time it was brought to the attention of the Australian Bishops’ Conference who advocated that it be adopted Australia wide.

An illustration of its success is that in 2010, the Project Compassion appeal raised in excess of $9,000,000,* which Caritas Australia is using to help needy communities at home and overseas to help themselves; it not only brings their plight to the attention of participating Catholics, but offers both parties practical steps to become mutually engaged in the process of helping bring about a world of justice, through a process of sharing values, and building networks of integrity and accountability.

(*Information provided to the author by Caritas Australia Circular letter 01/02/2011)

Ash Wednesday
Proper of the Day
Just as the Advent season has unique Solemn Blessings, Roman Missal³ in the Lenten season has a major focus on the Prayers over the People (Oratio super Populum) assigned especially during the week days of Lent. For Ash Wednesday the rubric (p200) encourages the ashes ceremony to be done outside Mass, using a Liturgy of the Word format.

Sundays of Lent
Proper of the Season
The novel element in Roman Missal³ is that Lenten Sundays One, Two, Three and Four, all have rubrics dealing with the ritual actions of the Rite of Christian Initiation of Adults (RCIA). They give references to the full texts in the section Missae Rituales[Ritual Masses](pp971-2,973-5,975-6,976-7). Since the publication of the 1971 Missal, the RCIA has been published and mandated [in Latin in 1972, English in 1986], so there is no longer the impression created that the various ritual actions are optional, as they were in the 1971 Missal.

The Prefaces of Lent
Roman Missal³ provides a new perspective to the choices of Preface by linking them to the major Gospels of the Scrutiny Rites. A similar scriptural connection is in the provision of options for the Communion Antiphons, as another link with the use of the major Gospels of Jn 4, Jn 8 and Jn 11. The Fourth Sunday of Lent is still designated Laetare Sunday with the option of using rose vestments, although this now seems somewhat of an anachronism.

Similar historical confusion comes about in the rubrics for the Fifth Sunday of Lent. The confusion arises from failing to accept the validity of the key principles of the 1969 revision of the Roman Calendar, which did away with Passiontide. Technically, Palm Sunday is called Palm Sunday of the Passion of our Lord. The rubrics give the impression that it is a separate season with the reference to veiling of crosses from the Fifth Sunday, on the judgement of the Episcopal Conference. The 1971 Missal had the rubric about veils after the Saturday of the fourth week of Lent (p215). In week five, the Prefaces for week day Masses are no longer the choice of Lent One or Two but Passion One. There is a new Preface dealing with the forgiveness of sins. The Saturday of week five has an optional Preface on the role of Mary in reflecting the sufferings of Jesus.

It may be interesting to speculate about the possible reasons for the title, Hebdomada Sancta[Holy Week], being allocated an entire page(268) in Roman Missal³, whereas in the 1971 Missal it was the heading at the top of the page of texts for Passion/Palm Sunday(224).

Palm Sunday
Proper of the Day
The Roman Missal³ generally repeats the prescriptions of the 1971 Missal’s rubrics, especially in the description of the threefold level of celebrating the palms, with a full procession, a solemn entry or a simple entry. Typical of the changed pastoral necessities of today’s world, there is a newly placed reference to the possibility of a Liturgy of the Word model in order to have the reading of the Passion, even without a procession of solemn entry (#1). Likewise, Roman Missal³ specifically mentions the optional use of the (red) cope for the procession (#3). Roman Missal³ is more specific about the presider’s role in opening the processional gathering with the sign of the cross and greeting before the introductory phrases which have the modern rubrical mandate for variation implied in the phrase "using these or similar words" (#5).

Blessing of the Palms
The texts of the Opening Prayers for the Blessing of the Palms vary in their theology. One is a medieval theology, in which the presumption is that the words and gesture of the ordained changes the thing itself, here the palms. The other text follows a more Jewish model of blessing invocation, whereby we be changed and produce the good fruits, expressed in carrying palms for Christ (#6).

Roman Missal³ restructures the text on the Gospel to provide the standard option where deacons are available (#7). It still retains the rubric about only a brief homily on this day (#8). There is a new invitation to initiate the procession, in which the presider sings (Procedamus in Pace) “let us go forth in peace” to which the people reply “in nomine Christi. Amen” (#8). Roman Missal³’s rubrics about the procession are more clear on the
protocols of the procession, with reference to the use of incense and smoking thurible; to the cross adorned with palms or similar greens; to the role of the deacon in carrying the Book of Gospels; to the nature of the songs during the procession, where Roman Missal\(^2\) specifically adds that hymns be in honour of Christ the King (#8). The rubrics for the Solemn Entry, (#12-150 are all repeated from earlier missals. It may be an editorial oversight that #13 in Roman Missal\(^3\) still includes the restriction "outside the sanctuary". This is where the gathered assembly of priests, servers and a deputation of the "faithful" forms. The slip is in the 1983 Code of Canon Law's definition of "Christ's faithful" as being "all the baptised", and so not continuing the definition of laity as opposed to clerics.

**Reading of the Passion**

The rubrics for the reading of the Passion have exactly the same provisions as previous editions, except that the reference in the 1971 Missal to "lay readers" has become simply "readers":

[**Roman Missal\(^1\)**] Historia Passionis Domini.... legi potest etiam a lectoribus...

[**1971 Missal\]** Historia passionis Domini...legi potest etiam a lectoribus laiciis...

Lay readers or Lectors had been allowed through Roman documentation separate from the Missal and it is odd that this principle is not incorporated into the Roman Missal\(^1\).

**Roman Missal\(^2\)** provides a full musical Gregorian notation for the Preface of the Passion II. Evidently, the provision of such music notations was one of the causes for the delay in the publication of the Roman Missal\(^3\).

**Holy Week**

**Proper of the Season**

The provision of a text of the Lenten style Prayer Over the People for Palm Sunday is further continued through Holy Week where new texts for the Monday, Tuesday and Wednesday Masses are included ad libitum. For an expanded treatment on the “Three Planes Paradigm” – the historical, the present, the future - which informs the structure of these prayers, please refer to PL 41,1 pp21.22.

**The Chrism Mass**

**Proper of the Mass**

The previous block of rubrics has been extended in Roman Missal\(^2\) to four articles about the Chrism Mass. In general the Blessing of the Oils is to be done by the bishop following the Roman Pontifical. It clarifies the flexible options for the Chrism Mass which may be celebrated on any other suitable day but near Easter. It repeats most of the 1971 text reinforcing the witness value of concelebration, as a manifestation of the communion of the bishop with the priests of the diocese (p291 #2-4). As regards the Rite of Blessing, it strangely allows for maintaining the pre Vatican II practice of blessing the Oil of the Sick before the end of the Eucharistic Prayer and the blessing of the Oil of Catechumens and the Chrism after Communion. In contemporary Sacramental Theology, all blessings flow from the Liturgy of the Word and in this context it allows for all the blessing rituals to be after the Liturgy of the Word (p291 #5). Roman Missal\(^3\) provides a new rubric which explains the role of the bishop's homily; he is to make use of the scriptural texts to exhort the priests to continue faithfully in their priestly ministry, and invites them to express their willingness to do so by publicly renewing their ordination commitment (p292 #8).

