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Church Liturgy and Catechesis:

**A critical examination of liturgical development in its relationship to
catechesis in the modern Catholic Church**

Volume 1 of 2

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Abstract

Why this study now?

As the Catholic Church advances through the twenty first century it continues to be deeply influenced by the great legacy of its previous pontiff Pope John Paul II (1920-2005). This legacy includes his championing of a new evangelisation; the pivotal role that he gave to catechesis in this process and his desire to eliminate unacceptable departures from liturgical norms. Recalling his own words at the Congress of Liturgical Commissions (1984) Pope John Paul II stated:

In the work of liturgical renewal, desired by the Council, it is necessary to keep in mind "with great balance the part of God and the part of man, the hierarchy and the faithful, tradition and progress, the law and adaptation, the individual and the community, silence and choral praise. Thus the Liturgy on earth will fuse with that of heaven, where ... it will form one choir ... to praise with one voice the Father through Jesus Christ" (*Vicesimus Quintus Annos* #23).

The words of Pope John Paul II call for a liturgical perspective which is characterised by moderation and an appreciation of the eschatological dimension of the sacred liturgy. Through his liturgical writings, Pope John Paul II sought to be a corrective voice in trying to ensure universal fidelity to the liturgical law. This is exemplified in his exposition of the centrality of the Eucharist in the life of the Church in *Ecclesia de Eucharistia* (2003), a work that was intended to remedy the liturgical ‘abuses’ that had become apparent in the Church’s worship.

It is acknowledged here that the word ‘abuse’ carries connotations associated with offenses of a moral nature. Turner (2012), expresses caution about an overuse of the word ‘abuses’ in the context of how the Church prays and the manner in which the sacred mysteries are celebrated (p,169). In this discussion on the liturgy (and throughout this thesis) the word ‘abuse’ is applied in a technical manner to describe

significant departures from liturgical norms which falsify and damage the Church's liturgy as well as the tradition and authority of the Church in relation to public worship¹

In *Ecclesia de Eucharistia* Pope John Paul II recognises the positive signs of Eucharistic faith and then he refers to “the shadows” (#10) identifying these as the abandonment of Eucharistic adoration and also those unorthodox liturgical practices which resulted in confusion and a weakened understanding of liturgy:

It is my hope that the present Encyclical Letter will effectively help to banish the dark clouds of unacceptable doctrine and practice, so that the Eucharist will continue to shine forth in all its radiant mystery (#10).

Redemptionis Sacramentum seeks to develop a deeper appreciation of the value of liturgical norms so that the whole Church, Bishops, Priests, Deacons and lay faithful can carry them out according to their responsibility. There is also recognition of a clear link between the liturgy of the Church and its faith and the use of unapproved rites, texts or practices damages this link. The use of the word ‘banish’ in the words cited above is interesting since it denotes a dramatic and immediate attempt to dispel rather than a gradual elimination or negotiation. This communicates the urgency and the level of concern about the unacceptable practices that have obscured the Eucharistic celebration. In *Spiritus et Sponsa* (2003), in observance of the fortieth anniversary of *Sacrosanctum Concilium*, Pope John Paul II reflects on the degree to

¹ The Instruction from the Sacred Congregation for Divine Worship *Redemptionis Sacramentum* (2004) states: “Certainly the liturgical reform inaugurated by the Council has greatly contributed to a more conscious, active and fruitful participation in the Holy Sacrifice of the Altar on the part of the faithful” (#4). Even so, “shadows are not lacking”(10). In this regard it is not possible to be silent about the abuses, even quite grave ones, against the nature of the Liturgy and the Sacraments as well as the tradition and the authority of the Church, which in our day not infrequently plague liturgical celebrations in one ecclesial environment or another (11). Whenever an abuse is committed in the celebration of the sacred Liturgy, it is to be seen as a real falsification of Catholic Liturgy (171). Among the various abuses there are some which are objectively *graviora delicta* or otherwise constitute grave matters, as well as others which are nonetheless to be carefully avoided and corrected.

which the *spirit* and liturgical mandate outlined in *Sacrosanctum Concilium* has been implemented by the Church. Pope John Paul's "chirograph" on sacred music, in observance of the 100th anniversary of Pope Saint Pius X's document on the same subject, *Tra le sollecitudini* (1903), was also intended "to offer the Church practical guidelines in that vital section of the liturgy...presenting a juridical code of sacred music" (#1) In all of these writings his deep concern for the sacred liturgy is clearly evident.

Pope John Paul II's successor to the See of Peter, Pope Benedict XVI (Joseph Ratzinger), has continued and developed this focus on the centrality of the liturgy in the life of the Church, although he has approached the matter from a different perspective. Benedict is a prolific writer on liturgical matters and the dominant focus of his work on the liturgy is to establish an understanding of its objective nature. As the current pontiff he is leading the Church into the twenty first century during what is a challenging and also a privileged time. The English speaking world is both cautiously and eagerly undertaking the implementation of the new translation of the Roman Missal (Advent 2011) - a process which will continue to require significant and sustained programmes of Liturgical Formation and Liturgical Catechesis over several years. At this stage in its history the Catholic Church faces various other concurrent pastoral and liturgical challenges in terms of dwindling congregations, a diminishing number of priests and what some perceive to be a widening of the perceived gap between the Church and people in the context of a dramatically changed social landscape (Taylor 2007, p513-516). Despite these massive societal and ecclesial changes and their sometimes pernicious effects, (or perhaps because of them), there is also a sense that the Church is entering a vital and exciting era in liturgical and catechetical development.

The major themes of this thesis are ‘*Church*’, ‘*Liturgy*’ and ‘*Catechesis*’ from which an associated secondary theme of Liturgical Formation emerged. Part of the discussion will explore the relationship between these various elements.

The current relevance of this study comes from three main sources. Firstly, the Pontificate of Pope Benedict XVI is signalling a new phase in the life of the Roman Catholic Church where sociological influences, ecclesial concerns, catechetical endeavour and a liturgical agenda are meeting and interacting. His pontificate is producing a creative synthesis leading the Church into a new stage in the organic development of the sacred liturgy and the result is prolific liturgical homilies and writings. Pope Benedict XVI’s papacy is characterised by a desire to ensure a deeper understanding of the essence of liturgy coupled with a leadership which demonstrates a reforming zeal for the sacred liturgy. At the centre of the pontiff’s vision to restore the liturgy (as expressed in *The Spirit of the Liturgy*), is a belief that a deeper understanding of, and fidelity to, its objective nature, will help to restore reverence and beauty in the celebration of sacred rites (2000, p9). He also insists on fidelity to the authentic vision of liturgical renewal expressed by the Fathers of the Second Vatican Council (2000, p, 8; p,171).² Nearly five decades after this Council, Pope Benedict XVI is acutely aware that there continues to be a pressing challenge to ensure accurate translation of the primary conciliar liturgical directive as expressed in *Sacrosanctum Concilium*:

Mother Church earnestly desires that all the faithful should be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as ‘a chosen race, a royal priesthood, a holy nation, a redeemed people’ (1Pt 2:9;cf.2:4-5), is their right and duty by reason of their baptism” (#14).

² Address to the Roman Curia (22 December 2005): AAS 98 (2006), 44-45

The liturgical mandate given above has been subject to a misinterpretation of the mind of the Council Fathers in relation to active participation. Pope Benedict is eager to focus on this concept as a 'spiritual' rather than a physical one. His pontificate is one of four clearly identifiable and critical chronological junctures in the history of the organic development of the liturgy. Three other significant crossroads will be examined in this thesis: *The Council of Trent; the Liturgical Movement* and *The Second Vatican Council*. Each of these vital historical 'moments' has made a vital and transforming contribution to the development of the Church's liturgical understanding, its liturgical practice and its educational mission.

The second reason offered for the current relevance of this research is that the introduction of a new English translation of the Roman Missal and the associated formation and catechesis that is required, dominates contemporary liturgical debate. Thirdly, this thesis takes cognisance of societal changes including changes in patterns of religious allegiance; diminishing Mass attendance and the erosion of family life. This sociological shift means that there is now less evidence of a gradual, traditional, guaranteed socialisation into liturgical awareness, understanding and behaviour. In this process the sacred liturgy has become somewhat devalued presenting the Catholic Church with the urgent challenge of restoring a sense of liturgical literacy, liturgical awareness, liturgical confidence and liturgical vitality. In addition to developing an appreciation of the educational dimension of the liturgical action, a long process is now at hand to educate and re-educate about the role of the sacred liturgy in Catholic life. Part of the response to this challenge is to put robust, systematic and integrated Liturgical Formation and Liturgical Catechesis at the top of the Church's agenda. The research process investigated and explored these issues within the Roman Church. Chapters Four and Five have been devoted entirely to these aspects. Part of the aim of

this thesis is to encourage courageous and imaginative action particularly in the area of formation and catechesis as part of the Church's ongoing conversation on the liturgy. Chapter six, therefore, includes some predictions, proposals and recommendations for the liturgical journey ahead, with important questions being raised concerning the organic development of liturgy and its attendant catechesis within the specific context of the Roman Catholic Church in Scotland.

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There are three particular communities that have informed my understanding and enriched my experience of Church. I am deeply grateful for the pastoral, liturgical and catechetical opportunities afforded me by my school, parish and family communities. This thesis would not have been possible without the support and encouragement of my family and friends. In a particular way I record my thanks to my father Joseph who has journeyed through every stage of this research with me. My mother Sadie

will have supervised the process from her place in heaven and ensured that notes were taken “in my very best handwriting”.

As a practicing teacher the challenge and joy of working with young people and engaging them in an understanding and appreciation of the sacred liturgy has been a constant source of renewal and inspiration over many years. I thank all the young people who have helped to form and reform my thinking. I would like to express my deepest appreciation to the priests who have served in St Brendan’s R.C. Church in the Archdiocese of Glasgow for the trust that they have placed in me in the context of my minor contribution to liturgical planning and catechetical endeavour. I am forever in debt to my mentors and colleagues over many years for sharing with me both their vision of Church and their understanding of a professional approach to Catechesis when I was in the earliest stage of becoming a learning teacher. I have been inspired by many ardent and devoted priests and religious who have demonstrated an imaginative, innovative, collaborative and celebratory approach to liturgical and catechetical leadership.

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CONTENTS	Page
ABTRACT	1-6
ACKNOWLEDGEMENTS	7-9
CONTENTS	10-15
DECLARATION	16
INTRODUCTION	17-20
STRUCTURE OF THESIS	21
Chapter One	21-22
ChapterTwo	22
ChapterThree	22-23
ChapterFour	23
ChapterFive	24
Chapter Six	24
Conclusion	24-25
Research Questions	25
Sources	25-26
Methodology	26-28
CHAPTER 1- Journeys in Liturgy	29-30
Section A The Council of Trent	
<i>Trent –Context and Prelude</i>	30-32
<i>The Council of Trent – Description and Definition</i>	33-37
<i>Trent: Interpretation and Evaluation</i>	37-39
<i>Trent and Standardisation in the Liturgy</i>	40-50
<i>Trent and Formation of the Clergy</i>	50-51
<i>Overall Impact of Trent</i>	51-53
Section B The Liturgical Movement	54
<i>The Liturgical Movement: Historical Context</i>	54-57
<i>Liturgical Movement: First Wave</i>	57-58
<i>Liturgical Movement and the First Vatican Council</i>	58-61
<i>Liturgical Movement: Second Wave</i>	61-63
<i>Liturgical Movement: Impact and Legacy</i>	63-68
<i>The Liturgical Movement and New Models of Church</i>	68-71

Section C	Vatican II	72
	<i>Vatican II- A Unique Context</i>	72-78
	<i>Vatican II – Impact and Legacy</i>	78
	<i>The Ecclesiological Re-definition</i>	78-83
	<i>Feminist Perspectives on the Liturgy</i>	83-87
	<i>‘The Single People of God’</i>	87-91
	<i>Relocating the Liturgy</i>	92-94
Section D	The Pontificate of Pope Benedict XVI	95
	<i>Context of the Pontificate of Pope Benedict XVI</i>	95
	<i>Liturgical Impact of Pope Benedict XVI</i>	96-101
CHAPTER 2 – Responding to Vatican II		102
	<i>Responding to the Ecclesiological re-definition of Vatican II</i>	103-104
	<i>The Church as Universal Sacrament of Salvation</i>	104-106
	<i>The Church as Servant Model</i>	106-108
	<i>The Church as Community of Disciples</i>	109-110
	<i>Responding to the Liturgical Vision and Mandates of Vatican II</i>	110-118
	<i>Active Participation</i>	118-129
	<i>The Vernacular</i>	129-133
	<i>The Direction of Prayer</i>	133-134
	<i>Liturgical Freedom and Liturgical Authority</i>	134-136
	<i>Design of the Liturgical Space</i>	136-141
	<i>The Liturgical Reform –Post Vatican II</i>	141-144
CHAPTER 3	Ratzinger and <i>The Spirit of the Liturgy</i>	145
	<i>Overview</i>	146
	<i>Why This Text?</i>	146-151
	<i>Ratzinger and Guardini</i>	151-156
	<i>Ratzinger’s Liturgical Programme</i>	156-158
	<i>Ratzinger and the Objective Nature of the Liturgy</i>	158-166
	<i>Ratzinger and the Second Vatican Council</i>	166-171
	<i>Ratzinger and the Orientation of Christian Prayer</i>	171-178
	<i>Ratzinger and the Physical and External appearance of Liturgical Practice</i>	179-181

	<i>Kneeling</i>	182-183
	<i>Dance</i>	184-187
	<i>Silence</i>	188-190
	<i>Beauty in the Liturgy</i>	190-192
	<i>Sacred Art</i>	192-194
	<i>Sacred Music</i>	195-199
	<i>Implications Arising from ‘The Spirit of the Liturgy’</i>	200-201
I.	<i>Global Fidelity to the liturgical Law</i>	201-204
II	<i>The promotion of beauty in the liturgy becomes a pastoral priority</i>	204-207
	<i>Beauty and sacred music</i>	207-211
III	<i>The human body and worship</i>	211-212
IV	<i>Liturgical Formation</i>	213
V	<i>Liturgical Catechesis</i>	214
	<i>Other aspects of Ratzinger’s text: ‘True Liturgical Education’</i>	215
CHAPTER 4		
	Case Study- Liturgical Formation and the Ordained Ministry	216
	Context of the Case Study	217-222
	Case Study Methodology <i>Approach Taken</i>	223-224
	Originality of the Case Study	225
	Section One: Ethical, Gender and Logistical Matters	225
	Ethical Considerations	225-226
	Interviews	227-230
	Location of Interviews	230
	Professional Relationship	
	and Interviewer and Interviewees	230-232
	Gender Considerations	232-233
	Interpretation of Data	233-234
	Section Two: Context and Conceptual Framework	234
	The historical purposes of the seminary institution	234-235
	Vatican II and Priesthood	235-236
	Key Documents	236
	<i>Sacrosanctum Concilium</i>	237-242

<i>Optatam Totius</i>	242-243
<i>Presbyterorum Ordinis</i>	243
<i>Instruction on Liturgical Formation in Seminaries</i>	243-244
<i>Pastores Dabo Vobis</i>	244-246
<i>The Directory on the Life and Ministry of Priests</i>	246
<i>Basic Plan for the On-going Formation of Priests</i>	247
<i>The Norms for Priestly Formation</i> <i>(Bishops Conference of Scotland)</i>	247-248
Scottish Context	249-251
High status Experts Interviewed	251
Section Three: Responses from Interviewees	252-277
Irish Context; additional Perspectives	277-280
Section Four: Summary Analysis and Observations	281-282
<i>Pre- Ordination</i>	282-285
<i>Post- Ordination</i>	285-286
<i>Analysis of Data and ‘The Spirit of the Liturgy’</i>	287
<i>Liturgical Formation and Liturgical Fidelity</i>	
<i>Liturgical Formation, Beauty and ‘Noble Simplicity’</i>	
<i>Liturgical Formation and the technical confidence of the clergy</i>	
<i>Liturgical Formation and Liturgical Catechesis</i>	
CHAPTER 5 Liturgical Catechesis	297
Introduction to Liturgical Catechesis	298-300
Conceptual Analysis	300-301
Liturgical Catechesis	301-302
A Focused discussion on a Vital Relationship	303-310
<i>Strengthening the Relationship</i>	311-315
The Scriptural Basis for Liturgical Catechesis	316-319
The Need for Liturgical Catechesis	319-321
Catechesis and Liturgical Orthodoxy	321-323
Catechesis and the Physicality of Liturgy	324-330
Catechesis and Beauty in the Liturgy	331-337
Catechesis, the Visual Arts and Music	337-340
Catechesis and the Sacraments	340-343

Current Priorities in Liturgical Catechesis	344
<i>Liturgical Catechesis and Active Participation</i>	344-345
<i>Liturgical Catechesis and Learning</i>	345-348
<i>Liturgical Catechesis and Social Justice</i>	348-350
<i>Liturgical Catechesis and the new</i>	
<i>English Translation of the Roman Missal</i>	350-354
The Outcomes of Liturgical Catechesis	354
Concluding Remarks on Liturgical Catechesis	355
CHAPTER 6 The Journey Ahead	
<i>Some Proposals and Recommendations</i>	356
Proposals and Recommendations	357-363
First Proposal	
<i>A National Strategy for Liturgical Development</i>	363-369
Second Proposal	
<i>Profiling of Permanent Liturgical Formation of Clergy</i>	369-375
Third Proposal	
<i>Restore a Liturgical Timetable and devise a more robust</i> <i>strategy for Liturgical Education in Catholic Schools</i>	375-379
Fourth Proposal	
<i>Increased Interdisciplinary Liturgical Leadership</i>	379-382
Fifth Proposal	
<i>Establish a national academy/Faculty of study for</i> <i>Sacred Music and Sacred Art</i>	383-391
Sixth Proposal	
<i>Robust Formation for Lay Liturgy Coordinators</i>	392-394

Seventh Proposal	
<i>Accountability for liturgical practice</i>	394-401
Eighth Proposal	
<i>Teach and Demonstrate Meditative Quietness in Liturgical Celebrations</i>	401-404
Ninth Proposal	
<i>Articulate Principles on the Physicality of Liturgy</i>	404-409
Tenth Proposal	
<i>A Renewed Commitment to Liturgical Spirituality</i>	409-411
Conclusion	
<i>Claims for Originality</i>	412
<i>The Limitations of the Research</i>	412-414
SOURCES	
Interviews	415
Catholic Church Documents	416-422
Bibliography	423-442

I declare that, except, where explicit reference is made to the contribution of others that this thesis is the result of my own work and has not been submitted for any other degree at the University of Glasgow or any other institution.

Josephine Mary Smith

Introduction

This introduction explains the themes, rationale, scope, methodology, research tools, sources and research questions of the thesis.

The history of the Catholic Church has not been two thousand years of perfect practice but rather there have been powerful waves of ecclesiological, liturgical and catechetical renewal. The exploration of the three themes ‘*Church*’, ‘*Liturgy*’ and ‘*Catechesis*’ will be examined around four critical historical junctures and broad phases in liturgical development. A secondary theme of *Liturgical Formation* emerges in the research and this matter will be discussed in the context of its relationship to liturgical praxis and catechesis.