**Roman Missal\(^3\)** has a new rubric which prescribes that the Creed is not said, but the Prayer of the Faithful follows; yet the earlier Missal (1971) omitted the Prayer of the Faithful, consistent with the principle that another ritual action with elements of intercession would over ride it (292 #10).

**Reception of the Oils**

The Prayer after Communion (like all other texts now differentiated by numbering each element, not previously done in the 1971 missal) is followed by a numbered rubric (p296 #15) dealing with the reception of Holy Oils in parishes. This is the first mention in the Roman Missal of a formal reception of the Oils. This is like a retrospective convalidation of spontaneously arisen customs or practices. The rubric allows for a reception before the Evening Mass of the Last Supper or another time seen as more suitable, but no text is provided. The recognition of this ritual action leads to further questions about the function and form of the vessels containing the Holy Oils and the place for their custody and/or their display around the font for the Easter Vigil, and also about issues of the quantity of oil or chrism allocated to parishes. (A text for the Rite of Receiving the Holy Oils was printed in Pastoral Liturgy Vol 23, 2 (Lent 1993) and included in *The Years of the Year* p47.)

**The Holy Easter Triduum**

**Proper of the Season**

There is still some confusion in some minds between the differing concepts of the Lent-Easter cycle evident in the use of the phrases “Holy Week”, the popular term, which weights each day including Palm Sunday equally, and “The Paschal Triduum.”, by which the Church has always categorised the key days.

The Directory on Popular Piety and the Liturgy is an example of this, where it defines Holy Week thus:

"…the Church celebrates the mysteries of salvation accomplished by Christ in the last days of his earthly life, beginning with his messianic entry into Jerusalem (#138)."

In this definition, Holy Week begins with Palm/Passion Sunday and finishes with the Chrism Mass - scarcely a full week. The concept of the unity of the Paschal Triduum is still not well understood but it is well defined in the Directory. This notion of the paschal Mystery is at the heart of every liturgy because:

"Every year, the Church celebrates the great mysteries of the redemption of mankind in the most sacred triduum of the crucifixion, burial and resurrection" (St Augustine).

The Paschal Triduum extends from the Mass of the Lord’s Supper to Vespers on Easter Day and is
celebrated "in intimate communion with Christ her spouse" (#140).

In Roman Missal there are three rubrics emphasising the particular importance and the characteristics of due celebration of the Triduum. These three rubrics are new and were not in the previous editions of the Missal they simply had a title of the Triduum, but began with the heading The Evening Mass of the Lord's Supper (1971,p243).

The new rubrics are in the spirit of the Circular Letter of the Sacred Congregation for Divine Worship, Paschale Solemnitatis; these are a stronger expression of the spirit of the Triduum as the memorial of the greatest mysteries of our redemption celebrated by the Church in memory of the crucifixion, death, and resurrection of the Lord. It refers to the Paschal Fast over Good Friday and extending into Holy Saturday, so that the Church may reach the Easter joys with an uplifted heart (p298, #1). The liturgical scholar, John F Baldovin,S.J., in assessing the potential of the Circular Letter has written:

I have often thought that the reformed rites of the Roman Church had not so much been tried and failed, as not tried at all. This Circular Letter on the Paschal Feasts may provide an antidote to the lack of confidence in the power and beauty of our reformed rites.

He concludes:

In some ways, Paschale Solemnitatis does not add much that is new in terms of directives for the celebration of the Liturgy during the holiest season of the year. On the other hand, it is a valuable reminder of the importance of treating our Christian worship with great care and seriousness, honouring the communal character of the Liturgy in general, and entering into our rites with conviction. (The Liturgy Documents. A Parish Resource. Vol 2 p.52,56)

Rubric two refers to the need for a suitable number of lay ministries and the need for their instruction and formation. The role of chant and its particular importance in the celebrations of these days is emphasised by referring to the impact of the sung, rather than recited, proclamation of the texts. In a reference to the duties of pastors in the Constitution on the Liturgy of Vatican II (SC14), they are reminded that they should lead their people to active participation in the rites and to their fruitful reception (p298 #2).

Rubric three emphasises the role of liturgical ministries in strengthening the goals of participation; it emphasises that the place where the Triduum is to be celebrated is of vital importance. Where possible, it should take place in cathedrals and parish churches where attendance by the faithful is facilitated when the rites are done with dignity, with the proper ministries, and with at least some use of singing. The article makes the point that people who belong to small communities and particular associations and groups should attend at the main venues and help to carry out the rites in their due form. (298 #3) Roman Missal introduces a new rubric which states "accoding to an ancient tradition, all Masses without a congregation are prohibited" (p291 #1).

**Holy Thursday**

Evening Mass of the Lord's Supper

Proper of the Day

There is virtual identity between the introductory rubrics of Roman Missal and its counterparts in 1971 and 1975. The renewed emphasis on the evening hour for the memorial of the Last Supper continues the central element of the restored rites of Holy Week of the 1950s. In this reform the chronological time of the services in parishes was to parallel the time of the events chronicled in the Gospels. This meant that Holy Thursday's Mass was in the evening; the Good Friday service in mid afternoon; and the Easter Vigil was a true vigil between dusk and dawn. Thereby was changed the pattern of centuries when these rituals were all morning services, totally out of synchronicity with the events they memorialised. Roman Missal gives five numbered rubrics incorporating most of the elements of the past.

In one instance the focus is on a change of emphasis as regards ministry where the word clerics is no longer used to designate priests. The thrust of this is to avoid the clericalisation which may happen when substantial numbers may join in consecration, as if only priests perform ministries. In fact, several ministries are performed during the Liturgy by their appropriate ministers, not all of whom are ordained. (p299 #1). The encouragement for priests to concelebrate is repeated even if they have assisted at the Chrism Mass or celebrated another Mass for the good of Christ's faithful (p299 #2).

The rubric about the one assembly is virtually the same as 1971 when it repeats the pastoral provision for other Masses in the evening or even during the morning for those who would have no chance to participate. This apparent weakening of the principle of the one assembly is then balanced by the argument that these extra celebrations should not be just for the benefit of private people or small groups to the detriment of the evening Mass (p299 #3). The primacy of the evening assembly of the Last Supper is expressed in the principle that Communion is only to be distributed during Mass on this day, although it may be taken to the sick at any hour (p299 #4). The new element refers to how the altar may be adorned with flowers with the moderation due to this day and major emphasis given to the Altar of Repose. The Tabernacle should be completely empty. For communion of priests and people, this day and the next, there should be sufficient breads to be consecrated at this Mass of the Last Supper only (p299 #5). The traditional veneration of the Gloria by music and bells are again endorsed. Roman Missal adds the reservation that the organ and other music can be used only to sustain the chant. Likewise, a new element is to leave local policy only to the Diocesan Bishop whereas the 1971 Missal gave the Bishops' Conference also the power to make such rulings (p299 #7).

Roman Missal emphasises that after the Proclamation of the Gospel the priest in the homily has the special goals to emphasise the mysteries recalled in this Mass, namely the institution of the Eucharist and the priesthood, as well as the mandate of Jesus about charity (p300 #9).
The ceremony of the Washing of Feet is identical between older missals and the New Missal. Article ten still includes the phrase about carrying out the washing of the feet where "pastoral reasons support it", as if it was merely an optional extra (p300 #10). The Directory does not even mention the washing of the feet, which begs the question as to whether this is because it is a monastic tradition historically and has not yet gained a popular culture in the fifty years since the restored rites of Holy Week (p105).

Roman Missal adds the previous editions’ choice of six antiphons as options during the washing of the feet to merely two, thereby adding the option of vernacular music (p300-301).

The procession of the Blessed Sacrament has also only minor variations in the eight rubrics compared to seven previously. The new rubric covers the situation where there is the Mass of the Last Supper but not the Good Friday service. Making rubrical provision for such an eventuality seems to contradict the integral nature of the Triduum of one mystery celebrated in three parts in the Last Supper, the Good Friday service and Vigil (p311 #37).

The other minor changes are to indicate specifically the humeral veil is of white colour; and quite specific detail about the order of the process according to the traditional protocols of cross, candles, lights, and the smoking thurible in front of the priest with the Blessed Sacrament; and the possible ministry of a deacon to place the Blessed Sacrament in the tabernacle. The Directory has a strong paragraph (#141) on "visiting the Altar of Repose". It begins with some background to the origins of the veneration of the Blessed Sacrament in the 13th century and how the place of repose for this night came to be called "a holy sepulchre". The faithful would go there to venerate Jesus who was placed in the tomb following the crucifixion where he remained for forty hours, which developed into the Forty Hours Devotion. The Directory points out that it is necessary to instruct the faithful on the purpose of repose - it is for solemn conservation of the Body of Christ for Communion of those assisting at the Good Friday liturgy and the Viaticum of the dying. It suggests that the term sepulchre should be avoided and the Altar of Repose should not be made tomb, nor should the tabernacle be in a form of a tomb or funerary urn but rather the Blessed Sacrament be conserved in a closed tabernacle and not be exposed in the monstrance. A further continuation of the old tradition is in the prescription that after the procession, at an appropriate time, the altars are stripped and any crosses in the church - if feasible - are removed from the church. It continues from the 1971 edition that any crosses which perhaps remain in the church are veiled.

Celebration of the Lord's Passion

The rubrics of Roman Missal now concentrate on the key principles regarding the Good Friday service itself, and not just the generic observations about the day. Once again, the chronology of the service is meant to parallel the time of day in the biblical account. This means the time frame is in the early afternoon hours, indeed around the third hour, unless for pastoral reasons a later hour is selected. It specifies that the service of this day, the only day the Christian Eucharist is not celebrated, consists of three parts: The Liturgy of the Word, The Adoration of the Cross, and Communion from the hosts of the Last Supper Mass. This last element gave rise to the medieval title, The Mass of the Pre-sanctified, which is no longer used (p313 #4).

The next article describes the way of celebrating the Gathering Rites of this celebration, which because of its historical antiquity, are the most bare and stark of the whole year being free of the additions of any historical era. The rubrics of Roman Missal prescribe red vestments, as for Mass, continuing the Vatican II Reform. What is new is the direct reference to a deacon's participation rather than the precious "holy ministers".

They go to the altar in silence and reverence it, prostrate themselves on the floor and pray in silence and meanwhile others kneel (p313 #5).

The priest goes to the chair and facing the people proclaims the Collect with extended hands. Roman Missal now includes the indication to omit the normal directive "let us pray". The 1971 Missal attached that rubric to the printed title of the prayer. The same two forms of the Opening Prayer are provided, which are differentiated by their theology of the Paschal Mystery and of redemption (p313 #6).

The Directory on Popular Piety and the Liturgy gives a precise description of the Good Friday celebration:

"The Church meditates on the Lord's Passion in the afternoon liturgical action, in which she prays for the salvation of the world, adores the cross and commemorates her very origin in the sacred wound in Christ's side (Jn 19.34)

(#142).

To overcome the distortions of some forms of popular piety and penances, the Directory works in six warnings in trying to protect the relationship of sound liturgical practice is not devalued by excesses of emotion and events which are portrayed as tourist attractions(#143-146).

Holy Saturday

Proper of the Day

The 1971 Missal included (p265) six lines of print about the spirit of Holy Saturday itself. It referred to the tradition whereby the Church, reflecting on the death and burial of the Lord, meditates on his suffering and death. Roman Missal adds new qualities to this as well as printing just nine lines of type on a full page (p333). In itself the new arrangement is a development of a theology of the Paschal Mystery in the way it includes the dimensions of Jesus’ descent into hell and the expectation of his resurrection for which Christians prepare in prayer and fasting (p333 #1). The Church abstains from the celebration of the Eucharist on this day and leaves the altar completely bare until after the solemn vigil with its Easter message and the proclamation of the expectation of the resurrection. Then the Church gives way to the Easter joy which prevails for all the fifty days (p333 #2). On this day communion may be given only as viaticum (p333 #3).

The Directory is conspicuous for its lack of reference to RCIA rituals and ways of final preparation for the vigil. It issues a warning that "popular piety should not
be impervious to the peculiar character of Holy Saturday". The festive customs and practices connected with this day, on which the celebration of the Lord's resurrection was once anticipated, should be reserved for the vigil and for Easter Sunday (#146). An example of this distortion would be how before 1954 (with the restored rites of Holy Week) the Lenten fast was presumed to end at midday or after the Easter Vigil had been celebrated in the morning, as incongruous as that now sounds.

Easter Vigil
Proper of the Mass
The 1971 Missal had the line Tempus paschale (Easter Season) followed by Easter Sunday in the Resurrection of the Lord (p266). Roman Missal[1] emphasises further the primacy of the Easter Vigil by the phrase the Paschal Vigil on the Holy Night (p336). The sequence of six paragraphs of rubrics is largely the same between the different editions with only minor variations.

The emphasis is on the nature of a vigil so that the faithful are reminded of the Gospel warning (Lk 12:35-37) to be ready for the Lord with lamps trimmed awaiting his return (p336 #1). This vigil of Easter is described as the summit and most noble of all celebrations - or in today's vernacular, the mother of all vigils. Roman Missal[2] reinforces that each church should only have one vigil, and by corollary no other Masses before the vigil Mass.

The vigil's structure is repeated in terms of the 1971 Missal. The sequence of movement through the four parts of the vigil is from the Ceremony of Light and the Easter proclamation of the Exsultet. Then the Church meditates on the wonders which God has conferred on his people in the past and does still (The Liturgy of the Word). Then follows the Liturgy of Baptism, which especially is prominent for the RCIA rituals. This leads to the Memorial of Christ's Resurrection which is the Eucharistic encounter with the Risen Christ in Communion (p336 #2).

The remaining rubrics emphasise the importance of the time frame as a night vigil, so that it is during the night and so should not begin before dark and finish with the dawn (p336 #2).

They also draw attention to the faculty given to anybody who receives communion at the vigil may also receive at a day Mass. This general principle of the 1954 reform of Holy Week has become the general principle acknowledged in modern Canon Law, whereby anyone who assists at the Eucharist with one community and for valid reasons assists at another Mass with another community may receive communion a second time (p336 #5).