The four junctures referred to above are *the Council of Trent*; *the Liturgical Movement*; *the Second Vatican Council* and lastly the *Pontificate of Pope Benedict XVI*. These four key points in the historical continuum are particularly compelling because at these chosen moments, Catholic worship has been distinctively and profoundly revived. Another reason for the choice of these four junctures is that at each of these stages in ecclesiological, liturgical and catechetical development the criticality of the interface between ‘*Church*’, ‘*Liturgy*’ and ‘*Catechesis*’ is consistently highlighted and dramatised.

The sequence of the three words in the title of this study, ‘*Church*’, ‘*Liturgy*’ and ‘*Catechesis*’ reflect the consequential relationship between the three elements. Liturgy precedes Catechesis, and Ecclesiology precedes both of them. The relationship between ‘*Church*’, ‘*Liturgy*’ and ‘*Catechesis*’ embedded in this thesis is one which is integral to the vision of Vatican II as expressed in *Sacrosanctum Concilium* (1963):

For it is in the liturgy, especially in the divine sacrifice of the Eucharist, that "the work of our redemption is accomplished," and it is through the liturgy especially that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church (#2)

The relationship is expressed well by Martin (2005) who states:

Liturgy is ecclesial action, and the Church is disclosed and shaped in the ritual action of local assemblies (p,67).

In different ways both quotations above express the mutual influence and relationship between ecclesiology and liturgy. The relationship to the third element, Catechesis, is powerfully expressed in *Catechesi Tradendae* (1979):

Catechesis is intrinsically linked with the whole of liturgical and sacramental activity....Sacramental life is impoverished and very soon turns into hollow ritualism if it is not based on serious knowledge of the meaning of the sacraments, and catechesis becomes intellectualised if it fails to come alive in the sacramental practice (#23).

The references above express the interdependence of the three elements of *Liturgy*, *Church* and *Catechesis* on each other. Liturgy is the very life blood of Church, its defining characteristic and its primary form of prayer. A valid exploration of liturgical matters, therefore, can only be considered in the context of a defined Ecclesiology since this is the backdrop against which the Catholic Church celebrates liturgy. To perceive liturgy as simply one essential feature of Christian worship is seriously inadequate. Liturgy *is* Christian worship. "It is the whole public worship of the Mystical Body of Jesus Christ, Head and members", as stated by Pope Pius XII in *Mediator Dei* (1947, #20). Originally the word 'liturgy' was used to describe the public service that a wealthy citizen might be called on to render to the state (Foster 2004, p,19). The word then transferred into Christian usage to describe the officially sanctioned rites and ceremonies of the Church's offering to God of her prayer and worship. Liturgy is also the single most effective and powerful agent of formation. It

was Jungmann (1889-1975), whose name is synonymous with the Kerygmatic Movement in Catholic Catechetics, who promoted an interest in early Church practices aimed at integrating worship and catechesis. If liturgical practice arises from and take its rationale from a corresponding and valid model of Church, an uninspiring experience of liturgy will give a diminished vision of Church. Liturgy is ‘good’ when its relationship with other activities is seamlessly integrated. This thesis will include a concise exploration of some models of Church that have deeply influenced liturgical practice at different stages in the historical continuum. The ecclesiology of Vatican II speaks of family, of co-responsibility, of the apostolate of the laity, of mission and of a Church in the market place engaging in issues of justice and peace (*Lumen Gentium* #36, *Gaudium et Spes* #1). This understanding of Church should, therefore, be expressed liturgically and relevant catechesis can support and enable the expression of this vision. The reality, however, can fall short of this and many Catholics find the experience of attending and participating at Mass an uninspiring one, sometimes sending weak or even confusing signals about the Church’s self understanding (Martin 2005, p1).

If liturgy is truly ‘the source and summit of the Church’s life and mission’ (*Sacramentum Caritatis* 2007, #17), this perceived *location* must be in relation to other aspects of its work and also the Christian life. The key to this seamless integration is Liturgical Catechesis. This thesis argues that part of the solution to restoring the liturgy lies in the construction of a formational and catechetical action plan which will support liturgical development in the Scottish Catholic Church and assist its journey through the early part of the twenty first century. As explained early in this thesis, Scotland has been chosen not just because it is the country of origin of

the writer but rather because as a country it typifies a modern, democratic, European nation in which the Church strives to proclaim its mission.

Structure of Thesis

Chapter One

Chapter One includes a brief exploration of the four chosen critical ‘events’ or ‘junctures’ in liturgical development. These are the Council of Trent (1545-1563); the Liturgical Movement (from 1832); the Second Vatican Council (1962-1965) and lastly the Pontificate of Pope Benedict XVI (from 2005 –present day). This first chapter explores how each of these stages demonstrates the organic interplay in the relationship between ‘*Church*’, ‘*Liturgy*’ and ‘*Catechesis*’. It is only against a contextualised and defined understanding of each key event that any evaluation of its ecclesiological, liturgical and catechetical impact and legacy is either valid or useful. Therefore, each section of Chapter One will firstly locate, then define and lastly give a critical appreciation of liturgical developments and their implications at each of the historical stages. There is no intention to give an exhaustive description of each one. The historical sweep and narrative describing each of the four junctures is a concise one selecting some contextual detail and commenting on the impact or legacy of each stage for the entire Catholic community. Matters of liturgical importance will remain in the foreground with the formational and catechetical challenges of each historical phase woven through the fabric of the narrative. The journey through the four key stages of ecclesiological development is intended to illuminate a corresponding journey in liturgy providing an insight into the origin and nature of some of the current challenges on the Catholic Church’s agenda. This agenda includes matters that relate to the nature of ministry and relationships within ministry; the recognition of two forms of the one Roman Rite; the ‘hermeneutic of discontinuity and rupture’ and

the ‘hermeneutic of reform’; gender issues in the liturgy and the provision of adequate Liturgical Formation and Liturgical Catechesis. 3

Chapter Two

Chapter Two will examine the continuing journey being made by the Catholic Church in responding to the ecclesiological redefinition of Vatican II. There will also be some discussion of the interpretation and implementation of the specific liturgical aspirations of the Second Vatican Council. The journey from Vatican II is one which the current pontiff, Pope Benedict XVI (Joseph Ratzinger), is eager to link in a continuous and organic way with his own efforts to restore an understanding and appreciation of the ‘objective’ nature of the sacred liturgy. 4

Chapter Three

Chapter Three is primarily an engagement with Joseph Ratzinger’s classic text *The Spirit of the Liturgy* (2000). It is proposed that a close engagement with this particular text generates implications, if not imperatives, for the Catholic Church at this point in

3 Lay ministry is the public and authorised activity of the Church carried out by some lay men and women. Lay ministry might be categorised into volunteer ministries and professional, trained salaried ministries. In the context of the themes of this thesis ministry will be used to refer to volunteer ministries of a liturgical nature.

4 The ‘objective nature of the liturgy’ will be discussed in Chapter One, Section D [p,97] in the context of Guardini’s influence on Ratzinger’s work. In advance of this, recognition is given here of the relationship between the objective and subjective components of liturgy but as Busch states the objective and the subjective are “not equal partners in dialogue” (Reid 2004, p,106). Part of the challenge facing today’s Church is to restore the balance in the objective and subjective understanding of the liturgy. In the context of a description of liturgy as “a reciprocal action of God and man through Christ” (Reid 2004, p,105), there is room for subjective ‘effort’ on the part of those who worship. It is worth restating here that within this thesis the ‘objective nature of the liturgy’ is used within an understanding of liturgy that recognises a “*givenness*” (Ratzinger 1989, p79f) that does not allow for modifications made according to individual piety, personal preferences, opinions and feelings since these can distort the essence, purpose and integrity of the liturgical action.

its development. Chapter Three offers focused comment on five of these implications.

These are:

- I. The requirement to ensure global fidelity to liturgical norms.
- II. The importance of giving pastoral priority to the aesthetic dimension and beauty of the liturgy in all worshipping communities.
- III. The Church's global agenda includes the rediscovery of the relationship between the human body and worship.
- IV. The provision of a robust and developmental programme of Liturgical Formation for all ordained ministers
- V. Systematic and integrated Liturgical Catechesis articulates coherently and effectively with the other implications listed above.

Two particular challenges arising from these implications are Liturgical Formation and Liturgical Catechesis, and they will be addressed in detail in Chapter Four and Chapter Five respectively.

Chapter Four

A small case study on Liturgical Formation for the Ordained Ministry was undertaken as part of the research. The interviews, data collection and analysis for the case study took place over a one year period and the findings and interpretation are presented and discussed in Chapter Four. This case study adds another dimension in terms of the originality and impact of the research.

Chapter Five

Chapter Five will cover four broad areas: an examination of the vital link between Liturgy and Catechesis; an exploration of how Liturgical Catechesis can address some of the concerns outlined by Ratzinger; focused consideration of some matters which are current and recurring items of the liturgical agenda for the Roman Catholic Church in Scotland and a discussion on how Liturgical Catechesis can advance an understanding of particularly vital aspects of the liturgy. In respect of this last broad area the primary consideration will be given to: *Orthodoxy in Eucharistic Celebrations*, *Beauty in the Liturgy* and *The Physicality of Liturgy*.

Chapter Six

The final chapter of this study (Chapter Six) presents some proposals and recommendations which would enable the Catholic Church in Scotland to embrace new liturgical opportunities and further develop a seamless but coordinated approach to developing the relationship between ‘Church’, ‘Liturgy’ and *Catechesis*. Chapter Six is an original ten point focused discussion for twenty first century liturgical and catechetical development exploring various proposals for the Roman Catholic Church in Scotland. The proposals have a clear relationship to the research questions and form part of the response to each question posed.

Conclusion

Part of the Conclusion is a recognition that there is scope for further research. The Conclusion also contains a section arguing for the originality of this thesis and describing the limitations of the research.

Research Questions

Collectively the chapters of this thesis aim to answer the following research questions:

1. What are the significant historical junctures in Catholic liturgical practice and what has been the legacy of these ‘events’?
2. How has the Church’s response to the Second Vatican Council impacted on current liturgical practice?
3. What are the implications of Ratzinger’s text *The Spirit of the Liturgy* for the contemporary Catholic Church?
4. In what ways does Liturgical Formation help to ensure reverence, fidelity and quality in liturgical practice?
5. What are the catechetical challenges that must be embraced by the Catholic Church in its efforts to restore reverence and an understanding of the nature of the sacred liturgy?
6. What practical initiatives arising from *The Spirit of the Liturgy* would foster the conciliar vision that ‘the liturgy be the source and summit of the Church’s life’? (*Sacrosanctum Concilium* #10) for both the faithful and the wider society in which the Church pursues its mission.

The Sources

The primary sources for this thesis are principally the official Church Documents and the data gathered from the semi - structured interviews. The secondary sources that have been chosen and used are the academic literature which explores the issues raised in the primary sources. The thesis also draws heavily on the work of Joseph Ratzinger and includes a critical commentary (Chapter Three) on his much publicised work *The Spirit of the Liturgy* (2000). Some of the other main writers and scholars

consulted include Burleigh; Day; Harper; Marini ; Martin; Mullet; Nichols; O'Malley; Torevell; Ward and White. The academic literature provides a vital contribution to the discussion by framing the research questions. The insights gathered from the literature review have been examined and then integrated into the thesis in a manner that helps to map out the root of some of the current challenges for the Church in relation to Liturgy and Catechesis.

The Methodology

This thesis is multi-disciplinary in its approach and includes significant aspects of Ecclesiology; Liturgical Theology; Pastoral Theology; Church History; Catechetics with some elements of Sociology and Psychology woven into the discussion. It is not within the scope of this research to provide an extensive overview of the history of liturgical development, but the thesis will construct a concise history focused on the main junctures under consideration: The Council of Trent; The Liturgical Movement; The Second Vatican Council and the Pontificate of Pope Benedict XVI. Short narratives will be used for a brief analysis of these episodes providing the answer to the first research question which seeks to identify the significant historical junctures in Catholic liturgical practice and the legacy of these 'events' for the Catholic community. A multi faceted engagement with liturgical concerns means that this research offers an integrated qualitative analysis of this journey of liturgical development and also suggests a coherent vision of the liturgical future. A Church with vision is one that can identify and create imaginative, contemporary and where necessary radical opportunities for constructive action. This type of action will help to advance the cause of authentic liturgy and effective formation and catechesis for the Catholic Church as it advances into the twenty first century. The proposals and

recommendations contained in Chapter Six suggest what some of the options for this action might be. These form the answer to the sixth research question, viz What practical initiatives arising from *The Spirit of the Liturgy* would foster the conciliar vision that the liturgy be “the source and summit of the Church’s life” (*Sacrosanctum Concilium* #10)?

Since the Second Vatican Council there has been a growing conviction that those who are engaged in any part of the mission of the Church require to know and understand liturgy and be given sound instruction in how to plan and celebrate the liturgical action (*Instruction on Liturgical Formation in Seminaries* (1979) *Spiritus et Sponsa* (2003) *Redemptionis Sacramentum* (2004). This concern for Liturgical Formation, which was expressed by the Fathers of the Second Vatican Council, (*Presbyterorum Ordinis*, # 2, 5, 9, 12.; *Sacrosanctum Concilium* # 2), had also consistently emerged as a focus of the Council of Trent; the work of the Liturgical Movement, and presently is a feature of the Pontificate of Pope Benedict XVI. The requirement to know and understand liturgy plays a significant role in the complete and systematic formation of both the laity and the Church’s permanent ministers. For this reason the thesis incorporated a case study on Liturgical Formation and this forms a separate chapter. Chapter Four presents the findings of this qualitative research on ‘Liturgical Formation for the Ordained Ministry’ and examines the responses gathered from semi-structured interviews with high status experts currently working in the field of Liturgical Formation for the most part in Scotland. The Introduction to Chapter Four explains the planning and process of conducting the interviews, including the choice of questions used. The data analysis and interpretation presented in Chapter Four forms the basis of the answer to the fourth research question which focuses on the

relationship between Liturgical Formation for the ordained ministry and discusses concerns associated with reverence, fidelity and excellence in liturgical practice.

When this thesis was significantly advanced, the Catholic Church in Scotland was preparing to receive the new English translation of the Roman Missal. This new translation attracted some controversy but this will not be the focus of any reference made to the new translation of the Missal in this thesis. The influence of this major development affecting the Scottish Catholic Church and its implementation will be evident in the discussion, the evaluation and the proposals and recommendations with which this thesis concludes. The discussion will be concerned with the pragmatic, educational and catechetical aspects of the implementation of the new translation in the context of a comprehensive national strategy for liturgical development.

Chapter 1

Journeys in Liturgy

- Section A** The Council of Trent
- Section B** The Liturgical Movement
- Section C** The Second Vatican Council
- Section D** The Pontificate of Pope Benedict XVI

Chapter One – Journeys in Liturgy

This chapter will examine the four key junctures in liturgical development referred to in the Introduction. At each of these ‘moments’ there has been a critical relationship between the Church, its liturgy and its catechetical endeavour. The context and impact of these complimentary elements is presented using short, critical and evaluative narratives for each of the key historical stages.

Section A The Council of Trent

Trent - Context and Prelude

The first key stage to be examined in the chronological journey of liturgical development is the Council of Trent (1545-1563). The work of this defining ecumenical Council stands out in ecclesiastical history and has been analysed and debated from all angles and by many scholars including Evennett, Jedin, Delumeau, Bossy, von Ranke, Harper, Mullett, Luebke, Reinhard, O’Malley and White to mention just a few.

In simplistic terms the Council of Trent is often perceived as the formal response of the Catholic Church to the Protestant Reformation. It certainly was that, but the reality of Trent and its relationship to the Protestant Reformation is much more complex, profound and enduring (Finley 2005, p96-99). The Reformation was not an isolated event but a series of protests and movements (e.g. Lollard Movement and Conciliarist Movement) which centred on the matter of religious authority. Weaver and Brakke (2009), describe the period from the fourteenth century as two centuries of religious reformation (p,79). The political and cultural climate changed substantially across Europe with increased mobility, literacy, scholarship and a more vibrant intellectual

life that prompted people to challenge and ask questions (Weaver and Brakke 2009, p79).

The prelude to the Council of Trent can be traced back to the twelfth and thirteenth centuries during which time there was a radical desire for change within the Catholic Church. Pope Innocent III had called for reform as early as the Fourth Lateran Council (1215) and the desire for change continued into the fourteenth and fifteenth centuries, an era characterised by a decline in morals and discipline within the Roman Church. In addition, the impact of far reaching changes in art, learning, and views of the world expressed by the scholars of Renaissance Humanism had also gained momentum. The papacy itself was also in need of reform and had become weakened by several factors including the Great Schism of the papacy (1309 - 1376) and by the doctrine that supreme authority in the Church belonged to general councils (*conciliarism*).

Bullman (2006, p,5) describes ‘conciliarism’ as a growing conviction that the ecumenical council has final authority, even over the Pope, and this was based on the belief that the real Pope had been deposed. Pope Benedict XII (1334- 1342), who was a Cistercian monk, made significant efforts to promote reform by trying to eliminate some of the luxuries enjoyed by the monastic orders and those clergy who were failing to live up to the standards expected of them. The Renaissance popes, including Pope Alexander VI (1492-1503); Pope Julius II (1503-1513) Pope Paul II (1534 - 1549), were all notoriously worldly and acknowledged offenses against ecclesiastical law such as simony and nepotism continued to be rife in the Roman Church. During this period in history large sections of the Church in general had undoubtedly fallen prey to clerical immorality and indifferentism and these matters were to become a

particular focus of the Protestant Reformation which called for radical, structural and theological change in the Catholic Church. (MacCulloch1999,p123-4). The endeavour of many individual humanist popes and other Church leaders such as Pope Innocent VI (1352-1362) and St Ignatius of Loyola (1491-1556) helped to lay the foundations for the wider reforming agenda of Trent which acknowledged the urgent need for reform whilst contending the Protestant critique of doctrine and ministry. These influences, changes and the accumulative reforming zeal of various individuals and movements over many years, culminated in the Council of Trent.

It was the pontificate of Pope Paul III (1534 -1549) that marked a turning-point in the history of the Reformation papacy (Gamrath 2007, p47-48). Paul III adopted a radical approach to the steady growth of Protestantism and envisaged a comprehensive ecclesiastical renewal in response to it. He endorsed the vision of the Jesuits or the Society of Jesus which was founded by St Ignatius of Loyola in 1534 and whose work became central to organisational and missionary reform within the Catholic Church (Thackeray & Findling 2001, p166). The Society of Jesus became known as a highly disciplined religious order dedicated to teaching, evangelisation and promoting and enforcing orthodoxy within the Catholic Church. The preparatory work having been done by many of these reforming initiatives, the Council of Trent (1545-1563) was eventually convoked in 1545 by Pope Paul III (1534-1549) (Finley 2005, p99).

The Council of Trent – A Description and a Definition

In order to capture the context and purpose of Trent it is necessary first of all to define the nature of this Council of the Church. This approach is reflected in much of the scholarship on Trent, which has consistently insisted on the need to name the Council accurately in order to penetrate and understand its impact and legacy. Finding a precise definition of Trent proves very difficult, partly because this particular Council of the Roman Catholic Church was not a single event but a prolonged period of time spanning eighteen years (O'Malley 2000, p125). Even at a terminological level, a broad chronological sweep of scholarly insight into the nature of Trent reveals a multiplicity of terms designating the era. For example, some historians have used the terms 'Catholic Restoration' and 'Catholic Renaissance' (O'Malley 1998), while Art historians, considering the work of Caravaggio (1571–1610) and Federico Barocci (1526–1612) speak of 'Baroque Catholicism' in terms which suggest a potent interaction of culture and theology. In the early nineteenth century influential historian Leopold von Ranke, (1795-1886) first introduced the phrase 'Counter Reformation' into the mainstream of historical vocabulary (Dewald 2004, p146). Von Ranke sometimes used the term in the singular, postulating a unified strategy in Catholic efforts that sprang from three major sources of change within the Roman Church (O'Malley 1998). These three sources were the Council of Trent itself, the mission and work of the Jesuits, and lastly the agency of the Papacy.