Basically Roman Missal[2] covers the same points as previous editions except in small details, particularly adverting to the demise of the sub deacon's role and the likelihood of a deacon assisting the priest and how their vestments should be of the same white colour or even golden. A final note draws attention to the contrast between darkness and light when the lights of the church are extinguished and candles are provided for all participants in the vigil (p336 #6-7).

The Directory gives a weak definition for Easter as the greatest solemnity in the Liturgical Year, but is often associated with many displays of popular piety (#148). In paragraph 150 is a much more positive theology:

"The Easter Liturgy is permeated by a sense of newness: nature has been renewed, since Easter coincides with Spring in the Northern hemisphere; fire and water have been renewed: Christian hearts have been renewed through the Sacrament of Penance, and, where possible, through administration of the Sacraments of Christian Initiation: the Eucharist is renewed, so to speak: these are signs and sign – realities of the new life begun by Christ in the resurrection".

Eastertide
Proper of the Season
It is odd that there are no specific rubrics in Roman Missal[2] for the season of Eastertide, as there is after it for Ordinary Time. The only rubrics are within the individual days of the Octave and the Sunday Mass texts, with such issues as the Paschal Preface and choice of Communicantes in the Roman Canon.

Another anomaly about the presentation of Eastertide, is the total lack of directives concerning the Solemn Blessing. In all the Sundays of Advent/Christmastide, the prescriptions on the Solemn Blessing were quite directive about the available choices.

The Directory on Popular Piety and the Liturgy gives great emphasis to the Annual Blessing of Family Homes and strongly recommends it (#152). It also draws attention to the Via Lucis (the Way of Light). This is based on the model of the Stations of the Cross encouraging meditation on the resurrection appearances of Jesus. This is very similar to the Luminous Mysteries of the Rosary promulgated by Pope John Paul II in September 2002. In the Rosary of Light the newly identified mysteries are:

The Baptism of Christ
The Manifestation at the marriage feast of Cana
The call to repentance and the life of the Kingdom
The Transfiguration
The Institution of the Eucharist

While all these mysteries are major solemnities in the Church Year, they are certainly not new, even if newly associated with the Rosary itself.

The potential strength of the new series of mysteries is the capacity to reduce the theology of the paschal Mystery, at the heart of liturgy, to a simplified concept which could well galvanise people of simple but strong faith. The Directory highlights:

"...the Via Lucis, when celebrated in fidelity to the Gospel text, can effectively convey a living understanding to the faithful of...the Paschal event" (#153).

Second Sunday
For the Second Sunday of Easter Roman Missal\textsuperscript{1} carries the alternate title of Divine Mercy Sunday. Elsewhere in Roman Missal\textsuperscript{1} (p1158) is the Votive Mass for Divine Mercy, which carries the warning that this may not be used on the Second Sunday of Easter.

It adds options about the Solemn Blessing (p387). For this Sunday only one communion antiphon is given, Jn 20:27 (p387).

Third, Fourth, Fifth Sundays
On these Sundays Roman Missal\textsuperscript{1} introduces an unusual practice into the normative characteristic of the Roman Missal. It seems loosely connected to the practice in the Italian Missal of providing optional Collects, in which texts are available to correspond with the Gospel reading of that day. Roman Missal\textsuperscript{1} provides a choice of three communion antiphons corresponding to the Gospel reading of the disciples of Emmaus (Lk24), to go with the original text of Jn 21:12-13.

For these Sundays there is a further option for the Solemn Blessing.

Sixth Sunday
In countries where the Ascension is not a Holy Day of Obligation, it is now usually celebrated on the Sixth Sunday of Easter. Roman Missal\textsuperscript{1} presumes that as an option.

The Directory draws attention to the tradition of the Pentecost Novena, which emerged from prayerful reflection on the example of the early Church gathered in prayerful expectation between the Ascension and Pentecost (Acts Passion1:14). This novena is already present in the Missal and the Liturgy of the Hours (#155). In Australia and New Zealand, this time frame is more frequently designated as the Octave of Prayer for Christian Unity, celebrated in many countries from January 18th – 25th, but not very appropriate in the holiday season of the southern hemisphere.

Pentecost
Roman Missal\textsuperscript{1} continues the traditions of this Solemnity in providing its own vigil Mass, the Sequence and the Dismissal with Alleluias.

The Directory gives a useful description of the significance of Pentecost as the culmination of the ninety days of the Easter season:

\textit{“Eastertide concludes with Pentecost Sunday, the fiftieth day, and its commemoration of the outpouring of the Holy Spirit on the apostles (cf Acts 2:1-4), the Church’s foundation, and the beginning of its mission to all nations and peoples...The mystery of Pentecost exhorts us to prayer and commitment to mission and enlightens popular piety...”} (#156).

Conclusion
This vision of Pentecost and the sending of the Spirit to be with the Church for all time helps to unify the many facets of the Lent - Triduum - Easter season with its call to live our baptism and to initiate new members into the life of the Spirit animating the Church in its mission to the world. For recent centuries we have had a tendency to over-emphasise the penitential aspect of Lent - by the focus on doing special penances - to the detriment of the baptismal character which is the real \textquoteleft reason for the season.	extquoteright

The latest Roman documents, about the official worship of the Church and its extension into the personal piety and life of prayer of all baptised Christians, are strong in the primacy of the theology of the Paschal Mystery at the heart of all liturgical action. This focus on the Lent - Triduum - Easter season in Roman Missal\textsuperscript{1} could remind us of the need for a reality check on our ministry and proclamation of the essential characteristic of the mission of the Church.

To follow the guidelines of the Missal is not to fall into a pedantic rubricism as a mode of control but to empower the public celebration of the Paschal Mystery so that in sharing in Christ's humanity we are raised up with him to share his divinity.
HERE’S TO THE ANZACS

In the early morning darkness in a little country town
There is movement as they gather,
Folk from many miles around;
It’s that solemn day in April which has drawn those people here,
It’s a day of pride and mem’ries, joy and tears.

Refrain: Here’s to the ANZACS! Courageous band
Of men and boys who left behind their native land.
Here’s to the ANZACS! So many died;
We will remember them and speak their names with pride

On a poster, general Kitchener said:”Your country’s needing you!”
If the motherland was under threat,
What else could brave men do?
So from cities, towns, and from the bush they came to sign their names
And enlisted in that fight that brought them fame.

On Mount Clarence in the early dawn a crowd had gathered round
To farewell the ANZACS as they sailed
Out from King George’s Sound;
While aboard the soldiers laughed and sang, they didn’t have a care
For Gallipoli and what was waiting there.

Many came ashore at ANZAC Cove and died there on the sand
And many on the cliffsides fell
Far from their native land.
They failed to beat the Turkish foe, they didn’t win that prize
But their courage makes them heroes in our eyes.

Michael Slattery

Written for the ANZAC Service at Brunswick Junction, WA 2005
This important book allows the reader into the history of the Roman Missal before setting out the situation with regard to the new translation of the third edition of the Missal of Paul VI. There is a wisdom in this. There is too little awareness of the history and nature of the missal, leaving many of the current discussions without context. The history is covered with a deft touch, while the contemporary controversies are opened up with a reflective dispassion that stands the work in good stead.

And so to the text. The opening chapter is something of a ‘must read’ and renders the ongoing Roman Missal debates much service. The author carefully lays out the origins and history of the Missal, in particular its development in the early centuries of Latin language worship in Rome from the fourth century. Included here are the early influences of the religious milieu of ancient Rome, the implications of the freedom granted Christianity by Emperor Constantine, the inculcation of worship, the development of written texts and the patristic emphases in the theology of Eucharist, such as food, sacrament, mystery, gifts of God. This is not the language of later mediaeval piety or theology. The history of the missal is continued with sections on the Gallican influence on Roman rite (7-12th centuries), mediaeval developments (13th-16th centuries) and the reforms of the Council of Trent resulting in the Missal of 1570. It is a clear, accurate, nuanced and concise description of the state of play.

A caveat and a wish: I am not so convinced that the origin of the word, ‘collect’ can be attributed mainly to the place of the prayer in stational liturgies rather than connected to the structure of the prayer itself. More importantly, it would have been good to see more space devoted to the sense of the ‘unity’ of the rite by figures such as Charlemagne and later Gregory VII: we should not confuse this with the prospect of uniformity that emerged with the invention of the printing press and the mass production of quality books, a hallmark of the Reformation/Counter reformation liturgical environment.

The second chapter lays out the grounds for the Vatican II renewal of the Liturgy and its implementation. This is familiar territory, handled with competence and ease. The grounds for the renewal are set out, including the importance of participation and the possibility of a renewal which goes beyond the Roman rite. Objections to the reform are canvassed sympathetically, as are some of the failures of the reform itself. Pecklers makes it clear that all sides of the liturgical debate want worship to retain a sense of mystery. Mystery is not the preserve only of conservatives or ideologues.

Chapter Three takes up the question of translation. It is imperative to remember that the Roman Missal which is received in the churches in translation is not and was not conceived or written in any contemporary language. The author covers the issue of the vernacular at Vatican II, the creation of the International Commission for English in the Liturgy (ICEL), the first generation of translations under the instruction, ‘Comme le prévoit’, the Roman Curia’s rejection of the re-translation of the Missal, the development of a new translation instrument, Liturgiam authenticam, a new edition of the Missal, and the production of the soon to be coming text. In all this, Pecklers maintains an even hand. There is much more to be written about the ecclesiological implications of the curial interventions, particularly their blunt and brutal implementation. Our author avoids this, in part because the new translation of the revised edition is a fait accompli and so the task of faithful liturgists is to get on with it. In this, the title of the book should perhaps have referred to the ‘revised translation’ rather than to the ‘new missal’, though the book is new to some degree. It would have been interesting to have some comment on the nature of the Ratio translationis (65), which was approved in 2007 after most of the translations had been completed.

In a sense, chapters four and five show that the news is not all bad. The former offers an open reading of the 2002 revision of the General Instruction of the Roman Missal. It retains the strengths of the former editions, while offering some improvements and some confusions. This is not untypical of any document of any era emerging from the Roman Curia. The latter chapter offers an initial appraisal of the new translations. It is fair and balanced, praising some good work, refraining from too early a judgment but also naming sticking points. I read this as saying that a full-blooded reception of translation as given in the first generation of translations in the 1970’s is unlikely, but the work will of necessity be received and be more or less faithfully implemented. The postscript is a reminder that the future of the liturgy is the future of the Church. By rendering ineffective the full voice of the world’s English-speaking bishops from the process, one is left to wonder whether the future both of liturgy and Church will not be a bit rocky.

Clear, well written, informative and informed, this is an excellent guide to the current revisions of the Missal and its (re)translations guiding the reader with erudition, pertinent critique and fidelity to the tradition of worship.

Editor’s note: Gerard Moore’s review and reflection on Keith Pecklers’ book first appeared in the journal of the Australian Academy of Liturgy Australian Journal of Liturgy12/2 2010
The genius of the Roman Rite
Beyond the Review
by Gerard Moore

All good books give rise to further reflections, and this one is no different. While outside of the rubric for a review, Pecklers does raise the issue of the ‘genius of the Roman rite’. It may well be time that this discussion was revisited. Our author works this refrain throughout the book as a way of grounding his analysis and offering an implicit criterion of evaluation of all developments in the Missal. Yet the book shows up other dynamics at work in the missal which may bespeak of another genius. Along with this is the question of the ‘unity’ of the rite.

The contribution and context of Edmund Bishop

The point of embarkation for readers of Keith’s book is Edmund Bishop’s 1899 conference paper entitled ‘The Genius of the Roman Rite’ which concluded as follows:

If I had to indicate in two or three words only the main characteristics which go to make up the genius of the Roman Rite, I should say that those characteristics were essentially soberness and sense.

Just over six decades later the Constitution on the Sacred Liturgy took this up as ‘noble simplicity’ (SC 34). The revisers of the Roman Missal of Paul VI identified the three outstanding qualities of Roman prayer as clarity (clarté), concentratedness of form (densité) and sobriety (sobriété). More recently the 2002 General Instruction of the Roman Missal refers explicitly to the qualities of noble simplicity as characteristic of Roman prayer (42,351).

It remains important to ask, however, about the context of the scholar’s statement. A good argument could be made for Bishop setting out the key characteristics of Roman prayer to a church that has simply received the Missal, and the Roman tradition, as the tradition, and not really ventured to understand or appreciate it. In sum, the tradition was authoritative and so needed to be accepted. Bishop put his finger on why it was worth receiving, as opposed to the fact that it ought to be received.

In naming sobriety and sense as essential to the Roman tradition, Bishop also provided a point of critique of prayers that were more exuberant, such as those originating from the Gallican and Mozarabic (Spanish) regions of the church. Again context is important. The liturgical reform of the late 19th century was infused with Guéranger’s ultramontanism, which valorized the Roman rite and denigrated longstanding local rites, particularly those throughout France.

This is important for us to know a century later, as we now worship in an era characterized by the most restrictive set of authorized Missals in the entire history of the western/Roman church. The effects of Guéranger’s ultramontist ‘purging’ of non-Roman but authentically European rites are more stark now after Vatican II than in the era of the Tridentine missal.

A revived centralism

A great many of the theological and liturgical imperatives behind the revision of the instruments of translation for Roman Missal, along with the translation itself, entail a revived centralism. The need to control the overall process of translation so tightly and for each translation of a prayer text to be so closely aligned to the actual Latin prayers, are proffered on the grounds of fidelity to the content and nature of the prayers. The amount of interference that the Curia placed in the way of the normal and tested translation processes, such as the remaking of ICEL, the production of Liturgiam authenticam in secret, the imposition of an extra layer of curial review in Vox clara, and the release of an approved Ratio translationis after most of the translations had been completed, are indicative of a desire to wrest control of the outcomes of the translation process from the bishops. In effect the Conferences of Bishops do the bulk of the work, and hard work it is too, but have little authority over the final outcome. By concentrating on the English speaking bishops first up, a precedent has been set for all other language groups. So what is behind this? The ecclesiological issues are momentous, particularly the authority of bishops and the validity of their role as vicars of Christ, yet my pursuit here is on the liturgical implications. Is the curial approach, then, faithful to the genius of the Roman rite?