Some decades later, conciliar historian Jedin (1949), whose work remains one of the classic points of reference for subsequent discussion on Trent, implicitly indicated how certain elements of the nature of Trent have been continuously misinterpreted.

Part of this misinterpretation, he argued, was a *'one or other'* approach to the nature of Trent. Jedin explores whether Trent was a reaction to the religious schism of the reformers or primarily founded on a desire for an internal regeneration of the Roman Church. (Luebke 1998, p39, p 45) This description is reflected throughout his work, where he rejected descriptions such as 'renaissance' and 'restoration', arguing that 'reform/reformation' was a more crucially and accurately defining term. Jedin recognised that it was in fact a Protestant historian, Wilhelm Maurenbrecher, who had first proposed the term 'Catholic Reformation' (O'Malley 1998, p33), which Jedin believed more fully recognised the internal dynamic of the Catholic Church itself. Jedin further viewed Trent as more than just a catalyst for change and a response to the reformers. He enthused about the effects of Trent, ending a well known essay (1949 p 66 *Katholische Reformation*):

The renewal of the Church in the era of the Council of Trent is a happening so surprising, so wondrous that a purely natural and rational explanation does not do it justice. It is in the final analysis a supernatural mystery whose ultimate causes we cannot altogether attain. One is tempted to call it a miracle.

Jedin's observation on the Council perhaps departs from the restraints of conventional historiography. It is charged with effusive emotion and coupled with a conviction that Trent's significance lay within the plan of God. This view of Trent was to prove of lasting significance in the historic understanding of the modern Catholic Church.

Reviewing the general trends in scholarly and primary commentators, writers of the latter part of the twentieth century such as Delumeau (1970), and in particular Bossy (1985), offer additional valuable contributions to the debate about defining Trent. Delumeau published his work *Le Catholicisme entre Luther et Voltaire* in 1970 and the title itself is a significant consideration in that the author uses the word 'Catholicism,' not 'Catholic Reformation', not 'Counter Reformation'. Bossy (1985)

in his hugely influential publication, *Christianity in the West (1400-1700)*, aimed, like Delumeau, to show that sixteenth century Christianity underwent a major change that had both Protestant and Catholic modes of expression. Bossy dislikes almost any use of 'reform' or 'reformation' since it implies, for both Protestantism and Catholicism, that an unacceptable form of Christianity was replaced at a later stage by a better form. He prefers to emphasise a movement from fraternity towards a more impersonal, individualistic and bureaucratic experience consistent with larger cultural, social and political patterns of the early modern period (O'Malley 2000).

More recent scholarship has concentrated on the restorative nature of the Tridentine reforms. Harper (1991) describes this as "more a restoration of the medieval status quo than a truly constructive and creative renewal of Christian worship in the light of the Gospel and arising from a need to adapt worship to the requirements of a new age" (p,155). Writers of the late twentieth century, such as Olin, whose work is entitled *The Catholic Reformation* (1992), focus on the simultaneous struggle for both renewal and reform within the Catholic Church as opposed to a reaction to the Protestant reformers. At the end of the twentieth century, Mullett (1999, p1) argued that the term 'Counter Reformation' is limiting and misleading and defended his view by stating:

A traditional view of the reinvigoration of Catholicism that got under way from the 1540s onwards is that at that juncture the Church was shaken by the impact of the Protestant Reformation out of apparently almost total torpor to rid itself of chronic abuses: the phrase "Counter-Reformation" sums up a view of a defensive, as well as aggressive, and somewhat delayed, reaction to Protestantism, without whose challenge the Catholic Church could hardly have revived itself out of its own depleted moral and spiritual resources .

Bullman (2006, p34) and other conciliar scholars enter the debate about whether of not Trent was simply a reaction to the Protestant Reformation or actively and

intentionally a reform council. O'Malley (2000) would argue that the words 'reform' and 'reformation' sometimes indicate nothing more than religious fervour and he points out that the core of reform needs to incorporate a self-definition in relation to change. In his conclusion to *Trent and All That* (2000) he lists several descriptions of Trent: 'Counter Reformation'; 'Tridentine Era'; 'Catholic Reformation', concluding however that the period of Trent is best described as 'Early Modern Catholicism' since this is a more open term incorporating the new roles played by Catholic women, lay people and religious orders in a rapidly changing society. O'Malley states:

I have found that the other names do not always say what needs to be said, whereas Early Modern Catholicism, or some version of it does...but it was not meant to replace the other names but to complement them (p, 140).

O Malley suggests that collectively all of the terms in their own way make a valuable contribution to a definition and understanding of Trent. There appears to be no single term which gives a complete definition of the Council of Trent but there is a whole range of descriptive phrases surrounding this turbulent era in the history of the Church which shed light on its meaning. 'Early Modern Catholicism' acts as an umbrella designation and has been mooted as one that suggests both change and continuity. Although Trent sometimes escapes definition, it is clear that scholarship does accept that the defining work of this Council revived the Roman Catholic Church, not least in the area of the sacred liturgy. O'Malley (2007) in an article for the *America* magazine entitled 'Trent and Vernacular Liturgy' lists these burning liturgical issues of the middle of the sixteenth century as the use of the vernacular; communion under both species and the veneration of images. 5

5 O'Malley, J. (2007) Trent and Vernacular Liturgy. *America Magazine*, 29.

All of this historical deliberation strongly suggests that the reforming work of the Council Fathers of Trent in the area of liturgy cannot be viewed in isolation from other aspects of the renewal, including spiritual renewal. The changes to the liturgy brought about by the Council of Trent were part of a wider and more comprehensive strategy for renewal and reform. This wider strategy was an attempt by the Church to consolidate the presence of the Catholic Church in the lives of a mobile population by insisting on consistency and standardisation and a renewed penetration of every aspect of life (MacCulloch 2009). For example, the effect of standardising the seven sacraments was that a whole new pattern of Catholic piety emerged which helped to develop the spiritual lives of the laity. These included devotions to Mary the Mother of God; Stations of the Cross; Adoration of the Blessed Sacrament; Litanies and a range of Devotions to the Sacred Heart of Jesus. In an increasingly individualised society, these pious practices helped the Church to encourage faith in a way that appealed to the perfection of individual Christian life. Some of the mystics and reformers of the era such as Saint Ignatius of Loyola (1491-1556); Saint Teresa of Avila (1515-1582); Saint Philip Neri (1515-1595); Saint John of the Cross (1542-1591) and Saint Francis de Sales (1567-1622) played a vital role in this aspect of the Church with their contribution to the renewal and strengthening of popular spirituality within the Church (Atwood 2001, p157).

Trent – Interpretation and Evaluation

Having attempted to define Trent, the ensuing challenge is to describe its impact and legacy. In this respect the Council of Trent requires to be considered on two different levels. Firstly, and broadly speaking, it is important to recognise the impact and legacy of the Council across the whole spectrum of Church life in terms of what it set out to achieve for the Roman Catholic Church at a particular point in world history.

The Council defined Church teachings in the areas of Scripture and Tradition; Original Sin; Justification; the Sacraments; the Eucharist in Holy Mass and the place accorded to the saints. Significantly, the Council codified Catholic dogma taking steps to reform many of the major 'liturgical abuses' and local deviations within the Catholic Church that had partly incited the Protestant Reformation in the first place. In addition, the Fathers of the Council of Trent issued decrees requiring Episcopal residence (O'Malley 2000, p66), and a seminary was established in every diocese to provide adequate education of the clergy.

Secondly, the implications, detailed achievements and legacy of Trent for *specifically* liturgical development need to be examined and assessed. There is a considerable corpus of literature on the intentions, accomplishments, reforms and decisions of the council in relation to the sacred liturgy. Since this research study does not seek to offer an exhaustive account of Trent, the liturgical accomplishments of the Council will not be treated in all their amplitude. The focus will be on two major features of the liturgical reform which have direct application to the themes of this research. These are: the efforts made by the Council Fathers to establish *standardisation in the sacred liturgy* and also their strategy for reform in terms of the *education of the clergy*. The emphasis on standardisation in the liturgy has significant implications in the light of the alleged liturgical experimentation and illicit practices that have taken place particularly in the post Vatican II years and in the context of the contemporary attempts of Pope Benedict XVI to restore an understanding of and respect for the objective nature of the sacred liturgy. The approach taken by the Council of Trent undoubtedly led to radical changes in the way liturgy was controlled in terms of the

attempts at standardisation and centralisation that ensured liturgical conformity (White 2003, p5).

The other major feature of Trent to be examined in this chapter is the education of the clergy. This aspect of the work of the Council of Trent has been chosen because Liturgical Formation and liturgical leadership impact so acutely and directly on the accuracy and quality of both liturgical practice and on the provision for Liturgical Formation and Catechesis for the laity. It is worth noting that during the time of conducting this research the Scottish Catholic Hierarchy made the decision to locate all priestly formation in Rome and the implications of this decision will be incorporated into the analysis and interpretation of the data generated by the case study (Chapter Four).

(1) Trent and Standardisation in the Liturgy

Intense standardisation of every detail of the rubrics of the sacred liturgy was one of the most significant and well known legacies of the Council of Trent (Howell 1978, p 446; Torevell 2000, p,148). At Trent the Church expressed an uncompromising insistence that the prescribed rites and texts of the Mass were not to be altered and that the liturgy, as embodied in the Missal of Pius V (1580), was definitive for all time. A number of exceptions to this rule arose when the continued usage of various rites were permitted including: the Milanese Rite, the Mozarabic Rite and the rites developed by some Religious Orders (Carmelite Rite; Dominican Rite; Benedictine Rite; Carthusian Rite). The Catholic Church had been deeply concerned that the immense variation in late medieval liturgical practice existing at the time could become a real threat to unity and standardising the liturgy in this way was a strategy for protecting the Church from further fragmentation, particularly in the context of the new challenges of the Protestant Reformation. In a later stage of this thesis consideration will be given to whether or not this threat to unity has resurfaced in the contemporary Church as a consequence of supposed liturgical abuses and unauthorised variations in liturgical practice. ⁶

⁶ It is acknowledged here that the word ‘abuse’ carries connotations associated with offenses of a moral nature. Turner (2012), expresses caution about an overuse of the word ‘abuses’ in the context of how the Church prays and the manner in which the sacred mysteries are celebrated (p,169). In this discussion on the liturgy (and throughout this thesis) the word ‘abuse’ is applied in a technical manner to describe significant departures from liturgical norms which falsify and damage the Church’s liturgy. The Instruction from the Sacred Congregation for Divine Worship *Redemptionis Sacramentum* (2004) states: “Certainly the liturgical reform inaugurated by the Council has greatly contributed to a more conscious, active and fruitful participation in the Holy Sacrifice of the Altar on the part of the faithful” (#4). Even so, “shadows are not lacking”(10). In this regard it is not possible to be silent about the abuses, even quite grave ones, against the nature of the Liturgy and the Sacraments as well as the tradition and the authority of the Church, which in our day not infrequently plague liturgical celebrations in one ecclesial environment or another (11). Whenever an abuse is committed in the celebration of the sacred Liturgy, it is to be seen as a real falsification of Catholic Liturgy (171). Among the various abuses there are some which are objectively *graviora delicta* or otherwise constitute grave matters, as well as others which are nonetheless to be carefully avoided and corrected.

At a practical level, the liturgical standardisation directed by Trent was as Bossy and others have stressed, inseparable from wider impulses in the development of early modern European society. It was made possible by Gutenberg's invention of the printing press in 1440 and the first mass production of a printed book (Eisenstein 1979, p303; White 1993, p118). From the opposite perspective, this technological breakthrough also made it easy to circulate the writings of Martin Luther and other agitators of the Protestant Reform. The Protestant propagandist John Foxe (1517–1587) in *The English Parish Clergy* described the printing press as an ally stating:

Through printing, the world beginnith to have eyes to see and hearts to judge (p, 193).

The advances in printing technology proved in short to be an advantage both for the Catholic Church and the Protestant reformers (White 2003, p56), even if the early initiative lay with those seeking separation from Rome.

In addition to printed matter there were many other expressions and manifestations of the liturgical standardisation generated by the Council of Trent. These included the centralisation in Rome of liturgical authority; priestly formation; the notion of a unified liturgical space; clearer sacramental theology; exact rubrics for the celebration of Mass; recommendations on the reception of Holy Communion; changes to the Liturgical Calendar; reforms to Sacred Music; preaching; public prayer; the language of the liturgy; the work of catechesis and the devotional life of the Church (White 2003, p,1-6). Within the particular focus of this thesis, and in fidelity to its primary purpose, some necessary comment will be made in relation to each of these matters.

Prior to the Protestant Reformation the possibility of a vernacular liturgy had been raised tentatively in Spain, Portugal and Italy, but in northern Europe the matter escalated into a test of allegiance (*America Magazine* 29th January 2007, 'Trent and

Vernacular Liturgy' by John W. O'Malley). At Trent discussion on this matter became more intense and the Council Fathers insisted on the continued use of Latin in the liturgy despite the call that had been made by the reformers for the use of the vernacular:

Although the mass contains great instruction for the faithful people, nevertheless, it has not seemed expedient to the Fathers, that it should be every where celebrated in the vulgar tongue. Wherefore, the ancient usage of each church, and the rite approved of by the holy Roman Church, the mother and mistress of all churches, being in each place retained (Council Of Trent: Twenty Second Session Doctrine on the Sacrifice of the Mass Chapter VIII, P 158).

The mandate above, however (and contrary to much popular misconception), contains *no* specific condemnation of the use of the vernacular and in fact the Council Fathers decreed that vernacular explanations of some of the liturgical texts had to be given every Sunday and on every holy day (Session 22 Chapter 8 and Canon 9, Session 24 Canon 7. Translations found in: Decrees of the Ecumenical Councils, Vol. II. Ed. Norman Tanner). An insistence by the Church on the use of Latin is in part about preserving unity and the sovereignty of the Church in an era of fragmentation in which the vernacular had come to be indelibly associated with dissent (Elvins 1994, p19).

Trent's drive for standardisation encompassed a definitive formulation of the Church's sacramental theology in general, but of Eucharistic theology in particular, because the reformers had questioned the *sacrificial* nature of the Mass and the nature of the Real Presence (Heal 2003, p315). From the earliest days of the Christian Church, the emphasis on community changed gradually to an emphasis on the sacrifice of Jesus. This change of emphasis continued and by the Middle Ages the faithful came to adore the Blessed Sacrament while it was the priest who offered the sacrifice (Gehr 1902, p266).

In its 22nd session, the Council of Trent considered and debated this role of the priest as sacrificer and also consolidated the centrality of the Eucharist:

CANON I If any one saith, that in the mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given us to eat; let him be anathema.

CANON II If any one saith, that by those words, Do this for the commemoration of me (Luke xxii. 19), Christ did not institute the apostles priests; or, did not ordain that they, and other priests should offer His own body and blood; let him be anathema.

In respect of other important aspects of Eucharistic theology, Trent was extremely conservative even when the approach taken did not necessarily reflect ancient tradition. This is exemplified in two ways: Firstly, Holy Communion under one species only was deemed acceptable to the Fathers of the Council of Trent:

There is no divine precept binding the laity or non-celebrating priests to receive the under both kinds (Trent, sess. XXI, c.i.).

Christ is really present and is received whole and entire, body and blood, soul and divinity, under either species alone; nor, as regards the fruits of the sacrament is the communicant under one kind deprived of any grace necessary for salvation (Trent, Sess. XXI, c., iii).

Secondly, the position taken by the Council on children receiving Communion was clarified stating that “children are not by any necessity obliged to the sacramental Communion” (Trent, Sess. XXI Ch 4) although children had in fact received Holy Communion in the earliest days of the Church. On the other hand, Trent attempted to increase the frequency with which the faithful in general received Holy Communion, a view which was in contrast with the late medieval tradition of infrequent Communion. In this respect Trent’s consolidation of the sacramental life of the Church was part of the legacy of the Council that has endured for centuries (White 2003, p,16-18).

Preaching (which was a key feature of the Protestant reform) became a crucial element in the deliberations of the Council Fathers and a primary vehicle for winning converts back to Catholicism (Mitchell 2003, p21). The new Religious Orders were a fundamental part of this approach to evangelisation with apostolic and religious orders such as the Capuchins, Ursulines, Theatines, Discalced Carmelites, Barnabites, Jesuits and the Franciscans at the forefront of this missionary endeavour. Each in their own way had a dramatic impact on preaching and spirituality. Preaching was given a new status within the celebration of Mass and it was also an essential element of the catechetical imperative of the Council of Trent in its efforts to ‘win souls’ back from the influence of the reformers (Schroeder, *The Canons* 26).

Another aspect of the standardising impact of Trent was the emergence of a new concept of liturgical space. In the West the late Medieval Church had two distinct areas: the nave for the people and the chancel for the clergy. By the middle of the sixteenth century churches became a single liturgical space with the barriers between priest and people removed. White (2003, p3) describes the striking shift in the internal layout of church buildings as being a move “from shrine to theatre”—terminology that reflects a changed understanding of the purpose of the sacred space and of the nature of liturgy once again consistent with broader trends in early modern culture. The concept of a space designed according to ‘theatrical’ principles demands both visibility and audibility. In more recent Church history the authenticity of liturgy as performance has been seriously challenged. It might be argued that liturgy *can be* a performance, provided it is a legitimate expression of the worship of God. The Jesuits were key players in sixteenth century Church architecture developed around these principles, even to the extent of designing the sacred space so that the acoustics

reinforced the importance of proclaiming and explaining the Word of God (Mitchell 2003, p21). Significantly, the chief Jesuit Church in Rome, *the Gesu*, which was built by Vignola between 1568 and 1576 after the close of the Council of Trent became the prototype for development in this area with the creation and use of one unified liturgical space (White 2003, p2). A significant contribution to this change in the design of liturgical space was made by the influential Archbishop of Milan Carlo Borromeo with his publication in 1577 of a highly detailed work entitled *Instructions on Architecture and Furnishings of Churches*.

In addition to a changed liturgical space, the words, gestures and movements which accompanied sacred rites became very tightly ordered following a standard pattern. Rubrics were produced that laid down in minute detail what would be done and said at each stage of the Mass (Chupungco & Francis 2010, p167). This gave the clergy a simple and effective template for worship, therefore ensuring standardisation and consistency with congregations everywhere. In 1570 Pope Pius V issued the new Roman Missal which laid down in precise detail what was to happen during each celebration of Mass (Yates 2008, p96). Many liturgical practices were banned which had been in evidence during the pre-Reformation years e.g. replacing feast days with votive Masses for special intentions.

Music receives several very important citations in the decrees of the Council of Trent (#151) and two dominant themes on church music emerged from these deliberations. One view was that music should be completely suppressed in worship and the alternative view was that it should be reformed in such a way that (improper) music would be eliminated (Hayburn 1979, p29). Before the Council of Trent the musical

settings used at Mass had become markedly elaborate and they often dominated, if not obscured, the spoken language of the liturgy (Georgiades 1982, p,45). Trent reached a resolution on this matter by permitting polyphonic music provided the text was not unduly obscured. Bossy (1985), quotes the romantic story that the Council of Trent proposed to abolish polyphony but was held back by the compelling divine inspiration of Palestrina's Mass *Papae Marcelli*. The reality, states Bossy, is that the Council Fathers eventually reached a middle ground in the standardisation of liturgical music and this compromise "required a radical dissociation between the sacred and the secular in music" (p166). One of the outcomes of the Council of Trent was that it gave rise to a distinctive musical tradition with the rededication of Gregorian chant and the insistence that the Church should have a repertoire of hymns and songs of sacred music and not imitate popular music. The desire of the Council to cultivate a tradition of sacred music and to adhere to strict norms which prohibit cross contamination with secular music made a very positive contribution to the development of music in the liturgy. As the Council Fathers recognised, some of the questionable aspects of secular music in a liturgical setting stem from the fact that it has a quite distinct emotional focus, on for example, sexual intimacy; friendship or nationalism (Schaefer 2008, p80). This liaison and interaction between sacred music and the liturgy and the tensions and conflicts to which it periodically gave rise, was to be a recurrent theme on the Church's agenda and the use of secular music in the liturgy was later to become a major concern in the years following Vatican II (Bullman 2006, p,150). For the contemporary Church the appropriateness of secular music in worship continues to be a challenging area for those who exercise liturgical leadership. A significant element of the task lies in demonstrating an abiding commitment to the use of authentic liturgical music.

In the centuries before the Council of Trent there had been an excessive increase in the number of saints' days in the Liturgical Calendar and by the sixteenth century most days had been dedicated (sometimes several times over) for devotion to a particular saint. One of the arguments put forward by the Protestant reformers was that the Church could not be the unique mediator between God and man if there was such a prominence given to the intercession of the saints. Klauser (1979), in examining the results of the purge by the Council of Trent, reveals that almost half of the saints' days were removed, particularly during the penitential season of Lent (p117-152). He concludes that the intention of this change was to make the liturgical calendar even more specifically 'Roman' with an obvious link to the ancient calendar of the city of Rome. Trent recognised that days dedicated to honouring the saints had emerged by popular acclaim and the Council attempted to give a process and a theological basis to devotion to the saints by providing precise norms.

A primary aspect of the attempts made by the Council of Trent to end the disintegration that had taken hold was the introduction of a new Roman Breviary. The use of the Roman Breviary was made obligatory throughout the universal Church. Significantly, the Jesuits were reluctant participants in this area and they insisted on the removal of the obligation for community and public involvement in the daily recitation of the Divine Office. Weiss (1992, p138) describes the justification for this as follows:

Jesuits would not glorify God through the regular obligation to choir but by the regular obligation to labour strenuously in the world for the sake of neighbour. The work (*opus*) of medieval religious life was choir. Ignatius changed the work to service.

This means that the Jesuits abandoned the daily office sung in community choirs in order to carry out the active aspects of their mission. Ultimately the Divine Office became private rather than public prayer. To some extent there has been a persistent tension within the Catholic Tradition of the private and the public dimensions of worship. Although liturgy has a deep root in the individual soul it is also a public and collective act of the people of God. The whole concept of public ritual and performance within the liturgy is a vital one.

As a response to the Council of Trent, Pope Pius V (1504-1572) issued an authoritative catechism containing the official doctrines of the Church couched in simple language as a general guide to the layperson. The directive from the Council of Trent had stated:

But the Fathers deemed it of the first importance that a work should appear, sanctioned by the authority of the Council, from which pastors and all others on whom the duty of imparting instruction devolves, may be able to seek and find reliable matter for the edification of the faithful; that, as there is one Lord, one Faith, there may also be one standard and prescribed form of propounding the dogmas of faith, and instructing Christians in all of the duties of piety.

This quotation quite clearly asserts that all religious instruction ought to spring from the same source. The Catechism of the Council of Trent (1566) which was then produced is the only catechism ever sanctioned by an ecumenical council of the Church. It is worth noting that although part of ‘the product’ or outcome of Trent was a catechism, in the years after the Reformation, the process or activity which had previously been described as ‘catechesis’ became known as ‘religious instruction’ (Mongoven 2000, p39). Recent scholarship indicates that the relationship between Religious Education, Religious Instruction and Catechesis continues to be a fluid one. In this thesis the working definition of ‘Catechesis’ is the totality of the Church’s

effort to evangelise and the activity always operates within a context aimed at deepening faith (*Catechesi Tradendae* Chapter III #18-20). The elements of this comprehensive endeavour consist in deepening faith; strengthening the Church and educating and instructing (*Catechesi Tradendae* #1). The specific purpose of ‘*Liturgical Catechesis*’ with which this thesis is primarily concerned is to engage participants on reflection on the sacred mysteries leading to faith development. A further exploration of these matters will be presented in Chapter Five.

Trent emphasised the doctrines and devotions that were most directly attacked by the Protestant reformers. Consequently in the years following the Council of Trent there was much evidence of highly organised popular piety within the Catholic Church including Marian Devotions and Eucharistic adoration and these became an integral part of the Church’s worship. They were however under strict clerical direction and supervision (Weinstein & Bell 1982, p205) partly because lay and popular piety was suspected as having contributed to the Protestant Reformation. In addition, the centralisation of liturgical authority has been described as one of the primary and defining characteristics of the Tridentine reform (Pecklers 2009, p,19). Unacceptable liturgical practices damaged the sixteenth century Church and one of the fundamental aims of the liturgical commission set up by Pope Pius IV (1564) was to make the liturgy of the papal court normative and re-assert the authority of Rome. This degree of standardisation within the liturgy introduced a judicial language and a desire by the Church to ensure the validity of each celebration of Mass.

From all the areas commented on above it is clear that the Council of Trent marked the beginning of a comprehensive process and structure for standardisation across

many areas of the Roman Catholic Church and this uniformity was particularly and strikingly evident in its liturgical practice.

(2) Trent and Formation of the Clergy

Having examined the matter of standardisation across the life and work of the Church the second focus in this section is an examination of the changes made by the Council of Trent in respect of the formation of the clergy. One of the primary intentions of the Council of Trent (session of 13th January 1547) was “to restore ecclesiastical discipline, which had entirely collapsed” (Worcester 1997, p11). Consequently, a number of pragmatic and significant changes for priestly formation were put in place with the insistence that a theological seminary be established in every diocese (Papesh 2004, p61).

This far-reaching change sought to ensure consistent standards in terms of the formation of an educated and competent priesthood. In the decades, and even centuries, after Trent, parish clergy underwent intensely formal programmes of education and spiritual formation. In addition, the minor orders (porter, exorcist, lector and acolyte) and the permanent diaconate fell into disuse in the Western Church with the celebration of Mass coming under the control of one liturgical leader- the priest. This trend helped to guard against variations in liturgical practice since it was easier to control and standardise the action and orthodoxy of one ordained minister as opposed to several. Benjamin Ehlers (2006) lists other changes from the first chapter of the Council of Trent’s *Decree of Reformation* including a greater emphasis on preaching and in terms of lifestyle there was an insistence that clergy demonstrated a higher standard of morality (p40).

Although much of the standardisation in terms of priestly formation and ministry can be attributed directly to the Tridentine decrees, it was also due in part to the vision and accumulative work of reformers of the wider era such as Carlo Borromeo (1538-1584). Borromeo enforced the standards for clerical life and ministry as they had been outlined by the Council and his own influence on clerical education during the post Reformation period is comparable to the vital contribution made by other reformers such as Saint Ignatius of Loyola and Saint Philip Neri, both of whom were mentioned earlier in this chapter. Borromeo, however, had a unique relationship with the Council of Trent and is widely viewed as the ‘perfect’ realisation of Trent’s decrees (Mullett 1999, p,137). Borromeo has been described by modern writers as “*Trent in action*” (Mullett 1999, p,138) and it was he who energetically supported Pope Pius IV in reopening the Council for the final session at which many of the doctrinal and disciplinary decrees were passed. His broad influence was particularly prominent in drafting the Catechism and in reforming both liturgical books and church music (McBrien 2003, p,449).

Trent clearly establishes that the success of liturgical reform and the achievements of Liturgical Catechesis are clearly dependent on the education of priests.

Overall Impact of Trent

In addition to the changes in the two areas examined above (*standardisation of the liturgy* and *education of the clergy*) the overall impact of Trent was immense in many other areas of Church life. The work initiated by the Council Fathers resulted in a clarification of Catholic doctrine; improved consistency and efficiency and a highly centralised Roman Church. Despite these seemingly major accomplishments of the

Council of Trent, contemporary liturgical discussion can in places be quite critical of it with one searching criticism being that Trent centralised liturgical revision in Rome desensitising it to local needs (White 2003, p,6). This initiated what some see as a problematic area of Roman Catholic liturgy, viz an apparent reluctance to adapt to local circumstances and culture and embrace inculturation (Ferrone 2007, p,101). Whilst acknowledging this perspective, the Council of Trent did mark the end of a process which was leading to liturgical disintegration and outright pluralism in the area of sacramental theology in particular. This pluralism in sacramental practice had grown especially prevalent in the late medieval West and had exacerbated trends towards fragmentation and instability in the Church (White 2003, p23). Moreover, some of the negative characteristics attributed to Trent, such as increased bureaucratisation, surveillance, and punitive institutions. have in time come to be viewed as dominant traits of early modern culture underlining the place of the Church in the disciplinary regulation of an increasingly complex and stratified society with a “new infrastructure of governance” (Gorski 2003, Intro xvi) extending across all of its important institutions.

The fruits of Trent across many areas of Church life, and the Tridentine liturgy in particular, served the Roman Church well by providing a strong basis for consolidation during a turbulent period in history. Trent instilled renewed confidence and zeal throughout the Catholic world and resulted in a more missionary Church which undoubtedly succeeded in engaging profoundly with the increasingly complex patterns of the day to day life of the faithful. The other positive aspects of Trent’s impact included the fact that liturgical standardisation and educational strategies for the clergy pursued by the Council ensured that the Church was in a stronger position

theologically and able to advance its reform. The work of the Council of Trent was hence a creative, productive, unifying and enduring response to the challenges presented by the Protestant Reformers and it made a vital contribution to ecclesiastical, liturgical and world history. O'Malley (2000) asserts that the pivotal role of Trent is obvious since no previous Council had ever insisted so explicitly on the continuity of the present with the apostolic past (O'Malley 2000, p,122). With specific reference to the *liturgical* aspects of the Council of Trent, Mitchell (2003) endorses this view highlighting the pivotal role of the Council by stating that "it marks the beginning of a new era in worship just as much as it caps late medieval developments" (p,2). The Church is seen in the Tridentine experience as attempting to respond dynamically to changes overtaking European society including the rise of state power; the steady extension of literacy as a result of the printing revolution; the growth of individualism and the emergence of restless new elites no longer satisfied by the operation of medieval institutions (Rietbergen 2006, p16). The Church moved away from a fortress mentality in terms of its self-understanding to an engaged and 'militant' Church (Doyle 2006, p252).

Section B The Liturgical Movement

The Liturgical Movement: Historical Context

After the Council of Trent the next chronological stage to be examined in the journey of liturgical development is the Liturgical Movement. There are two broad phases to the Liturgical Movement the first of these beginning in 1832 when the abbey at Solesmes in France was re-established by the famous Benedictine Dom Prosper Guéranger (1805-1875). The Benedictines were instrumental in restoring Roman liturgy to its medieval form by studying and recovering authentic Gregorian chant and the liturgical forms of the Middle Ages (Marrier & Skinner 1984, p11-15). The second phase of the Liturgical Movement started in the years after the Second World War (1939-45). White and Mitchell make an interesting distinction between the nature and orientation of these two phases of the Liturgical Movement. The earlier phase, which spanned the years from the 1830s through to the end of the Second World War, was focused on restoration and recovering lost treasures rather than proposing any alterations to the liturgy (White & Mitchell 2003, p73). This earlier phase of the movement was largely monastic based and linked with the restoration of monasticism in Belgium, France and Germany towards the end of the 19th century, following the revolutionary upheavals of earlier decades (De Dreuille 1999, p100). The landmark document *Mediator Dei* (1947) of Pope Pius XII (1939-1958) bridged the two phases. The later phase of the Movement was directed by parish clergy and characterised by a strong desire for a reformation (as opposed to a recovery) of the liturgy. The success of this second phase culminated no less than in the Second Vatican Council's Constitution on the Sacred Liturgy: *Sacrosanctum Concilium* (1963).

The origins and prelude to the Liturgical Movement (in its entirety) can be traced to several critical historical developments of the 17th and 18th centuries, all of which presented the Roman Church with some deeply challenging issues in the wake of the Reformation settlement and the tumult of the Wars of Religion. Central to these developments were the Scientific Revolution of the seventeenth century; the Enlightenment which was broadly co-terminus with the eighteenth century and the French Revolution (1789). In a particular way each of these ‘events’ presented challenges to the authority of the Church. Prior to the Scientific Revolution, authority in Western civilization lay principally within the Church but the *Revolution* resulted in a conflict between the leading voices of the scientific world and the traditional wisdom of religion. The Enlightenment, in its turn, promoted *rationalism* at the expense of authority and the *natural* at the expense of the supernatural. Serious propositions emerged which appeared to be in conflict with revealed religion in denying for example, the authenticity of the Scriptures and even the existence of the supernatural (Bausch 1991, p288). Peter Gay, a historian of this period, argues that the Enlightenment became even more radical as the eighteenth century progressed, with dominant trends moving from *deism* which continued to use the language of natural law to *atheism* which used the language of utility (Nichols 1998, p6). The Enlightenment elevated individual reason, and the sacred liturgy of the Roman Church did not escape the effects of this attitudinal change. *The autonomy of the individual* called into question the institutions of traditional authority and obedience such as Church and monarchy. White (2000, p143, p144) argues that the Church has never really recovered from this period in history because the whole modern era is predicated on a belief in the supremacy of reason over any authority external to it. The

magnitude of this change is aptly summed up in the title of Jonathan Israel's text 'Radical Enlightenment' (2001).

Later in the 19th century, as the French Revolution collapsed into Napoleonic tyranny and international war, a reactionary traditionalism arose in France associated with the restored political order. The French Revolution had a decisive religious and cultural impact, arguably bringing about the end of the institutions of medieval European Catholicism that had survived the Reformation. Many of those who advocated traditional and conservative approaches in response to the forces of revolution, politics and secularisation, were said to look 'beyond the mountains' (the Alps) to Rome for papal direction and support and consequently, the term 'Ultramontanism' emerged. Both Pope Gregory XVI (1831-1846) and Pope Pius IX (1846-1878), were strongly sympathetic to this new cause and the latter (Pope Pius IX), was to express his support for the traditionalist movement in the sharply worded document the *Syllabus of Errors* (1864, #80). This document condemned a wide range of allegedly unorthodox and liberal contemporary beliefs linked with rationalism, liberalism, democracy and the materialism of the European ideas which were held to have sponsored the destructive convulsions of the French Revolution and its aftermath (#3,#8, #77). It was also Pope Pius IX who convoked the First Vatican Council in 1869 with the dual purposes of defining the dogma of Papal Infallibility and also obtaining endorsement of the controversial views expressed in the *Syllabus of Errors* (1864).

It may seem strange that the Liturgical Movement flourished against this volatile historical backdrop. It is however, important to note that the response of the Church to the forces of modernity was never merely authoritarian and reactionary. The

Liturgical Movement, therefore, is perhaps best understood as a popular reinvigoration of the institutions and practices of indigenous piety in the face of change. The publication of St Pius X's motu proprio *Tra le sollecitudini* (1903) and Dom Lambert Beauduin's text *La Piete de l'Eglise* (1914) were two of the most significant contributions made to the Liturgical Movement (Caldecott 1998, p70) at the height of its influence. The essence of the Liturgical Movement cannot then be characterised simply by 'reaction' because the grass roots spirit of the movement challenged individual personal holiness and passive participation in the liturgy, while its aims remained inextricably linked to the promotion of justice in day to day life (Pecklers 1998, p101f).

Liturgical Movement: First Wave

In terms of the context and the backdrop to the Liturgical Movement, the rapid development throughout the 19th century of industrialisation and the concomitant social upheavals attendant on it were highly significant. From the time of the French Revolution of 1789 until the dissolution of the Papal States in 1870 the Church confronted a sequence of revolutionary changes in European society as a consequence of far reaching political, social, economic and technological innovation. One notable example was the rise of the International Communist Movement envisioned by Marx (1818-1883) and Engels (1820-1895). When confronted with changes in cultural climate and new ideology the Church often responded by adopting an extreme position. In 1830, for example, Pope Gregory XVI faced the new cultural climate by repudiating all forms of revolutionary thought (Casarella in Buckley 2011, p,86).

In addition to cultural changes the nineteenth century was also a period of immense intellectual activity in Europe, with the emergence of theories and philosophies such

as those of Darwin (1809–1882) with his scientific and resolutely naturalistic approach to the development of human beings. On the theological front the controversial German theologians Hirscher (1788- 1865) and Mohler (1796-1838) were championing a revival of the Pauline concept of the Church as the *Mystical Body of Christ* (Dietrich 2007, p153) in part as a response to the democratic forces abroad in society at large. In the midst of all of these influences, the Roman Church felt impelled to defend a traditional vision of Church and a society based upon the legacy of the past (Burleigh 2005, p252). As we shall see it was not until the pontificate of Pope John XXIII (1958-1963), that a fully alternative concept of *aggiornamento* was suggested, throwing open the windows of the Roman Church to the modern world. White and Mitchell (2003 p72) suggest that the liturgical developments in the hundred years spanning the middle of the nineteenth century to the middle of the twentieth century need to be viewed in the context of a conservative papacy. However, these responses to modernity need to be interpreted in a subtle manner. The Liturgical Movement was a *positive* response to the changing nature of people’s spiritual lives. In a grinding culture of industrialisation the movement helped to connect communities with the transcendent and the divine and to free the liturgy from the prevailing climate and allow its sacred nature to speak for itself. The matter of reconnecting the liturgy with God continues to challenge the contemporary Church (Searle 1990, p48) and it is an issue resurfacing at various points in the argument of this thesis.

Liturgical Movement and the First Vatican Council

Although this thesis will not offer a detailed assessment of the First Vatican Council (1869), it is worth pausing on the journey between the two phases of the Liturgical Movement to examine the purposes of the council.

The First Vatican Council was convened at a significant historical and ecclesiological juncture, although its work was suspended as a result of the outbreak of the Franco-Prussian War (1870-1871) (Murray 2008, p, 206). The Council was never resumed and interestingly was not officially closed until 1960 by Pope John XXIII, when it was formally brought to an end as part of the preparations for the *Second Vatican Council*. The Fathers of the First Vatican Council, greatly disturbed by increasing secular influences on the life of the Church, had adopted a strategy of withdrawal, condemnation, and defence against what they perceived to be an ever more threatening environment. The Decree of opening of the First Vatican Council lists five reasons for convoking the Council (*Session 1:8 December 1869 Decree of opening of the Council*). These reasons were:

- For the praise and glory of the holy and undivided Trinity, Father, Son and Holy Spirit.
- For the increase and exaltation of the Catholic faith and religion.
- For the uprooting of current errors.
- For the reformation of the clergy and the Christian people.
- For the common peace and concord of all.