In a sense it is. The translation stipulations of Liturgiam authenticam allow for a close translation of the Latin original and a clear reflection of the content, style, structure and subtleties of theology that the texts contain. Indeed the genius of the prayers is opened up. Good Latin originals will give rise to fine translations.

Further this curial approach reflects something of the spirit of liturgical control that the fifth century Roman church insisted upon over its suffragan dioceses as exemplified in the letter of Innocent I (d. 417) to Decentius of Gubbio. A pertinent excerpt reads: Who does not know or fails to notice what has been transmitted to the Roman church by Peter, the first of the apostles, and has been maintained up to the present? This is what all of us are to follow so that nothing is added or introduced that lacks this authority or pretends to have received its model elsewhere.

While the sentiment is clear it is easy to over-read this particular text and the level of control actually in play. Firstly the pope is demanding liturgical conformity in rites only of a diocese that falls directly under the Roman church’s local control. Secondly, while there are singular customs in Rome at the time, there are as yet no ritual books and sets of prayers that are standardized across the city, and this papal correspondence is still within the period when presiders were creating their own prayers. Further as to any contemporary application, it must be said that the English speaking dioceses of the world and the related Conferences of Bishops are not strictly suffragan dioceses of the city of Rome. It could well be argued that the more apposite Roman precedent is that shown in the advice of Gregory I (540-604) to the reluctant Augustine of Canterbury, who was instructed to glean customs from all manner of places and mould them to the ways and cultures of those angelic Ages:
...We are not to love things for places but places for things. Accordingly, choose from each church whatever is godly, religious, and righteous. Collecting them, as it were, into a small pot, put them on the table of the English so that they also may become accustomed to them. A good case can be made, then, that the current curial approach has elements of Roman custom and precedence, but may not clearly reflect the genius of the Roman rite.

**Roman genius of 'recontextualisation'**

In taking up Edmund Bishop's seminal remarks about the sober and sensible genius of the rite, there is a danger that other deeply traditional aspects of the Roman rite, some of which may well also qualify as 'genius', are left languishing. Bishop applied his broad descriptors to the quality of prayers as a whole rather than to the content of particular prayers. Yet alongside this rubric of style the Roman tradition has displayed a parallel genius: no prayer is so sacrosanct in content that it cannot be modified, changed, reworked or reemployed in a different context. Almost every one of the five thousand or so collect prayers in the Roman tradition, and every section of the venerable Roman Canon, has been modified throughout the history of the particular liturgical source. The subset of these prayers that has found its way into the editions of the Missal of Paul VI has also been modified, corrected, re-oriented and supplemented as per the tradition.

The current collects for Ordinary Time serve up many examples of this recontextualisation. The collect for Sunday V was originally a Lenten prayer, while the oration for Sunday XVIII is first found in association with a fast. One prayer was originally associated with the Epiphany (Sunday III), two with the feast of the Ascension (Sundays VI and XII) and two with Pentecost (Sundays XIII and XVI). Nor were all the Ordinary Time collects first used as opening prayers. Some were originally prayers super sindonem ⁹(Sundays IV, VI and VIII), while the collect for Sunday V was first a Prayer over the People (super populum). Gleaning more broadly across the liturgical sources, the collects for Sundays XXIII and XXVIII were from the *Liturgy of the Hours.*

The extent of this is easily overlooked. In part this is because the Missal was revised based on the above mentioned decision to use the earliest text of a prayer as the most favourable exemplar of that oration, a rule applied with only a few exceptions.¹¹ This working principle was in line with a desire to return to the authentic sources. More pragmatically it was a simple and practical rule to implement, and one which happily reflected the proclivities of the textual specialists who contributed so much to the renewal of the missal and the production of the Missal of Paul VI principally because of their expertise in the sources and role in creating critical editions of the earliest sacramentaries.¹² But it has somewhat diverted attention from the contextual genius of the Roman rite, which has allowed its prayers to be adapted and modified according to context, often retaining though sometimes sacrificing, the valued features of sobriety and sense.

It can be posited then that the Roman rite has a genius of ongoing contextualization. In some cases this is reflected as inculturation, in others a more simple re-modelling of prayers to reflect pertinent situations. Implicit in this is recontextualisation: Roman prayers were constantly changed as they made their way through each hand written version reflecting the needs of the client churches and monasteries. Current approaches valorise the most ancient source text, but that should not be an excuse to denigrate later avatars which need to be appreciated from the standpoint of their content and context. Further to this, the open methods of translation developed from *Comme le prévoit* are more consistent with the genius of recontextualisation than the restrictions of the latest translation instruments.

**The 'passivity' of the Roman rite**

Alongside this genius for contextualization is a habit of passivity. It should not be forgotten that for the length of the second millennium and more the content of the prayers, dialogues and Roman Canon were unknown to the vast majority of believers. Indeed, thanks to the genius of Cranmer, after the Reformation many Roman prayers were more familiar to Anglican worshippers than Catholics. Further it is difficult to find a theologian in the Latin church since the close of the patristic era who has used liturgical texts as a theological source. The Constitution on the Sacred Liturgy contains such an attempt with a lonely reference to a prayer over the gifts in its second paragraph.

In point of fact, much Eucharistic theology has been against the grain of the ancient texts, particularly the medieval debates and pieties. It needs be said that the liturgical prayers only surrender their theologies through a combination of accurate translation of the Latin in conjunction with judicious interpretation and a close study of their history of revision, translations included. It remains to be seen what will eventuate when the rich theology of the orations emerges and demands to be heard.

From another perspective, the habit of passivity has meant that lacunae in the prayers have also been left without critique or correction. The Roman Canon has no explicit mention of the Holy Spirit, and perhaps no oblique inference to the Spirit either. This omission reinforces the silence in medieval western theology about the Spirit, leaving Christology regnant.¹³ This narrowness has conceivably led to an exclusive focus on the commonly named 'words of institution by Christ' as the basis of the transformation of the bread and wine into the Body and Blood of Christ, both obscuring the central role of blessing offerings and offerers.

In sum, the curial insistence on the close translation of the prayers as a means of securing the value of the theology of the prayers runs up against three objections. Firstly the Roman tradition has rarely valued the theology itself of the prayers. Secondly the theology in the prayers does not necessarily reflect current curial concerns about mystery, priesthood, Eucharistic presence, sacrifice and the nature of the church. Thirdly it absolves ecclesial bodies from appropriately critiquing and correcting tendencies in the prayers.
Unity and uniformity

In the review section above I have flagged an interest in the sense implied by statements of the 'unity of the Roman rite'. The Roman tradition bears witness to at least four different understandings of 'unity' with regard to liturgical texts. What follows is a rough sketch of these operating principles.

The first has been flagged above in the discussion of the response of Innocent I to his suffragan Bishop of Gubbio. It is the sense of unity that predates standardized written texts for particular communities and dioceses at large. Prior to the assembling of liturgical prayers into collections, the unity of the Eucharistic worship across the churches of Rome was more in a common understanding of the liturgy and a shared interest in its development across the city.  