The reasons listed above communicate an underlying concern by the Fathers of the Council to establish within the Church a strong power base from which to resist hostile political authorities and the forces of radical social change and it was hoped that the declaration in relation to *Papal Infallibility* and *Primacy of Jurisdiction* would help to accomplish this (Schatz 1996, p,166). To the same end, the hierarchy emphasised the nature of the Church as *a societas perfecta* whose specific character should, they thought, be all the more respected by the various governments of Europe.

At this time in history the Catholic Church had increasingly fragile temporal authority with *state churches* being established in the Protestant parts of Europe (Warnink 2001, p253) and increasing state oversight and regulation impinging on the Church in even its Catholic heartlands. The model of the Catholic Church as a *perfect society* was an analogy first used by Pope Leo XIII in *Immortale Dei* (1885) in response to this:

This society is made up of men, just as civil society is, and yet is supernatural and spiritual, on account of the end for which it was founded, and of the means by which it aims at attaining that end. Hence, it is distinguished and differs from civil society, and, what is of highest moment, it is a society chartered as of right divine, perfect in its nature and in its title, to possess in itself and by itself, through the will and loving kindness of its Founder, all needful provision for its maintenance and action. And just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it (# 10).

These words of Pope Leo XIII communicate several concerns one of which is about independence and authority. The Church is envisaged as a hybrid institution manifesting characteristics of both a state and a voluntary association. The extract from *Immortale Dei* given above also reflects a belief that the objectives, rules and governance of this institution are divine in origin and therefore *perfect*. Since they were perfect they were incapable of improvement and so should be entirely immutable. Significantly, this perception of the Catholic Church resulted in the elevation of a particular style of liturgy in which the laity played a very passive role. This type of liturgical experience, in which the Mass attending population would ‘say their prayers’ almost oblivious to the liturgical rites and the beautifully ordered sacred space in which they gathered, may well be seen as the enduring legacy of the Council of Trent, the rubrics of which had too easily ossified into formalism and disengagement (Kavanagh 1990, p1). The essence of the vision of the Liturgical

Movement was to change this situation and *re-engage* the laity in the liturgical life of the Church, whilst adhering to the fundamental insights of Trent.

The Liturgical Movement: Second Wave

Pope Pius XII (1939-1958), who made a significant contribution to the renewal of the Church's liturgical and Sacramental life, later described the purpose of the Liturgical Movement as ensuring that "the majestic ceremonies of the sacrifice of the altar become better known, understood and appreciated" (*Mediator Dei* #5). Liturgical scholarship, liturgical education and formational opportunities proliferated as the Movement took hold. Across the world scholars such as Odo Casel (1886-1948), Romano Guardini (1885-1968), Pius Parsch (1884-1954) made their insightful contribution to the work of liturgical renewal (Ferrone 2007, p 7) supported by the impetus of the original Liturgical Movement.

The emerging vision of re-engaging the laity in the worship of the Church, which characterises the second and most important wave of the Liturgical Movement, can be viewed, like the first wave, against the wider context of the sociological, theological and philosophical influences of this decisive period in history. In terms of world events, the first half of the twentieth century was an era of unprecedented international conflict with extended episodes of war and genocide resulting in an appalling loss of human life. The period was characterised by two world wars; the Russian Revolution (1917); the Holocaust and the emergence of nuclear warfare coupled with cultural and dramatic scientific change. Accelerating scientific understanding, such as Albert Einstein's *General Theory of Relativity*, which was proposed in the early part of the twentieth century changed the worldview of

scientists. During this same period the major Socialist Parties made progress in Europe and the Civil Rights Movement developed in the North American continent. The second wave of the Liturgical Movement was part of this encounter between the Church and a volatile modernity.

Throughout this period in world history the Catholic Church responded to the various ideologies, systems of governance and concepts of democracy all of which had profound implications for religious belief. The Church was not merely passive or defensive in the face of modernity but striving to articulate an understanding of Church that would be a creative response to these epochal forces (Burleigh 2006, p,1-2). The Church actively advocated and sought to represent a set of compelling alternatives that would appeal to the human desire for meaning and across the modern Roman Church there emerged a growing concern to express the relationship between liturgy and social justice in an authentic fashion. Virgil Michel, founder of the American Liturgical Movement, went so far as to argue that liturgy is the indispensable basis for social regeneration (Michel 1935, p536-545 in Pecklers 1998, p130). Over a period of several decades the second phase of the Movement built up grass roots support from clergy and laity seeking to reach out to the marginalised and often un-churched masses of industrialised society. It took time for the second wave of the Liturgical Movement to receive full attention from the Church authorities. A significant watershed in the process was the *Congrès National des Oeuvres Catholiques* (1909) a conference convened by Pope Pius X in Malines in Belgium. One of the leading participants in the *Congrès National des Oeuvres Catholiques*, Dom Lambert Beauduin of Louvain, argued that worship was the common action of the People of God and not solely performed by the priest. This event is widely recognised as having formerly inaugurated the second stage of the Liturgical

Movement proper, although the movement had, as we have seen an important ancestry in popular piety of the preceding decade (Pecklers 1998, p12).

The core elements of the revived Liturgical Movement (*Liturgical Scholarship; Pastoral Theology and Liturgical Renewal*) were based on the famous book by Dom Lambert Beauduin, *La Pieté de l'Eglise* (1914). At almost the same time in Germany, Abbot Ildefons Herwegen also convened a liturgical conference (1914) for lay people at *Maria Laach* Abbey. Such conferences became the general pattern and the roots of the twentieth century Liturgical Movement within the Catholic tradition became established in the abbeys and monasteries of Germany, Switzerland and France (Ferrone 2007, p5). The monasteries had started to encourage a more active participation in the Mass by the laity and the *Maria Laach* Abbey was particularly significant in this respect and it was here that much pastoral and liturgical experimentation took place. For example, in 1921 the celebrant turned to face the congregation and gave them the responses to repeat back to him (Yates 2008, p,144; Upton 2009, p,9). The *Maria Laach* Abbey continued to be an interesting and at times controversial centre of liturgical development and its work continued for many years until after the Second Vatican Council. It is vital to emphasise that although there was evidence of new liturgical developments and experimental liturgy for some sixty years prior to Vatican II, the aims of the Liturgical Movement should not be unjustly linked with other serious departures from liturgical norms that emerged as a result of the misinterpretation of the reform and vision formulated by the Second Vatican Council.

Liturgical Movement: Impact and Legacy

Both phases of the Liturgical Movement discussed above had a profound theological and practical impact on the Church. Liturgy was to become the vehicle for Christian

instruction and to this end the prayers of the Mass would be translated into the vernacular and this in turn would promote active participation of the faithful in the sacred liturgy. The ever-increasing permission given to celebrate the liturgy in the vernacular also became part of the main agenda for much of the reformist Liturgical Movement and during this period millions of lay men and women throughout the universal Church used missals in both the vernacular and Latin. The following is from a missal printed in 1921:

TE ígítur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum súpplíces rogámus ac pétimus (osculatur altare) uti accépta hábeas, et benedícas (jungit manus, deinde signat ter super oblata), hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta (extensis manibus prosequitur): in primis quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum, una cum famulo tuo Papa nostro N. et Antístite nostro N. et ómnibus orthodoxis, atque cathólicæ et apostólicæ fídei cultóribus.

WHEREFORE, O most merciful Father, we humbly pray and beseech thee, through Jesus Christ thy Son, our Lord (he kisses the altar), that thou wouldst vouchsafe to receive and bless (he joins his hands together, and then makes the sign of the cross thrice over the offerings) these ✠ gifts, these ✠ offerings, this ✠ holy and unblemished sacrifice (he extends his hands and continues), which in the first place we offer thee for thy holy Catholic Church, that it may please thee to grant her peace: as also to protect, unite, and govern her throughout the world, together with thy servant N., our Pope N., our bishop, as also all orthodox believers who keep the catholic and apostolic faith.

(The Ordinary of the Mass (Latin/English), at sacred-texts.com p.464- 465)

The style of missal exemplified above, with the dual translation of the prayers of the Mass, fulfilled part of the aim of the Liturgical Movement which was to close the gap between the priest at prayer and the people at prayer. This type of participation also helped with another aim of the Liturgical Movement which was to re-establish a liturgical spirituality in the Church. The publication of the dual language (Latin and the Vernacular) missals for the laity was one way of doing this because it ensured that

the liturgical rites were being absorbed by the congregation as Mass was being celebrated.

The ideal of '*active participation*' hence became the rallying cry of the Liturgical Movement. This was a phrase originally coined by Pope Pius X (1835- 1914) in his 1903 *motu proprio* on sacred music in the context of the restoration of Gregorian chant (Witczak in Chupungco 1999, p,133). The concept of active participation was later broadened out to encompass a complete framework for engagement and involvement in liturgical practices and ministries by the laity. The insight on 'Active Participation' given by Pope Pius X in the early part of the twentieth century was later to become a vital theme of the Council Fathers at Vatican II. During his pontificate significant efforts were made at introducing active participation in the liturgical rites so that the laity was seen to be involved or included. He also underlined a fundamental principle that in order to live a truly Catholic Christian life should be rooted in the spiritual nourishment that comes from the sacred liturgy and through active participation in its rites and prayers. Pope Pius X's aptly entitled encyclical *E Supreme* (1903) captures the liturgical focus of his reforming zeal:

Oh! When in every city and village the law of the Lord is faithfully observed, when respect is shown for sacred things, when the Sacraments are frequented, and the ordinances of Christian life fulfilled, there will certainly be no more need for us to labour further to see all things restored in Christ (#14).

In fact, the entire pontificate of Pius X was marked by significant liturgical reform including, for example, earlier reception of Holy Communion at the age of seven and the encouragement to receive Holy Communion frequently and even daily. This phase of the liturgical reform was also extended to seminary training, to a revision of the Breviary and to the restoration of Gregorian chant. As highlighted in the previous

section of this chapter, some of these matters were also highly significant at the time of the Council of Trent. It is of note that they have continued to be of primary concern to the contemporary Catholic Church – a matter which will be addressed in the final chapter of this thesis.

Liturgical experimentation was also a feature of Catholic worship throughout the years of the twentieth century Liturgical Movement (Cahalan 2004, p,106). During the Second World War the Vatican had attempted to suppress such experimentation particularly in Germany. It is possible that the desire to experiment with the liturgy was the response of a beleaguered Church attempting to express its collective identity. Worship may have taken on a heightened importance in the light of restrictions imposed by a National Socialist government. The post war Communist governments which came to power in Eastern Europe under the influence of the Soviet Union confiscated and used church buildings for non-religious purposes. The resistance of the Church, and the powerful leadership of Pope John Paul II, in particular was subsequently credited with helping to bring about the downfall of these Communist governments. Throughout the immediate post war period there was a pressing need to rebuild much of Western Europe and construct new churches. All of this physical rebuilding provided further opportunity for liturgical experimentation, particularly so in the field of Church architecture and the reordering of sacred space. The relationship between space used for worship and ecclesiology will be explored in Chapter 2 of this thesis.

By the end of World War II there was evidence of the Liturgical Movement seeking reform in most countries that had large Catholic populations. In terms of formal recognition of the Liturgical Movement, it was in 1946 that Pope Pius XII (1939-

1958) requested that the *Sacred Congregation of Rites* initiate a general and official reform of the liturgy. R. Kevin Seasoltz (1979, pp6-7) lists four significant events during 1946 and 1947 each of which signalled a more organised response to the second phase of the Liturgical Movement. The four events identified by Seasoltz were, the Liturgical Congress at Maastricht in 1946; the indult granted to the Belgian hierarchy to celebrate evening Mass on Sundays and holy days (1947); the founding of the Liturgical Institute at Trier (1947) and a landmark speech given by Pope Pius XII in 1947 at the Basilica of St Paul Outside the Walls.

This latter event was a prelude to his encyclical *Mediator Dei* (1947), which was the first papal encyclical on the Sacred Liturgy. *Mediator Dei* marked a significant stage in the Liturgical Movement — making a clear and authoritative statement that the moderate but not the experimental aims of the movement were central to the mind of the Church (*Mediator Dei* # 7). The encyclical praised the Liturgical Movement and promoted active participation in the liturgy, although this encouragement was within the parameters of a Tridentine concept of liturgy that perceived it still as the property of the clergy (*Mediator Dei* #199). *Mediator Dei* did much more than give formal recognition to some aspects of the Liturgical Movement. It made a major contribution to the reform of the liturgy *per se*. This is exemplified in its insistence on the active participation of the faithful (both external and internal) in the Mass. The ‘reforming’ spirit highlighted in this phase in liturgical development is inextricably linked to the turbulence that affected this period in the Church’s history and also to the wider debates about the nature of the Church and its authority. The distinctive contribution of the Liturgical Movement transcended the more extreme ‘conservative’ or ‘liberal’

positions in respect of these debates, with the Church endorsing the more moderate aims of the movement while clearly distinguishing these from its more speculative and radical experiments.

The Liturgical Movement and New Models of Church

As already mentioned in the first section of this chapter, the legacy of the Council of Trent meant that attitudinally modern Catholics across the globe shared a sense of being part of a faith that was certain, clearly defined, structured and comprehensive. This unswerving, hierarchical and unchanging understanding of Church endured for several centuries and was captured well in *Mortalium Animos (On Religious Unity* 6 Jan 1928) by Pope Pius XI (1922-1939) as follows:

For the teaching authority of the Church, which in the divine wisdom was constituted on earth in order that revealed doctrines might remain intact for ever, and that they might be brought with ease and security to the knowledge of men, and which is daily exercised through the Roman Pontiff and the Bishops who are in communion with him, has also the office of defining, when it sees fit, any truth with solemn rites and decrees, whenever this is necessary either to oppose the errors or the attacks of heretics, or more clearly and in greater detail to stamp the minds of the faithful with the articles of sacred doctrine which have been explained.

13. You, Venerable Brethren, understand how much this question is in Our mind, and We desire that Our children should also know, not only those who belong to the Catholic community, but also those who are separated from Us: if these latter humbly beg light from heaven, there is no doubt but that they will recognize the one true Church of Jesus Christ and will, at last, enter it, being united with us in perfect charity.

The description given above highlights two dominant aspects of *the perfect society* model of Church. Firstly, the Church functioned through an authoritarian and hierarchical structure with the primary focus on the Pope at the apex of this structure. The emphasis was on visible, institutional, and unchanging characteristics alone, together with an exclusivist purpose. Secondly, the Catholic Church perceived itself as having a monopoly on religious truth. The description above encapsulates and reflects the message that was preached in the centuries after Trent. viz that salvation

was only possible within the Church and other religions were perceived as having no salvific value. This experience and understanding of Church endured for many years and it was only in the twentieth century that alternative models of Church started to form.

As mentioned in the previous sections, various encyclicals (*Mystici Corporis*; *Divine Afflante Spiritu*; *Mediator Dei*) paved the way for the new images and expressions of Church that emerged in a world dramatically changed by war. Of particular significance to the Liturgical Movement was *Mystici Corporis* (1943) a document written during war time and which promoted the biblical image of the Church as the *Body of Christ*:

At the same time, when the Fathers of the Church sing the praises of this Mystical Body of Christ, with its ministries, its variety of ranks, its officers, its conditions, its orders, its duties, they are thinking not only of those who have received Holy Orders, but of all those too, who, following the evangelical counsels, pass their lives either actively among men, or hidden in the silence of the cloister, or who aim at combining the active and contemplative life according to their Institute; as also of those who, though living in the world, consecrate themselves wholeheartedly to spiritual or corporal works of mercy, and of those in the state of holy matrimony. Indeed, let this be clearly understood, especially in our days, fathers and mothers of families, those who are godparents through Baptism, and in particular those members of the laity who collaborate with the ecclesiastical hierarchy in spreading the Kingdom of the Divine Redeemer occupy an honourable, if often a lowly, place in the Christian community, and even they under the impulse of God and with His help, can reach the heights of supreme holiness, which, Jesus Christ has promised, will never be wanting to the Church (# 17).

In the words cited above, there is recognition of the contribution made by all members of the Church irrespective of their vocation or state in life and also the responsibility of each one to contribute to the holiness of the Church by individual efforts to achieve the “heights of supreme holiness”.

The model of Church as the *Body of Christ* had previously been treated with great resistance and suspicion in the 1920s, partly because the model suggests a less hierarchical understanding of Church and by implication de-clericalisation and democratisation. Wolfeich (2003) illustrates how communitarian models of Church (such as the *Body of Christ*) had emerged gradually rather than in a sudden and dramatic way. She gives a concise and wide-ranging analysis of Catholic organisations and movements of this period engaged in a range of activities all of which emphasised the lay vocation (Wolfeich 2002, p,41 -42) like the Liturgical Movement itself. These lay movements of the pre-Vatican II era provided a means through which Catholics could infuse the social order with gospel values: *The Catholic Worker; the Grail Movement; the Christian Family Movement* and *Opus Dei*. Pope Pius XI in his encyclical *Ubi Arcano Dei Consilio* (1922), had affirmed and commended the ‘Catholic Action’ movement and the lay vocation.

54. Finally, We include among these fruits of piety that whole group of movements, organizations, and works so dear to our fatherly heart which passes under the name of "Catholic Action," and in which We have been so intensely interested.

55. All these organizations and movements ought not only to continue in existence, but ought to be developed more and more, always of course as the conditions of time and place seem to demand.

It is clear that tension and struggle pursued the Church in the mid twentieth century and the second phase of the Liturgical Movement was in some measure a significant response to this. Eventually in 1959 Pope John XXIII (1958-1963) announced the need for an ecumenical council of the Church and convoked Vatican II. It therefore seems clear that the vision of the Church formulated at the Second Vatican Council could trace some of its origins to the modern Liturgical Movement. In fact the first paragraph of the apostolic letter of Pope John Paul II *Vicesimus Quintus Annus*

(1988), which was published on the twenty fifth anniversary of the promulgation of *Sacrosanctum Concilium* confirms this. The letter begins with an appreciation and recognition of the work undertaken prior to the Second Vatican Council and in this highlights the centrality of the liturgical reform:

The moment had been prepared for by a great liturgical and pastoral movement, and was a source of hope for the life and the renewal of the Church.

Implicit in these words is a recognition that the Church had in its own deliberations implicitly expressed the inextricable relationship between dynamic liturgical development and a renewed ecclesiology.

Section C Vatican II

Vatican II - A Unique Context

It is inevitable that any major event in the life of the Church will be deeply influenced by and take its agenda from the debates, challenges and issues of the historical context in which it takes place (Kelly 2009, p9). The context of both the Council of Trent and the Liturgical Movement which have already been examined in Sections A and B of this chapter highlight this fact well. The next stage in the journey of liturgical development to be addressed is the Second Vatican Council. White (2003, p,111), referring to The Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* (1963), and recognising the historic significance of this vital document, succinctly states:

Just as Trent inaugurated one liturgical age, the Constitution began another.

Sacrosanctum Concilium was a primary part of the fruit of the Second Vatican Council, which was convoked by Pope John XXIII in 1963 at a fragile time in world history. The Council took place at the height of the Cold War (1962-3) when the world was on the brink of nuclear disaster. Referring to the particular context of Vatican II, Nichols (2002) in his aptly named essay ‘A Pope and a Council on the Sacred Liturgy’, uses the language of Charles Dickens to describe the era of Vatican II as “the best of times and the worst of times”.⁷ In rising to the challenges posed by a brittle world climate, Pope John XXIII released his encyclical *Pacem in Terris* (1963), designed as the contribution of the Roman Church to the international peace process. This encyclical was indicative of several changes and new attitudes appearing within the Catholic Church and it signalled a new and more optimistic attitude toward modernity:

⁷ *AD2000* Vol 15 No 6 (July 2002), p. 17.

Finally, we are confronted in this modern age with a form of society which is evolving on entirely new social and political lines. Since all peoples have either attained political independence or are on the way to attaining it, soon no nation will rule over another and none will be subject to an alien power.

Thus, all over the world men are either the citizens of an independent State, or are shortly to become so; nor is any nation nowadays content to submit to foreign domination. The longstanding inferiority complex of certain classes because of their economic and social status, sex, or position in the State, and the corresponding superiority complex of other classes, is rapidly becoming a thing of the past (#42, #43).

In the words cited above there is an open recognition and acceptance of a changed society and political context. *Pacem in Terris* (and indeed the entire pontificate of Pope John XXIII), was a significant threshold in terms of the developing and changing ecclesiology announced by Vatican II. In her influential collection of essays, appropriately named *Men in Dark Times*, the philosopher Hannah Arendt (1970) included Pope John XXIII (Angelo Guisseppi Roncali) as one of the people whose life and work had been determined by the particular period in history in which he lived. Arendt refers to the historical period prior to Roncali's pontificate as the 'Dark Times' mentioned in the title. Certainly, the social and cultural context in which Vatican II was convoked was not without its challenges and difficulties. Arendt speaks of the monstrosities of this century and describes the years preceding Vatican II in terms of political catastrophes, moral disasters but also the astonishing development of the arts and sciences (vii). The world was changing quickly and dramatically and it also was in the context of the cultural revolution of the 1960s that Vatican II was convoked. The massive sociological shift that was taking place had profound consequences for institutions, governments, religious organisations, families and indeed for the universal Roman Catholic Church. White (2003 p 123) describes these multiple contexts very well:

It saw the civil rights movement in the United States and the abrupt ending of political colonialism around the world. In the United States the 1960's was an era of heightened social consciousness and impatience with old conventions. Feminism became a major player in struggles for economic and social justice. Democracy broadened as more disenfranchised minorities and women played a greater role in determining their destinies.

The Church at last recognised the pressing need to engage creatively with contemporary culture, a position that was in sharp contrast with the ecclesiology of the Council of Trent. The Fathers of the Second Vatican Council responded creatively to the social, historical and political forces described above, exploring at length the theme of the Church being called to "read the signs of the times" accurately (*Pastoral Constitution on the Church in the Modern World* Flannery, p. 905). For example, one of the most significant issues affecting society during the 1960s was the scope of authority, because the limits of authority were being challenged in all aspects of life, and this included the Church. This theme will be revisited in Chapter Six in the context of a fuller discussion about liturgical freedom and liturgical authority.

The overarching philosophy behind the Church's desire to engage with the modern world is reflected in the interplay of two of the vital themes which help to define the nature of the Second Vatican Council: *ressourcement* and *aggiornamento*. The concept of '*ressourcement*' as the French word suggests was a call for a 'return to the sources'. This principle currently has profound implications for the contemporary Church in the English speaking world in terms of the basis for the implementation of the new translation of the Roman Missal. Rush (2004) states that both terms (*ressourcement* and *aggiornamento*) marked an attempt to gather the past into the present for the sake of a new future. In this sense Vatican II was not an isolated ecclesial event but one which lies on the *continuum* of Church life (p5-7). *Ressourcement* is also a vital consideration in the wider contemporary debate about a

‘hermeneutic of discontinuity and rupture’ on the one hand and the ‘ongoing and organic development of the liturgy’ on the other. The focus of this debate on the ‘hermeneutics’ of the Council (which will be explored in Chapter 3 of this thesis) is to determine if Vatican II marked a decisive break (rupture) or if the work of the Council Fathers was a continuous organic development of previous Councils of the Roman Church.

The second vital theme of Vatican II was *aggiornamento*, an Italian word which means updating or modernising. This concept was not necessarily a new one (O’Malley, ‘Reform, Historical Consciousness and Vatican II’s *Aggiornamento*’ *Theological Studies* 32 (1971) 573-601, at 577-84), but O’Malley (2008, p63) identifies defining aspects of the *aggiornamento* called for at Vatican II. He observes that although previous councils of the Church may have considered modernising in relation to a singular or particular aspect of practice, Vatican II adopted *aggiornamento* as a broad principle. O’Malley also notes that the Second Vatican Council took as axiomatic that the Catholic Church *could and should* adapt to the modern world (p,64).

The German theologian Karl Rahner (1904-1984), who was highly influential in the deliberations of the Council, explains that the Church at Vatican II now saw itself as part of the world and engaging with the concerns of the world. Rahner’s theology emanated from an understanding of grace and God’s revelation in Jesus Christ. In Jesus was revealed God’s presence in the world (Dych 1992, p102-103). By dividing Church history into three major periods, Rahner provides a helpful strategy for both locating and contextualising Vatican II. He identified the first period of Church history as 30-49AD, when Christianity was proclaimed within one culture only. The

second period he identified as being from AD 49-1962 when the gospel was proclaimed in many cultures including the Roman-Hellenistic culture, the European culture and North American civilization. Interestingly, Rahner identifies the third period as the one beginning with Vatican II when for the first time an ecclesiological model of a 'world-church' was presented. Rahner lists a number of ways in which this notion was expressed. The Council, for example, brought together representatives from most of the cultures of the world; it pushed for the use of vernacular in the liturgy; made progress in terms of relationships with other world religions and spoke directly on the matter of religious liberty (Conway & Ryan 2010, p,84- 85).

In a sense Vatican II had a unique nature because other councils of the Church prior to Vatican II had focused on and responded to problems of faith, morality and canonical discipline. Previous councils had also been controversial in nature and engaged the Church in argument over some expressed opinion or doctrine. The Fourth Lateran Council (1215) declared the nature of 'transubstantiation' using the term to describe how the bread and wine were changed into the body and blood of Jesus Christ. It also reformed disciplines in ecclesiastical life; directed all Catholics to receive the Sacraments of Penance and the Holy Eucharist no less than once a year; condemned as anathema the heresies of Albigensianism and Waldensianism. Turning attention to a different and later council of the Church, the Council of Trent was convoked as we have seen to reform morals and to root out heresies and its discussions focused on both moral and doctrinal reform against the backdrop of the Protestant Reformation (Collins 2004, p,13).

It is clear then that earlier councils had been convoked in historical contexts in which the Christian Church regulated the life and culture of Western peoples. This presence

of the Church changed radically as Western civilisation gradually asserted its independence of Christian authorities in the key areas of science, culture, ethics and social organisation. This drift can be traced classically to the Enlightenment and its relationship to religious tradition, which further developed throughout the nineteenth century, causing the Church frequently to adopt a defensive posture towards a society that was rejecting its former state of tutelage (Nichols 1996, p15). In the first half of the twentieth century Pope Pius XI (1922-1939) recognised that the Church had been deeply and traumatically affected by the various social and political influences of the industrial period and described the far reaching effects of these changes on the Church in *Ubi Arcano Dei Consilio* (1922):

However, these very social changes, which have created and increased the need of cooperation between the clergy and laity to which We have just referred, have themselves brought along in their wake new and most serious problems and dangers. As an after-effect of the upheaval caused by the Great War and of its political and social consequences, false ideas and unhealthy sentiments have, like a contagious disease, so taken possession of the popular mind that We have grave fears that even some among the best of our laity and of the clergy, seduced by the false appearance of truth which some of these doctrines possess, have not been altogether immune from error (#59).

The words cited above appear both disarmingly candid and at the same time fearful of the spread of false doctrines. The world is depicted as an opponent in the battle for truth. Vatican II, however, pursued a completely different type of engagement with the world exemplified by its formulation of a '*Pastoral*' Constitution on the Church in the Modern World as opposed to a *dogmatic* one. Vaucelles (1987) states that Vatican II *formalised* a progressive and gradual change that had been taking place in the Church by proposing a new type of relationship between the Roman Catholic Church and the cultural and political environment of the modern age:

Instead of condemning the civilisation that issued from the Enlightenment, the hierarchy tries to uncover and foster its valid elements in economic, social and cultural life. It urges believers to play a part in the building of a world in

which the prospects opened up by unprecedented progress and growth go hand in hand with a concern for greater justice in relationships between different social strata and among nations (p 45).

The historical context of Vatican II was therefore a highly complex, turbulent and challenging one and the place of this council in the conciliar history of the Church continues to be the subject of analysis and interpretation. The present thesis suggests that the Church since Vatican II expresses itself in a different world and in a different way and in this sense the council *did* represent a distinctive and decisive break. In a theological sense however, there is *no* decisive break but rather the Second Vatican Council, and its legacy, is part of an ongoing process of organic renewal.

Vatican II - Impact and Legacy

The Second Vatican Council was the catalyst for the most extensive redefinition and restructuring of the Church in the four centuries since the Council of Trent. The issues addressed by Vatican II range from specifics like the use of the organ in church (*Sacrosanctum Concilium* #120) to more sensitive and contentious matters such as the relationship of the Church to the Jews and other non- Christian religions (*Nostra Aetate* #1, #4). The Council had many identifiable and enduring achievements across many areas including ecumenical engagement and dialogue with other religions (*Nostra Aetate* #1; the collegiality of bishops (*Lumen Gentium* #22 #23) and an increased role of the laity with a focus on baptismal vocation (*Lumen Gentium* #31).

The Ecclesiological Redefinition of Vatican II

Vatican II formalised the new ecclesiology that had emerged years earlier and its work was influenced and shaped by the contribution of many theological scholars including Schillebeeckx (1914-2009), De Chardin (1881-1955) and in a particular

way by the reformist approach of French Dominican Yves Congar (1904-1995) who was one of the Council's major architects and exponents (Flynn 2004, p,73). Congar worked on fourteen of the sixteen final documents of Vatican II. His work and also that of De Lubac (1896-1991) made a significant contribution to the conciliar and post-conciliar concern to understand the Church as the community of the whole *People of God* rather than just the clergy.

In the decades preceding Vatican II a deepening understanding of the identity and role of lay people emerged exemplified in the landmark address in 1946 by Pope Pius XII in which he declared that “the laity is indeed the Church”.⁸ In this context Congar's pioneering work exercised significant influence in prompting a vibrant reflection on the role of the laity in the life and work of the Church.

Congar identified two different starting points for understanding ‘ministry’ (Hannenbergh 2003, p,8). The first of these entry points is *the hierarchical priesthood*. In this model of ministry the laity participates in the life of the Church by assisting with work that is perceived as belonging to the ordained minister. This paradigm continues to have its influence in the contemporary Church (Hannenbergh 2003, p,10). The alternative starting point for understanding ministry according to Congar is the *door of the community*. This view recognises that the whole Church has a mission and that there is a diversity of active services to the community.

Congar's conviction was that the laity serves God by their life in the world but the layperson also has a central role in the *worship* of the Church in order to “bring the work of our hands” to the Eucharistic celebration (Leckey 2006, p, 4-5). His insights

⁸ Pius XII, Address to New Cardinals, February 20, 1946; AAS 38 (1946): 149; quoted by John Paul II, Apostolic Exhortation *Christifideles Laici*, #9.

on Baptism as the primary sacrament of mission have had a lasting legacy on the pastoral work of the Church in the post-conciliar years. Congar's perspectives on the laity mirror corresponding developments in twentieth century theology and in the Church in modern Western society.⁹ In *Fifty Years of Catholic Theology: Conversations with Yves Congar* (1988), he recognises what he perceives to be his own error of defining the laity too much in relation to the clergy (p,65). In his earlier text, *Lay People in the Church* (1965), Congar had used the distinction between the *structure* and the *life* of the Church as a way of enhancing the status of the laity, arguing that the clergy belongs to the *structure* of the Church, while the laity pertains to the *life* of the Church (p, 262).

Vatican II formalised a paradigm shift in the Church's understanding of the vocation and the mission of lay people and was in fact the first Council of the Church to treat the laity from a *theological*, rather than an exclusively canonical point of view (Hagstorm, 2003). For centuries before the Second Vatican Council there had been an immutable structure within the Catholic Church and ministry had a limited and exclusive application to the activity of the ordained priesthood (Wenger 2003 p,11). In the new ecclesiology there was a marked change in perspective whereby lay people were no longer considered to be passive recipients of the ministrations of the clergy, but participants in their own right in the one priesthood of Christ and in the mission of the Church. (*Lumen Gentium* Chapter IV #33; *Catechism of the Catholic Church* #1546).

The Dogmatic Constitution on the Church (*Lumen Gentium*) specifically highlighted the biblical concept of the Church as the People of God and embodied it in its

⁹ Philbert 2010, Introduction

teaching (#12). This model of Church acknowledged that the baptised participate in a particular way in the one priesthood of Christ and in the mission of the Church itself (*Lumen Gentium* # 11, 30, 31). According to *Lumen Gentium*, the whole Church shares in Jesus' threefold office of Priest, Prophet and King (#10-13). While bishops, priests and deacons exercise, within the Church, the ministries of sanctifying, teaching and governing, by virtue of the power and authority bestowed upon them at their sacramental ordination, *all* Catholic lay men and women also share in this threefold ministry of Christ. ¹⁰ Catholic lay men and women, by their baptism and confirmation, are empowered, in Christ through the Holy Spirit, to be priests, prophets, and kings and so come to share in the Church's ministry of sanctification, teaching and governing. The difference between the 'ministry' of the laity and that of the ordained ministry is an essential one, not only one of degree (*Lumen Gentium* #10, #31). Further reflection upon 'lay ministry' would suggest there is an ambiguity in language and in the understanding that has accrued to particular forms of meaning. ¹¹

The Council Fathers emphasised the equality of all members of the Church by declaring that "everything that has been said of the People of God is addressed equally to laity, religious and clergy." This fundamental equality, which precedes any differentiation on the basis of ministries, is rooted in the sacraments of baptism and confirmation. In the immediate post-conciliar years commentators including Klostermann (1967, p, 237) et al interpreted *Lumen Gentium* as presenting the lay person according to a "*common genus*" (people of God through Baptism) and

¹⁰ Jurisdiction (the power to govern) is linked to ordination and not to baptism

¹¹ It is noteworthy that neither the Council Fathers nor the 1983 Code of Canon Law ever used the term 'lay ministry', and that this term is in fact a post conciliar development. In conciliar texts 'ministry' refers to the work of the clergy; lay people have an apostolate (Hannenberg 2003, p, 12).

“*specific difference*” (secular nature). This understanding of the lay apostolate: involvement in the world and its transformation and involvement in the Church and its growth is clarified when considered in conjunction with other conciliar texts (*Apostolicam Actuositatem* # 10; *Gaudium et Spes* #92; *Sacrosanctum Concilium* #11; *Lumen Gentium* #31, 33).

The Council Fathers chose not to provide an absolute or ontological definition of the laity but did provide a "typological description". The conciliar documents assert the importance of the laity's life and work within the temporal order (*Lumen Gentium* #31; *Apostolicam Actuositatem* #5) and they provide a well-defined relationship between the laity's life as Catholics in the world and their eternal destiny (*Gaudium et Spes* #43). In the documents of the Council and in post-conciliar magisterial texts, (*Evangelii Nuntiandi* (1975), *Christifideles Laici* (1988) and *Redemptoris Missio* (1990)) recognition is given to the role of the laity in the life of the Church by virtue of the Sacrament of Baptism. Other post-conciliar treatments of the laity have also repeatedly described and highlighted the role of the laity and provided a more intensive view of the Council's teaching. In the *Catechism of the Catholic Church* it is stated:

The laity can also feel called, or in fact are called, to co-operate with their pastors in the service of the ecclesial community, for the sake of growth and life. This can be done through the exercise of different ministries according to the grace and charisms which the Lord has been pleased to bestow on them (CCC 910).

The words cited above emphasise the vocational, collaborative and ecclesial nature of ministry as exercised by the laity and the necessity of discerning charisms. This theology of the laity provides a context for the exercise of authority in the liturgical

life of the Church, ¹² and the attendant decision making processes in the planning and celebration of sacred rites for which the Church's ordained liturgical leaders are primarily responsible:

The regulation of the sacred liturgy depends solely on the authority of the Church, which rests specifically with the Apostolic See and, according to the norms of law, with the bishop (*Sacrosanctum Concilium* #22.1).

Christ's faithful have the right that ecclesiastical authority should fully and efficaciously regulate the sacred liturgy lest it should ever seem to be "anyone's private property, whether of the celebrant or of the community in which the mysteries are celebrated" (14, 18, cf. *Redemptionis Sacramentum* 52).

The dominant theme of regulation in the words cited above, is rooted in a concern to protect the sacred liturgy from privatisation, since it is the public worship of the universal Church. The ruling does not communicate a lack of respect for clergy or laity

Feminist Perspectives on the Liturgy

Within the conciliar ecclesiology and the comprehensive theology of the laity emergent from Vatican II (*Gaudium et Spes* Ch II #26-32) there has evolved a deeper awareness of the Christian requirement to listen to the voices of the marginalised (Matt 25:40-45). This is seen in the emphasis in the last fifty years in the Church's attentiveness to specific issues related to the developing world, the elderly and the disabled. Since Vatican II various major and sometimes dramatic social and intellectual movements have impacted on the life of the Church and its sacred rites. This can be seen particularly in the rise of feminism, with gender issues in the liturgy presenting challenges and opportunities for the Church. Women have, alongside the

¹² There are four general norms for the conciliar renewal of the Sacred Liturgy (*Sacrosanctum Concilium* #22-25) and the first of these asserts that the regulation of the liturgy belongs to Church authority (#22).

many other groups referenced above, made much stronger claims on the attention of the Church for recognition of their distinctiveness, histories, experiences and witness. These claims have had significant implications for the relationship of women to the liturgical life of the Church. *Liturgicae Instaurationes* (1970), which was one of three instructions for the correct application of *Sacrosanctum Concilium*, addressed the matter of liturgical ministries which are open to women, including Reader, Usher and Musician, and responded to questions concerning girls, adult women and women religious in the ongoing development of the liturgy (LI #7). The participation of women within liturgical celebrations will be explored further at a later stage in this thesis in the context of a discussion of the *Rite of the Washing of the Feet on Holy Thursday* [p,393-394]. It is worth observing even at this stage that significant networks of Catholic women particularly in the developed world, were left restless and uneasy by what they perceived to be an inadequacy in the Church's response to the rise of Feminism and women's perspectives on key aspects of the Church's life, including liturgical practice. ¹³ As will be seen below, this dissatisfaction has taken several forms all of which raise important questions for understanding the relationship between liturgy and the human experience.