A second sense of unity is found in the sixth and seventh centuries, where we see in Rome a concerted effort to collect prayers and order them into working worship books. This may have been a reaction to poor quality locally composed prayers as well as a particular movement in the then Roman culture which valued 'antiquities' and so resulted in the collection and use of 'old' prayer texts especially those attributed to distinguished authors. We have copies of at least two different liturgical collections from the city which were in use at the same time. The Gregorian Sacramentary tradition represents books used by the pope both at the Lateran and throughout the city for the celebration of the annual round of stational liturgies. The Gelasian Sacramentary contains sets of prayers that were used in the parishes of the city. The papal book and the parish book were quite different, though many prayers were shared across both texts. Here we have an example of a unified rite with divergent forms and prayers all coexisting in Rome itself.

During the pontificate of Hadrian I (d. 795), the emperor Charlemagne sought to use the papal sacramentary as a means of unifying and consolidating his empire. He requested from the pope a copy of the sacramentary used by the saintly Gregory I, and on receiving an old papal sacramentary set it up as the exemplar for all future sacramentaries in the realm. The subsequent uniformity achieved should not be overplayed. The 'gregorian' text was found deficient, and was soon corrected and supplemented. Monasteries and churches could not afford to jettison their own liturgical books, and so added any new prayers to old manuscripts. When new manuscripts were commissioned, local variations and requirements were included. As a result the western church found itself with a unified rite prayed through divergent sacramentaries with their own forms and prayers. This was the unity of a 'family of texts' rather than the dominance of a single standard book. The imperative for unity, however, was driven by political factors and not a desire for liturgical purity for its own sake. 

The invention of the printing press allowed for a third sense of unity, one closer to our own expectations. The 1570 Missal of Pius V, emerging from the outworkings of the Council of Trent, was used to implement the reform of Catholic worship through the promulgation of a single Missal affordable to all churches. Nevertheless the church acknowledged that unity of worship was properly allowed within a diversity of traditional forms. The tridentine missal did not automatically displace any missals that had two hundred years of history and use behind them. Consequently the era from 1570 till 1970 was characterized by a variety of missals, especially those of ancient dioceses and longstanding religious orders. While printing meant that liturgical books became 'fixed', excluding the many variations and permutations provided by the technology of the scriptorium, there was still variety. In essence, the climate of the reformation and the arrival of the press brought unity and uniformity closer, and enabled both to be closely regulated and monitored. The underlying quest for unity was perhaps more ecclesial than directly liturgical, though the production of the Missal of Pius V did reform previous poor worship practices and orations.

There appears to be a fourth understanding of 'unity' at play. The reform of the Roman Missal in obedience to the decrees of the Second Vatican Council led to the promulgation of the Latin Missal of Paul VI (1970) and its translation into the languages of the world. Further, these vernacular editions contained prayers that were peculiar to that language. In English there was a complete alternative set of opening prayers. Other language groups also had alternative opening collects, some of which were directly related to passages from the Sunday cycle of readings. On the surface there appeared to be a diversity of texts with a unifying Latin editio typica. Yet the number of types of Latin missal were now extremely limited, with the Roman Missal, the Ambrosian Missal for the dioceses that used the Milanese rites, and the highly localized Mozarabic rite.

More recently the highly inculturated Zairean Rite has been added, but only after officially and defensively titled the "Roman Missal for Use in the Dioceses of Zaire". Clearly some recent permissions to use revisions of the Tridentine Missal complicate the picture slightly. In effect the unity of the Roman rite had been restricted to the Roman Missal, and diversity was reflected in the translations and adaptations made by the Conferences of Bishops. This flexibility from the Conferences of Bishops was abolished under ordinances in Liturgiam authenticam. Consequently the unity of the Roman rite as regards the Roman Missal is now reduced to strict uniform adherence and translation of the single Latin editio typica. It is difficult to see how well this 'unity as conformity' dynamic embodies the tradition of the Missal, and how sustainable it is in a pluriform world and church.

Conclusion

Keith Peckler's excellent introduction to the background of the new translation of the third edition of the Roman Missal gives prominence to Edmund Bishop's evaluation of the characteristic style of ancient Roman orations. This revival of the 'genius' of the Roman rite should give rise to further consideration of the characteristics of Roman liturgical texts across history. In particular there is need to recognize the
'genius' of contextualization in this history, alongside a dynamic of 'passivity', both of which appear to be keys to unearthing the treasures of the rite. Furthermore the current translation regimen gives rise to deeper discussion which brings the full force of the tradition to the question of 'unity' within the Roman rite.

1 My appreciation for the helpful comments on this section from B. Gasslein, J. Frauenfelder, R. Lahey and P. Turner. All responsibility for the final product lies with the author.

2 The quote is taken from Pecklers, K. The Genius of the Roman Rite, 1.


4 For the U.S. edition of GIRM see http://www.usccb.org/liturgy/current/revmissalisromanien.shtml

5 Guéranger is perhaps the most influential figure in the creation of the modern liturgical movement. For a sympathetic reading of his achievements see C. Johnson, Prosper Guéanger (1805-1875); A Liturgical Theologian: An Introduction to his Liturgical Writings and Work, Studia Anselmiana 89 (Roma: 1984).


7 Congregation for Divine Worship and the Discipline of the Sacraments. Ratio translationis for the English Language(Vatican City: 2007). This document does not seem to appear on the websites of either the Vatican or the United States Conference of Bishops

8 Johnson, Worship in the Early Church, Volume 4, ¶165-A-36, number 4243. For comment on both passages see Y. Congar, Diversity and Communion, (Mystic, Connecticut: Twenty Third Publications, 1985) 23-33. Folklore holds Augustine's mission to the British Isles had its genesis when Gregory encountered fair haired children for sale in the slave markets and learnt they were English, remarking that they were not 'Angles' but 'angels'.[non angli sed angeli]


11 See Dumas, "Les oraisons", 263. For comment see Moore, Collects for Ordinary Time,674-678

12 For a list of the revisers see A. Bugnini, The Reform of the Liturgy: 1948-1975,translated by Matthew J. O'Connell (Collegeville: The Liturgical Press,1990) 397 footnote 10. Amongst them were P. Brulants, the specialist on the sources of the Missal of Paul IV(the 'Tridentine' missal) as well as A. Rose, editor of critical editions of the liturgical sources.

13 My thanks to Elizabeth Murray for bringing this to the fore


15 For an introduction to each of these books, see Palazzo,E.,A History of Liturgical Books: from the beginning to the Thirteenth Century. A Pueblo Book(Collegeville Liturgical Press,1998)

**Beauduin and the liturgical movement: From the cloister to the workplace**

by Ninian Strong

**Introduction**

Beauduin was born in 1873 and baptised “Octave”. He studied for the priesthood, was ordained for the Diocese of Liège in 1897, and appointed teacher at the minor seminary; while there he joined a group of priests who provided chaplaincy to workers and their families in the Catholic Action movement. In 1906 he asked to be admitted as a novice at the recently opened Benedictine Abbey of Mont-César north of Louvain. The foundation had been made by nine monks of the Beuron Congregation of Benedictines from Maredsous in 1888, and canonically erected as an Abbey in 1897. Interestingly, the Prior when Beauduin entered was Blessed Columba Marmion, the noted author and spiritual director. Beauduin, in keeping with the custom of the time, was given the opportunity to choose a new name when he was professed as a monk the following year; he chose the name of the patron saint of the Diocese of Liège, “Lambert.”

Only seven years later, he wrote a report to be presented to the General Chapter of his Benedictine Congregation, urging a renewal of the liturgical life of the Church; encouraged by the report’s positive reception, he developed his ideas further in a paper, “La vraie prière de l’Église”, delivered to the Catholic Conference at Malines, Belgium, later that year. This was well received, particularly by Cardinal Mercier, and Beauduin was able to produce his masterpiece, first published in French as “La Piété de l’Église” at the outset of World War I. It first appeared in English translation as “Liturgy, the Life of the Church” in 1926, then in two further editions in 1929 and 2002. He went on to found two magazines: “Liturgical Life”, a monthly which became widely popular, and “Liturgical Questions”, intended for distribution among clergy. He also began the hugely popular “liturgical weeks”, an important gathering for what came to be known as the Liturgical Movement.

**A Problem to be addressed**

Beauduin’s little book was the only one he ever wrote and was scarcely more than pamphlet size, but it was to have an influence far greater than he might have imagined. In it, his focus is not so much on reform of the Liturgy as on leading the faithful towards a greater understanding of liturgy, so as to equip them for full and active participation, receiving the abundant graces intended for them. His ministry as a diocesan priest among the workers had alerted him to the great apathy and ignorance about the Liturgy among Catholics and the resulting minimal participation which had become the norm. This he regarded as a great evil which could and should be addressed urgently.

This vision of “Liturgy the life of the Church” was not really only a by-product of Beauduin’s development of his “new citizen” paradigm; his insights corresponded to and complemented the insights of many others involved in early 20th Century liturgical formation for all levels in the Church from 1830 to 1910. Among those from whom he drew inspiration was St Pius X, whose motu proprio, “Tra le sollecitudini”, was published on November 22nd 1903: Filled as we are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the faithful, e deem it necessary to provide before aught else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its primary and indispensable source, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church. This was the new Pope’s first formal publication of his vision for his papal ministry; it was his own vision, motu proprio, his personal initiative, rather than a statement issued through the auspices of the Sacred Congregation of Rites, and would be followed in time by Pius’ push to renew Eucharistic theology, spirituality and practice, built around First Communion at the “age of reason” and frequent, even daily, Communion. This eventually gave rise to a new descriptor of “Good Catholics” as those who were daily communicants.

It seemed to Beauduin that if the ordinary Catholic was to be empowered by the spirit of the very same liturgy which, since his entry into monastic life, had become the nourishment of his own daily life and ministry, there had to be a method whereby they could acquire the knowledge and background to understand liturgy and learn its language. In proposing a method of doing this, Beauduin reflected on the experiences shared with him during his ministry as a Catholic Action chaplain. Many workers had come to Belgium having been displaced by war or seeking to escape poverty in their homelands, hoping to find employment and a new home; yet despite starting off in Belgium as foreigners, they were able to adapt to new homes and circumstances to the extent that they were not only in a new country but had grown to become of it.

*The Church has imposed on all her children a minimum of participation in her Liturgy. In the fulfilment of this precept, according to the demands, or better the condescension, of the moralists, the law has indeed been satisfied. But we are here not seeking the strict minimum requirement; we are seeking the method that procures the maximum of Catholic life, that not merely places us in the Church, but makes us to be of the Church... Thus alone can the foreigner become truly one with the citizens of his new country. It is not sufficient, therefore, to fulfil perfectly the formalities required by law; without daily living contact, the foreigner would always remain a foreigner... Where then shall we, as members of the Church, associate ourselves with the manifestations of the daily normal, natural life of adoration and prayer of this holy society to...*
which we wish to belong in body and soul? Where are its gatherings held? Where do we experience contact with our fellow citizens of Heaven and earth? Where does this society speak its own language, the language of its Liturgy, vehicle of all its thoughts, its traditions, its soul? Where, in the strictest sense of the term, can we become citizens of the city of God?.

How did this come about?

Both the vision of Beauduin and the precise actions of the Pope are insightful examples of the early 20th Century liturgical formation for all levels of the Church which had developed especially in northern Europe as the pastoral[i.e. for all] goal of formation. This had developed from the Monastic Liturgical Movement which emerged from the embers of the French Revolution which had abolished the Gregorian Calendar and set out to destroy the Church and religious Orders, and launched a wave of monastic renewal which mirrored something of the energy and growth of the Fifth Century emergence of western Monasticism, the Gregorian reform of the Eleventh Century and the Cistercian Revival of the Twelfth Century.

The humble beginnings of this new monastic era began with the restoration of the Benedictine Abbey of Solesmes, near Paris, in the early 1830’s. Dom Prosper Guéranger and his community, including his brother, developed a network of daughter monasteries spreading from Solesmes to Belgium, to Holland and Germany, and from Germany to the United States. The major achievement of Guéranger and his monks was their work in the restoration and promotion of Gregorian Chant as the medium to achieve active participation by all the monks in the monastic Conventual Mass. Gueranger began publishing worship aids, especially his meditations on the Liturgical Year.

Contemporaneous with this monastic revival, but extra muros was the recapturing of interest in Gothic architecture, giving rise to a style known as Neo-Gothic, which was to become almost the norm for nineteenth century Catholic churches.

Beauduin initiated the strategy of holding liturgical study/prayer days as an adjunct to residential weeks in the monasteries; scientific liturgical studies based in monasteries which had specialist liturgists among their communities proved to be functional tools for a new generation. Beyond the study days and weeks, the European monasteries now became even more prominent for their specialisations such as Missals, Office Books, but above all for their publishing houses prominent for their specialisations such as Missals, Office Books, but above all for their publishing houses.

Beauduin himself acknowledges this wave of educational guidelines “which strengthened and enlivened ties with Rome”:

The intelligent and loving frequenting of the Liturgy increases and strengthens the Catholic spirit also for another most special reason; it makes us live in the capital of the Christian world. By means of the church’s Liturgy we are made citizens of the Eternal City, Dom Cabrol, in a series of conferences held at the Maredsous “Liturgical Week” on the Stations of Rome, the grand basilicas and the Liturgical Cycle of the Roman Feasts, showed what great benefit we can derive from the Liturgy in regard to the sentiment, which is so characteristically Catholic.1

Beauduin’s book is divided into two parts; Part One of five chapters treats of the Restoration of the sacred Liturgy, while the four chapters of Part Two examine the Secondary missions of the Sacred Liturgy. He regards Part Two as still a work in progress, Part One being much more thoroughly developed; here he spells out the fundamental principle guiding his work.

- Full participation in the Mass is the only means by which all are united in Christ and so begin to share in Eternal Life
- However, the laity are nowadays restricted in their participation through ignorance of the meaning of the Mass; this ignorance is compounded by the fact that almost all prayers of the Mass are prayed by the priest ‘sotto voce’ and in Latin
- While it is important that the laity learn about the Mass as one learns the grammar and syntax of a new language, it is by participation that the vocabulary of worship becomes clear

While it is some years since this little volume was first published, the issues raised still have a very contemporary ring, and we are indebted to the monks of Farnborough for making Beauduin’s work accessible to a fresh audience.

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2 “Tra le sollecitudini” quoted in Beauduin, op cit p16
3 Op. cit. pp 36, 37
4 Op cit. pp 37, 38