In the post Vatican II period, a perspective on liturgy emerged which had its origins in the re-imagining and critique of gender that was evident in many parts of the world in the 1960s and 1970s (Weaver 1999, p20). There were two fundamental dimensions to this development. Firstly, there emerged a critique of liturgical language and rite with particular attention being given to exclusive language and male centred performative expression that allegedly marginalised the contribution and experience of female

¹³ Walton 2000, p,11-13

participants in the liturgy (Fiorenza 2011, p, 485). There was a wide spectrum of responses to this issue, from the reformist view which welcomed a re-examination and discussion of the role that female qualities might bring to Catholic liturgical life and practice to the more extreme positions which were taken by those who proposed a wholesale repudiation of the liturgy in its then current form owing to its alleged dominance by male authority. Many scholars (male and female) have since explored and debated these matters. ¹⁴ McIntosh (2011) has given consideration to the extent to which even a 'male' God is a stumbling block to the equality of women within the believing community. She has developed the concept of a truly gender-transcendent God, examining the main problems commonly encountered by androcentric language within the liturgy. Her work explores and borrows from the insights of Scottish philosopher John Macmurray (1891-1976) who argued that the growth and development of persons requires the establishment of communities of equals and that all such communities are constituted by their linguistic and discursive utterances. The question of language is from this perspective not simply incidental to the role of women in the Church but integral to the opportunities that are offered to them by their supposed nature. ¹⁵

The second aspect of the post Vatican II response to gender politics in the liturgy was a more obviously creative one in which efforts were made to recognise the historic and emotional experiences of women within the community of the faithful. This was

¹⁴ These include Paul F. Bradshaw, Lisa Sowle Cahill, Mary Daly, Christine Gudorf, Daphne Hampson, Julia Kristeva, Elizabeth Schussler Fiorenza and Rosemary Radford Ruether and David Torevell

¹⁵ It is noteworthy that one of the controversies surrounding the 'new translation' of the Roman Missal in the contemporary Church, has focused on the use of exclusive and sexist language with its reference to man, men and brothers as generic terms. It has been argued that this matter will alienate some women and men in the Church [p,132].

addressed by arguing in favour of a wider range of women-centred activity in worship in which women were actively involved in designing and enacting liturgical experiences (Garrigan 2004, p37). While there is merit in according attention to these perceptions on the liturgy, it is not a primary aspect of this thesis. Instead the feminist critique of a male dominated liturgical experience can be seen constructively as part of a more implicit interrogation of the underpinning values and practices of the liturgy in relation to the spiritual needs and participatory longings of the full diversity of the human family. This in turn relates the feminist contribution to other positive initiatives that have risen in the Church since Vatican II determined to integrate more authentically and creatively the experiences of those minority groups who have historically been discriminated against on the basis of race, colour, class and disability or any other arbitrary designator of difference (*Gaudium et Spes* Chapter II, #24-26, #29).

In the context of these turbulent debates, there has of course been heated discussion within the Catholic Church generated by the advocates of the ordination of women (White 2006, p167; Daigler 2012 n.pag). Returning to the work of Yves Congar, there is some indication in his later volume, *Eglise Catholique et France Moderne* (1978), that Congar's views on the laity evolved in relation to his growing awareness of the issues raised by altered attitudes towards women and that he may in consequence have made subtle references in support of the ordination of women in his later work (Flynn 2005, p,89). Congar certainly insisted that a *complete* ecclesiology needs to include an expression of both a masculine and feminine dimension. White (2003) similarly questions the extent to which liturgical planning and practice recognise the full human worth of *all* present. He concludes:

The pursuit of justice within the liturgy is a never ending process of observation, analysis, reflection and reform (p,171-172). At times, we can see that the basis of the debate on gender issues is the surely incontestable claim that the truly inclusive nature of the liturgy can be diminished by the marginalisation of women within the celebration of sacred rites, particularly in respect of decision making on liturgical matters and in exercising liturgical leadership (Seasoltz 2012, p,151). The opposing argument does not dispute this fundamental moral observation but insists that the fact that women are not ordained to the ministerial priesthood does not diminish equality among the members of the Church but raises questions about whether a woman can stand in the place of Christ (Raab 2000, p,13). The future development of the liturgy in the third millennium Church needs to include a renewed and responsible exploration of the theological issues at the heart of a valid understanding of the roles of both men and women within the ecclesial community. This would suggest that in future women ought to be able to look forward to a Church in which everyone's gifts are fully recognised.

'The Single People of God'

Congar often expressed frustration that the Church seemed paralysed by its structures and he frequently attacked the hierarchical nature of the Roman Church. He was in turn a powerful influence on the worker-priest movement in France which called on priests to be close to workers by living their lives like those of the workers themselves. Despite his radical and liberal views, however, Congar was not in favour of married priests but advocated ordaining laymen where there are no priests. In the highly controversial work, which was published seven years after his death, *Mon Journal du Concile*, (vol. 1, pp. 114-116) he wrote:

There is nothing decisive that can be done unless the Roman Church totally abandons its feudal and temporal pretensions. It is necessary that all this will be destroyed: and it will be!

... It is necessary to completely turn our backs on all this and reinvent something else, a modern evangelical style that is also communitarian, not satrapic [aristocratic].

Congar's vision to de-clericalise the Church is expressed succinctly in these significant and challenging words, which were written while Vatican II was actually taking place:

We are still far from drawing the consequences of the rediscovery of the fact that the entire Church is one single people of God and that the faithful compose it along with the clergy. Implicitly, unwillingly, and even unconsciously, we have the idea that the Church is composed of the clergy, and that the faithful are merely their beneficiaries or clientele. This horrible conception is inscribed in so many structures and customs that it appears to be set in stone, unable to change. It is a betrayal of the truth. There is still much to be done to de-clericalise our conception of the Church (pp. 135-6).

There are several vital points to be made in relation to Congar's words cited above. Congar's criticisms focus on the location of power within the Church and the exercise of authority. In this respect much has changed in the post conciliar Church with an emphasis on servant ministry for priests coupled with a redefinition of the role of the laity. In considering Congar's critical approach and the seemingly negative tenor of his observations on the Church, it is noteworthy that in *Christifideles Laici* (1988), Pope John Paul II cautions the Church to avoid a *laicisation* of the clergy and a *clericalising* of the laity. The notion of de-clericalising the Church proposed by Congar is one that will be explored further in the next section dealing specifically with the liturgical reforms of Vatican II and the matter will also be revisited at a later point in this thesis in the context of the alleged widespread misinterpretation of the conciliar vision.

Congar also recognised the need for a shared responsibility of priests and people in terms of *being Church*. Vatican II's decree on the Apostolate of the Laity, *Apostolicam Actuositatem* (1965), stated that the laity should exercise their apostolate both in the Church and in the world, in both the spiritual and the temporal orders (#5). Some ten years later, Pope Paul VI's Apostolic Exhortation, *Evangelii Nuntiandi* (1975), clarified this even further by stating that the laity exercises a special form of evangelisation but their primary and immediate task is not to establish and develop the ecclesial community - this is the specific role of the clergy (#70). The 'Catholic Action' groups of the first half of the twentieth century gave ample opportunity to express this.

More recently, the United States Bishops also describe the relationship between ministerial priesthood and 'lay ministry' in their aptly entitled and comprehensive document *Co-workers in the Vineyard* (2005) and in Part II of this text raise vital issues in respect of 'Authorisation for Lay Ecclesial Ministry' (Section C). 'Lay ministry' is described as being "connected to the ministry of ordained pastors" and emphasis is placed on the necessary processes of discernment and identification of competence for ministries undertaken by the laity (p,54).

The documents referred to above show that the Church has endeavoured to protect the sacred and apostolic character of the ordained ministry and exercise vigilance about applying the qualifying considerations about the role of the laity as they are outlined in conciliar and post-conciliar documents. The following elements are foundational to the conciliar vision:

- The laity are *entrusted* with certain 'apostolic enterprises' by the competent ecclesiastical authority (*Apostolicam Actuositatem* Chapter V #24).

- The lay apostolate is rooted in Baptism and Confirmation (*Lumen Gentium* #11; *Apostolicam Actuositatem* #3).
- Lay people have their rightful and distinctive place within the community of the Church, whose communion and mission they serve (*Apostolicam Actuositatem* Ch1#2).
- Every lay person has the right and duty to exercise their charisms for the development and good of the Church (*Apostolicam Actuositatem* Chapter I #3; Chapter II #6).

Acting upon the account of the laity given above can help to ensure a collaboration which will enable both the laity and the clergy to be secure in their identity and in the exercise of their respective and complimentary ministries. These requirements do not place any question mark over the validity of ‘lay ministry’ and it is vital that the considerations listed above are not perceived as a strategy for control but for affirming the role of the laity in the life of the whole Church. A constant theme in Chapters II and III of *Christifideles Laici* is the *collaboration* of the laity with clergy and religious. New models of Church have helped to establish a changed relationship between clergy and laity. The specific apostolate of the laity is the transformation of the entire temporal order: the economic, political, social, and cultural orders of society.

As explained earlier in this thesis, the Council of Trent had focused on liturgical issues in the context of the challenges to traditional Catholic doctrine posed by the reformers. At Vatican II those who drafted *Sacrosanctum Concilium* perceived the work of liturgical reform as deepening the teaching of Trent. Presenting the articles on the Eucharist to the Council Fathers, the Relater (reporter on progress) explained that

there was no need to repeat everything that the Council of Trent had already stated so well (Lamb & Levering 2008, p.112- 113). The liturgy formalised by Vatican II was however, a liturgy for a changed Church with a changed ecclesiology in a changed world climate. When the Council Fathers voted to accept *Sacramentum Concilium*, Rahner hailed it as a significant moment in ecclesial history writing, “Something irreversible has happened and been affirmed in the Church” (p,102).

The context for any appraisal of the conciliar vision and its legacy is the stated liturgical intentions of the Vatican Council. The Introduction of *Sacrosanctum Concilium* presents the “cogent reasons for undertaking the reform and promotion of the liturgy” (# 1) and outlines and describes the vital relationship between ecclesiology and liturgy, recognising that the liturgy is an instrument for adapting, unifying and strengthening the whole Church. Without taking a purely technical view, the *how* of these three words ‘adapting’, ‘unifying’ and ‘strengthening’ has the potential to make a vital contribution to the content of the Church’s agenda for ongoing liturgical development, Liturgical Catechesis and Liturgical Formation. At the time of writing this thesis the manner in which the liturgy has been used as a unifying ‘tool’ has been most evident in the implementation of the new English translation of the Roman Missal (Catholic News Service *MASS-REACTION* Nov-29-2011).

Sacrosanctum Concilium lists the four goals of the Council: to revitalise Catholics in their spirituality; to adapt Church observances to the requirements of the age; to unite all Christians and lastly to strengthen the Church’s mission to all people. Clearly these targets cannot be isolated one from another and the process of achieving them involves an organic interplay between all of them. After nearly half a century, the

Catholic community continues to debate, evaluate and measure the general trend of events that have emerged from the pursuit of these goals.

Relocating the Liturgy

Pope John Paul II, speaking specifically of the reform of the sacred liturgy at Vatican II, contextualises the fact that the liturgical renewal was undertaken in conjunction with Biblical renewal, Ecumenical renewal, Ecclesiological renewal and missionary endeavour. He quotes from his own letter *Dominicae Cena* (1980):

A very close and organic bond exists between the renewal of the liturgy and the renewal of the whole life of the Church. The Church not only acts but also expresses herself in the liturgy and draws from the liturgy the strength for her life (13).

The Second Vatican Council's decision to relocate sacred liturgy from the periphery of the Church's life to a more pivotal theological position as the beginning and end of all prayer remains one of its most significant legacies. The most frequently quoted section from *Sacramentum Concilium* describes the new central location of the liturgy in the life of the Church as "the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows" (# 10). The *Oxford English Dictionary* defines 'source' as a place, person, or thing from which something originates or can be obtained; a spring or fountain head from which a river or stream issues; a person who provides information: a book or document used to provide evidence in research. All of these definitions express a relationship with *genesis* or *starting point* and this communicates a vital message about the location of liturgy in the life of the Church. Turning to the word 'summit' the *Oxford English Dictionary* defines this as 'the highest attainable level of achievement'. Summit is superlative and associated with that which is unsurpassed. Transferring this interpretation to the

context used in *Sacrosanctum Concilium*, the liturgy then, is the most effective way possible of achieving the worship of God and sanctification of the faithful.

The liturgical reforms that ensued from the Second Vatican Council were many and varied (*Sacrosanctum Concilium* # 50-58) and they continue to provoke the most passionate debates among the Catholic community. In the post conciliar years changes took place in respect of the totality of liturgy:

- The liturgical space and the direction of liturgical prayer
- The Order of Mass
- The use of the vernacular
- The increased importance given to Liturgical Theology
- A new Liturgical Calendar and norms
- The revision of the Breviary
- The restoration of the Permanent Diaconate
- The change from a 1 year Lectionary of Scripture Readings to a 3 year cycle
- Adaptation and Inculturation
- The type of music used within the liturgy
- The identification of genuine liturgical functions
- The development of Homiletics

The reforms listed above contributed to the *relocation* of the liturgy because they brought into existence an official liturgical agenda — something which had never been a feature of the Roman Church. The above list is not an exhaustive one but the selection made highlights the fact that when Vatican II *relocated* liturgy and addressed liturgical concerns, the work encapsulated many of the insights of the Liturgical Movement discussed in Chapter One Section B.

Since the true significance of the liturgical reform of Vatican II can only be understood in the context of what had taken place before it and in what continues to develop from it, a fuller evaluation and discussion will be given in the next chapter of this thesis.

Section D The Pontificate of Pope Benedict XVI

Context of the Pontificate of Pope Benedict XVI

Preceding sections of this chapter included an exploration of the Council of Trent, the Liturgical Movement and also the Second Vatican Council. This chronological journey through key junctures in liturgical development has shown that liturgical practice has changed and developed with each succeeding century, continually giving fresh understanding of the Church's worship. It is significant that Pope Benedict XVI's predecessor Pope John Paul II, demonstrated a concern to eliminate liturgical abuses and the dominant themes of his liturgical writings were *Catechesis*, *Evangelisation* and the *Theology of the Body*. These concerns provide a perfect compliment to the passion for the organic development of the liturgy expressed by the current pontiff, Pope Benedict XVI. The pontificate of Pope Benedict XVI (Joseph Ratzinger), like the other junctures listed above, is yet another pivotal stage and privileged 'moment' in organic liturgical development and his papacy has been characterised by an obvious passion for the sacred liturgy. Roy & Rutherford (2010) quote from the published proceedings of the International Liturgical Conference held in Cork, Ireland, in July 2008 at which Pope Benedict XVI stated:

What we previously know only in theory has become for us a practical experience: the Church stands and falls with the liturgy. When the adoration of the Trinity declines, when the faith no longer appears in its fullness in the Liturgy of the Church, when man's words, his thoughts, his intentions are suffocating him, then faith will have lost the place where it is expressed and where it dwells. For that reason, the true celebration of the sacred liturgy is the centre of any renewal of the Church whatever (p136).

Pope Benedict XVI's words cited above express an unequivocal conviction about the centrality of the liturgy particularly in relation to the Church's ongoing renewal.

Liturgical Impact of the Pontificate of Pope Benedict XVI

In his autobiography *Milestones* (1997), Ratzinger, speaking of his own personal journey, describes a childhood in which he learned to live the liturgy:

Naturally, being a child I did not understand every detail, but my journey with the liturgy was a process of continual growth in a great reality that overcame every generation and form of individuality, which became a source of wonder and new discovery (p19-20).

The author describes a natural development in his own liturgical awareness and understanding. In a recent sixteen volume publication, *Opera Omnia* (2008), he chose to print the section focused on and dedicated to the liturgy first, signalling that the sacred liturgy continues to be a priority for the life and work of the contemporary Church. In the Preface to the initial volume of his writings, he outlines the rationale and context behind his decision by referring to a similar judgement made by the Fathers of the Second Vatican Council some decades earlier:

When I decided, after some hesitation, to accept the project of an edition of all of my works, it was immediately clear to me that the order of priorities at the Council also needed to be applied to it, and that therefore the first volume to be published had to be the one containing my writings on the liturgy. Ever since my childhood, the Church's liturgy has been the central activity of my life, and it also became, under the theological instruction of masters like Schmaus, Söhngen, Pascher, and Guardini, the centre of my theological work. I chose fundamental theology as my specific topic, because I wanted above all to go to the heart of the question: why do we believe? But right from the beginning, this question included the other one about the proper response to God, and therefore also the question about the divine service. It is on this basis that my work on the liturgy must be understood. I was not interested in the specific problems of liturgical study, but in the anchoring of the liturgy in the fundamental act of our faith, and therefore also its place in our entire human existence.

There are two primary messages to be taken from this reference from the Preface. The first of these is Ratzinger's belief in the pivotal role of the Second Vatican Council on the continuous and organic development of the liturgy. There is no indication of

‘rupture,’ but rather he speaks of his own desire to mirror the approach taken at Vatican II. Secondly, Ratzinger very candidly states that he has never been interested in “specific problems of liturgical study”. His vision is rooted in the authentic renewal of Catholic worship according to the principles set out by the Second Vatican Council and he is primarily committed to ensuring that these principles are understood in the context of a valid and defining appreciation of the objective nature of the liturgy. ¹⁶ As theologian, Ratzinger (2000, p,8) has referred to the work of Romano Guardini and acknowledged that he also takes the inspiration for his desire to display the objective nature of the liturgy from Guardini’s version of *The Spirit of The Liturgy*.

Guardini understood the liturgy as a gift, which is *received* rather than *made* and for this reason the liturgy is *objective* in nature. Guardini described the liturgy as ‘the supreme example of an objectively established rule of spiritual life’. The primary focus of the liturgy is not the personal relationship between the individual and God but ultimately, the liturgy ‘expresses the Church as the Body of Christ. ¹⁷ It is important to note that although Guardini emphasises the *objective* nature of the liturgy, the *subjective* can still be experienced through the objective. In other words a personal encounter can still take place, but that encounter is founded on objective truth. Guardini asserts that the liturgy is “nothing else but truth expressed in terms of prayer”. Reflecting on the truth of God can evoke many emotions for the individual at prayer. The influence of Guardini’s view of the liturgy as objective in nature is

¹⁶ The subjective significance of the liturgy for individual Catholics lies in their sense of belonging to the Church. The engagement in the life of the ecclesial community is, however, rooted ultimately in the liturgy’s objective nature as an expression of Church. The traditional maxim *lex orandi, lex credendi* (the law of prayer is the law of faith). Since the Church believes as she prays, no individual or community can be permitted to modify or manipulate any liturgical rite (*Catechism of the Catholic Church* #1125). In the liturgy the Church expresses itself and its faith with special intensity (Donovan 1997, p,102).

¹⁷ Romano Guardini, *The Spirit of the Liturgy*, , trans. Ada Lane p4 (London: Sheed & Ward, 1930).

exemplified in a particular way in Ratzinger's version of *The Spirit of the Liturgy* (2000) which will be examined in Chapter Three of this thesis.

This anchoring of the liturgy, and a desire to locate it in human history, combined with an appreciation of its essence is at the centre of Ratzinger's concerns and vision.

Lemming (2005, p119), a renowned student of Ratzinger's work, quotes from him:

.....the inexhaustible reality of the Catholic liturgy has accompanied me through all phases of life, and so I shall have to speak of it again and again.

Ratzinger's passion for the inner nature of the liturgy rather than merely its rules is so deep that in *The Spirit of the Liturgy* he does not engage in any analysis of particular liturgical problems or contemporary debates. He has been faithful to the promise he made and has consistently spoken of the sacred liturgy "again and again". In fact there is now a prodigious collection of works written by him covering many aspects of liturgical theology including: *The Feast of Faith* (1981); *A New Song for the Lord* (1997); *God Is Near Us: The Eucharist, the Heart of Life* (2003); *Looking Again at the Question of the Liturgy with Cardinal Ratzinger* (2003); *Images Of Hope* (2006) and *Seek That Which Is Above* (2007), to mention just some of them.

The deliberate choice not to focus on the specifics of liturgical practice is reflected in his view on Liturgical Education. Ratzinger has spoken of the need for 'Liturgical Education' as early as 1981 in *The Feast of Faith*, and expressed again in *The Spirit of the Liturgy* (2000). In *The Feast of Faith* Ratzinger is quite clear that Liturgical Formation cannot be "a profusion of words" or be "a continual stream of new ideas" but that the aim of such formation is to help the participants to grow in an inner appropriation of the Church's liturgy (p71). In *The Spirit of the Liturgy* he defined "true liturgical education" as the direction "toward the essential *actio* that makes the

liturgy what it is, toward the transforming power of God, who wants, through what happens in the liturgy, to transform us and the world" (p175). Ratzinger adds, "In this respect, liturgical education today, both of priests and laity, is deficient to a deplorable extent. Much remains to be done here"(p175). A year later he returned to this theme in his book-length interview with Peter Seewald, *God and the World* (2002). Ratzinger's answers to Seewald have become a blueprint for how he has educated both the clergy and laity in liturgical matters during his pontificate (Bonagura 2010). He has done this primarily by putting into practice his appeal to bishops and priests to tend to "the *ars celebrandi*" (*Sacramentum Caritatis* 2007). In this apostolic exhortation Pope Benedict XVI urges bishops and priests to tend to "the *ars celebrandi*, the art of proper celebration" of the Mass as the "primary way to foster the participation of the People of God in the sacred rite" (#38, #64). He asserts that "the best catechesis on the Eucharist is the Eucharist itself, celebrated well" and as pontiff, Ratzinger has celebrated his papal liturgies as opportunities to teach and demonstrate the proper *ars celebrandi*.

Responding to Seewald's question whether a "reform of the reform" is necessary "in order to make (the liturgy) holier again," Ratzinger proposed three steps for a liturgical restoration. Firstly, he states that there is the need for "a new liturgical consciousness" in order "to be rid of this spirit of arbitrary fabrication" that has changed the outward appearance of the Mass into a form of religious entertainment void of reverence and solemnity (Ratzinger 2005 p, 415). In all of his writings on the liturgy, Ratzinger has cited deliberate departures from liturgical norms as the greatest enemy of the Mass properly understood. In responding to Seewald's questions he stated:

The most important thing today is that we should regain respect for the liturgy and for the fact that it is not to be manipulated. That we learn to know it again as the living entity that has grown up and has been given to us, in which we take part in the heavenly liturgy. That we do not seek self-fulfilment in it, but rather, the gift that comes to us.

This rejection of fabrication in the liturgy is one example of how Ratzinger has endeavoured to form "liturgical consciousness," and of his concern to reform the liturgy's *spirit* before its letter. He answers Seewald by explaining that any reform of the reform "ought in the first place to be above all an educative process" otherwise, without a proper understanding of the "why" of liturgical change, the Church runs the risk returning to the liturgical chaos of the 1970s.

The second step proposed by Ratzinger in responding to Seewald's question about restoring the sacred character of the liturgy is a re-examination of the new liturgical books "to see in what area, so to speak, too much was pruned away, so that the connection with the whole history may become clearer and more alive again" (p,415-416). In *God and the World* (2002) Ratzinger describes the meaning of the historicity of the liturgy as a gift that Christ offered to the Church, a gift that grows with her and is an incentive to "rediscover her as a living entity" (p, 415).

Thirdly, in restoring the liturgy Ratzinger proposed that the proscription against the Tridentine Mass be lifted to help foster "a true consciousness in liturgical matters" (p,416). He did precisely that in *Summorum Pontificum* (2007) in which he explained that "the two forms of the usage of the Roman Rite can be mutually enriching," (# 1) with the older form aiding the newer to demonstrate more powerfully its sacred character. The conventional debate about the status of the Tridentine Mass is not a principal focus of this thesis. However, it is important to note that Ratzinger avoids the false dichotomy and polarisation in relation to the Tridentine rite and he has

insisted on the vitality and “spiritual richness and theological depth” of the older rite and what it has to offer *Summorum Pontificum* (2007).

Pope Benedict’s pontificate has been marked by its extensive liturgical impact. In his compelling writings and profound teaching on the liturgy several recurring and unifying themes are evident. These include:

- A love of the sacred liturgy and a respect for its essence
- The development of a liturgical consciousness by priest and people
- A recognition of the urgent need for Liturgical Formation and Liturgical Education
- The proper celebration of the Eucharist according to liturgical norms
- The restoration of beauty and nobility to sacred music
- A concern to promote a universal awareness of the fact that there are two forms of the one Roman Rite
- The desire to return to the tradition of priest and people facing “*ad orientem*” (liturgical East)
- Reverence, silence and posture as aspects of “active participation” of the people

Some of these themes will be discussed in Chapter Three in the context of an engagement with Joseph Ratzinger’s (Pope Benedict XVI) book *The Spirit of the Liturgy* and the implications arising from it. The recurring themes also emerge in later discussions in Chapters Four, Five and Six.

Chapter 2 Responding to Vatican II

Responding to the Ecclesiological Re-definition of Vatican II

It has already been highlighted that Vatican II represented a major shift in Catholic Ecclesiology. It is vital therefore, to discuss the new dominant models of Church embedded in the conciliar documents. This exploration will provide a deeper appreciation and understanding of the liturgical agenda that developed in the post conciliar years and which continues to confront and challenge the contemporary Church as it advances into the twenty first century. Some of the paradigms of Church in the Vatican II documents express in a particularly dramatic way the primary liturgical imperatives of the Council and in turn these impact on the nature and direction of the Church's response in the field of Liturgical Formation and Liturgical Catechesis.

In the years following the Council there was a change in attitude towards many prominent theologians who helped to fashion the new ecclesiology including Rahner (1904-1984), de Lubac (1896-1991), Congar (1904-1995), Schillebeeckx (1914-2009) and Kung (1928-). Their work had to some extent been held in suspicion before the Council but the insights provided by these scholars eventually became recognised and valued (Hilkert 1996, p,412). The development of a new ecclesiology had a dramatic effect on the liturgy since the principles that direct liturgical development flow from a specific model of Church. In broad terms the new vision of the Church as *communion* was inextricably linked to a renewed theology of the universal priesthood of all through Baptism, with a focus was on a recovery of 'charisms' (1 Peter 2:9). In the immediate post conciliar years the Church responded to this theological realignment by encouraging the laity to embrace a variety of patterns of ministry and to become engaged in collaborative responsibility for the life and worship of the Church.

In his famous study *Models of Church* (1974), the American Jesuit ecclesialogist Avery Dulles (1918-2008) succinctly condensed and explained the new understanding of Church promoted by Vatican II into six images. These are:

- The Church as *Institution*
- The Church as *Mystical Communion*
- The Church as *Universal Sacrament of Salvation*
- The Church as *Herald*
- The Church as *Servant*
- The Church as a *Community of Disciples*

This chapter will discuss briefly *three* of the Models of Church identified by Dulles. These are *The Church as Universal Sacrament of Salvation; The Church as Servant; The Church as Community of Disciples*. The values embedded in all of the models of Church are complementary but these three models have been chosen because in a particular way each one explicitly communicates an aspect of the relationship between church and world that has become diminished in postmodern society.

The Church as Universal Sacrament of Salvation

The notion of the Church as a ‘*sacrament*’ was the focus of much attention during the twentieth century particularly in the landmark encyclical of Pope Pius XII, *Mystici Corporis* (1943). It was however the documents of Vatican II that first described the Church as being ‘in the *nature* of a sacrament’. The Council documents *Ad Gentes* (1965) and *Gaudium et Spes* (1965) make particularly clear statements that the Church functions in the world as a sacrament (*Ad Gentes*, nos. 1, 5; *Gaudium et Spes*, nos. 42, 45). This vision of Church being *in the nature of a sacrament* is echoed in other writings including *Lumen Gentium* (1964):

The Church, in Christ, is in the nature of a sacrament—a sign and instrument, that is, of communion with God and of unity among men . . .” (# 1).

The first chapter of *Lumen Gentium* on “The Mystery of the Church.” affirms that “the Church, in Christ, is as a sacrament (*veluti sacramentum*), that is, a sign and instrument of intimate union with God and of the unity of the whole human race” (#1). It is noteworthy that the Latin word used in the conciliar document was ‘*veluti*’ which means ‘something *like*’. This distinction is a vital one in order to avoid the perception of the Church as an *eighth* Sacrament. Rather the Church is *sacramental in character* in the sense that it reveals to the world the presence and action of Christ. The Church is the vehicle which celebrates and administers the sacraments themselves and this process shapes the identity and nature of the Church. Edward Schillebeeckx (1914-2009) viewed the Church as “a sacrament of the world” (*Sacramentum Mundi*) and described how the Church shows the way for people to exist together in the world. Schillebeeckx characterised the mission of the Church with ideas drawn from the concept of liberation (Schillebeeckx in Smith 1973, p 43-50):

Now the Church is the continuance, the contemporary presence, of that real eschatologically triumphant and irrevocably established presence in the world, in Christ, of God’s salvific will. . . . By the very fact of being . . . the enduring presence of Christ in the world, the Church is truly the fundamental sacrament, the well spring of the sacraments in the strict sense.

The Church is a sacrament because she is ‘*in Christ*’ who is the visible and tangible expression of the fullness of God’s life.¹⁸ Just as Christ is the sacrament of the Father, the Church is the sacrament of Christ and is the visible and tangible expression of Christ in the world. From the very beginning of His public ministry Christ involved others with his work; empowered them with His own authority and invested others with His gifts and His ministerial effectiveness. The contemporary Church continues

¹⁸ “He who has seen me has seen the Father,” (John. 14:9).

to understand its mission in relation to the example and mandate of Christ and it is the vehicle by which His very life is shared with others. Ensuring that this understanding of Church is a reality has direct implications both for Liturgical Formation of the Church's ordained ministers and Liturgical Catechesis of the laity which will be explored in Chapters Four and Five respectively.

The Church as Servant Model

The concept of the Church as *servant* can be traced and linked to theologians such as De Chardin (1881-1955) et al who made an urgent call for the Church to become a servant Church sharing in the problems of human existence, not dominating but empowering and serving after the example of Christ himself (Wiest 2005, p66-67).

Although this model did not have its origin in the deliberations of Vatican II, the image of the Church as a servant developed in an unexpected manner in the work of the Council and in fact became the dominant theme in the *Pastoral Constitution on the Church in the Modern World* (1965):

From the answers it will be increasingly clear that the People of God and the human race in whose midst it lives render service to each other. Thus the mission of the Church will show its religious, and by that very fact, its supremely human character (#11).

Avery Dulles (1974), describing the servant model states:

.....the most fundamental mission of the Church....that of reconciliation, the overcoming of the various alienations that vex humanity today . . . altruistic service toward the poor and the oppressed. This service can include prophetic criticism of social institutions (p,104).

This is an interesting comment by Dulles, since a servant model may imply one of total subservience. Dulles asserts that the servant model is a strong one in which the Church does not display weakness but rather a prophetic and challenging spirit. The image has implications for the relationship between liturgy and justice which will be

discussed at a later stage in this thesis. The powerful and now renowned notion of servant leadership has its roots in the person of Jesus, the Gospels and the early Church. New Testament images such as Jesus' feet washing in John's Gospel (John 13:1-20), proclaim a vision of Church as the model of human service to the world and emphasise the importance of *diakonia* as the way of being. The Church *as servant* model is easily transferred into a liturgical context. At a terminological level it can be seen in the new English translation of the Roman Missal (2002). The Collect for the Mass of the Lord's Supper on Holy Thursday includes a prayer that the Church may draw from so great a mystery the fullness of charity and life" (p,299). Another pastoral example of this model of Church is in the restoration of the Permanent Diaconate in post Vatican II years – a matter which merits some focused discussion in the context of a servant Church.

By the time the Reformation was underway at the beginning of the sixteenth century the Diaconate had become a transitional ministry of restricted liturgical functions. Luther and others argued that this ministry had limited value in the life of the community and saw it more as an appendage (Gooley 2006). The Council of Trent, however, had insisted on the validity of the threefold ministry of deacon, priest and bishop and called for the restoration of the Diaconate as a permanent ministry in the life of the Church. This desire to restore the Diaconate was not fulfilled until the Second Vatican Council addressed the issue again and Pope Paul VI issued *Sacrum Diaconatus Ordinem* (1967) which set down the general norms for restoring the Permanent Diaconate in the Latin Rite of the Church. More than twenty years later The Congregations for Clergy and for Education issued the *Basic Norms for the Formation of Permanent Deacons* (1998) and the *Directory for the Ministry and Life*

of *Permanent Deacons* (1998). Both of these documents reflect an interweaving of two traditions. There is an early tradition which frames the Permanent Diaconate within the broader understanding of the apostolic ministry of the Gospel, (*Joint declaration and Introduction to Basic Norms for the Formation of Permanent Deacons* (1998) and *Directory for the Ministry and Life of Permanent Deacons* (1998) Section II #2), and a narrower tradition with a focus on *diakonia* as a synonym for service (*Joint declaration and Introduction to Basic Norms for the Formation of Permanent Deacons* (1998) and *Directory for the Ministry and Life of Permanent Deacons* (1998) Section 4 #17). There is a clear requirement by the Church that the Permanent Deacon will exercise liturgical leadership (*Directory for the Ministry and Life of Permanent Deacons* (1998) Section 5 #17). The concept of a *servant* Church is one which in the spirit of the diaconate emphasises skills of listening, serving, and calling forth the gifts of all within the community and these tasks have clear links with the actual ministerial functions of Permanent Deacons (*Lumen Gentium* Chapter III, #29). In order to emphasise the role of the deacon as *servant*, it is important that there is a *oneness* with the priest but also a *oneness* with the worshipping community. As Kwatera (2005) rightly states:

Liturgical leadership, like the liturgy itself, is the people's work, not one person's work (p, 15).

This very insightful comment by Kwatera is one which should caution the Church to remember that liturgy is at its most accurate when all who perform a ministry perform *only* those actions which belong to that particular ministerial function and not any other. To do otherwise is to dis-empower the laity and restrict the concept of service that is expressed and celebrated in sacred rites.

The Church as Community of Disciples

This sixth model is identified by Dulles in his expanded version of *Models of Church* (1979). He suggests that this model is a “contrast community” (p,32) because it is counter cultural and expects that members of the Church live by a higher set of values. The liturgy can highlight how the members of a particular worshipping community respond to the call to discipleship. ‘*Community of Disciples*’ also includes a sense of lifelong learning resulting in co-responsibility for the Church’s mission and the Church’s identity. This particular model of Church has specific and wide ranging implications for the Liturgical Formation and Liturgical Catechesis of both clergy and laity.

A closer examination of the Last Supper narrative ¹⁹ can give useful insight into the model of Church as a *Community of Disciples*. Pecklers (2003, p135) identifies three elements of the Last Supper event that the Church should echo. These are the fact that Jesus reached out to the disciples in their confusion; that He gathered them into community and that he pointed the disciples to the fulfilment of the Kingdom. The dynamic implicit in the story of the Last Supper highlights the transformative effect on the disciples present. Pecklers continues to explore this analysis of the Last Supper by drawing an analogy to the typical modern parish as a community of disciples gathered around the Eucharist. To take just the first element of the Last Supper narrative identified by Pecklers, the reality in many such parishes is that the life of the worshipping community can be characterised by *maintenance* to the practising rather than *mission* or out-reach to those who are confused, marginalised and disaffected. In the thirteenth century the missionary activity of the Dominican Order with their

¹⁹ Luke 22: 7-30; Matthew 26: 17-30

itinerant style of preaching brought the proclamation of the Good News out of the monasteries into the new and increasingly diverse and urbanised society that was emerging across medieval Europe. It is of note that this model of discipleship, and indeed of Church, foreshadowed the ecclesiological orientation defined by the Second Vatican Council. Pope Benedict XVI (13th Jan 2010) referring to the mendicant religious orders of the 13th century, said that their founders, St. Francis and St. Dominic, initiated a “stable and profound ecclesial renewal and were able to read the signs of the times”. In the same way as the Franciscans and Dominicans helped to reform and renew the societies of the 13th century, the Church as a *Community of Disciples* can do the same today. The model of the Church as a *Community of Disciples* is one which needs to be nurtured.

Responding to the Liturgical Vision and Mandates of Vatican II

In the course of nearly five decades since Vatican II the Church’s liturgical endeavour has focused on interpreting and promoting the vision of the Council and attempting to respond to its mandates. This process has not been a linear one, and at various points in the journey of liturgical development the conciliar vision has been damaged, blurred and at times obscured by misinterpretation of what the Council Fathers actually said. In fact, many of the liturgical practices that emerged in the post conciliar years were never part of the vision embedded in *Sacrosanctum Concilium*. Illicit, and at times radical, changes in liturgical practice were introduced in the years of experimentation following Vatican II. To mention just some of them, there were discussion homilies; sacred vessels being discarded for ones fashioned from more domestic materials; the Liturgy of the Word and the Liturgy of the Eucharist conducted in separate venues and self scripted Eucharistic prayers (Pecklers 2010,

p,18). The reform of the sacred liturgy mandated by the Second Vatican Council has at times been the object of criticisms and these criticisms are in part because of the increase in such liturgical violations, experimentation and adaptation in the years that followed the Council. Liturgist Cesare Giraudo (2003) succinctly refers to the change that took place by describing the pre conciliar liturgy as a “liturgy of iron” and the post conciliar liturgy as a “liturgy of rubber”. Giraudo speaks of post Vatican II liturgy as demonstrating an ostentatious liberation from all written norms coupled with badly understood spontaneity, characterised by improvisation. As one example of this he cites priests who compose their own liturgical texts (p,531-532).

Over time the accumulative effect of this kind of adaptation, experimentation and manipulation resulted in the authentic nature of the liturgy becoming obscured and compromised, often in the name of being 'pastoral', 'relevant' or 'imaginative'. The long lasting effects of this compromise continue to be experienced in the contemporary Church when liturgical celebrations can be so casual that the sacred signs are at times completely dissolved. This casual approach to liturgical celebration can offend the Mass-attending population many of whom desire a transcendental and more obviously reverential experience of liturgy (Gamber 2002, p73-74). A most unfortunate aspect of the casual or 'domestic liturgy' and the liturgical experimentation is that such practice has become unjustly associated with Vatican II.

In Chapter One Section B of this thesis, it was made clear that many of the proposals made by the Council had already lodged themselves in the consciousness of the Church as a result of incremental changes that had emerged through the Liturgical Movement of the preceding period. Following the publication of *Mediator Dei* in

1947, there were a further seven international liturgical conferences including for example Frankfurt in 1950, Munich in 1955 and Assisi in 1956 (Jedin 1981, p,305). In the wake of the Second World War, the work of such congresses, which were held annually in Europe, impacted significantly on liturgical practice as did the establishment of the Liturgical Institute at Trier (1947). The proposed changes outlined in *Sacrosanctum Concilium* are in part the distillation of such initiatives and also the study, prayer and reflection on liturgical matters which had existed for over a century prior to the Council being convoked (Caldecott 1998, p,72).

The specific changes proposed by the Council Fathers for the renewal of the liturgy are clearly expressed in *Sacrosanctum Concilium* (# 50 -58). The main elements of the proposed changes contained in Vatican II's liturgical manifesto are: the rites were to be simplified and duplication discarded; the treasures of the Bible were to be opened up more fully; the homily was to be highly esteemed as part of the Liturgy itself; the Prayer of the Faithful was to be restored; the vernacular was to be permitted in certain limited ways; wherever possible hosts consecrated at Mass should be distributed to the people participating in that Mass with limited permission for offering both species; there was to be an awareness that there are two parts of the Liturgy, the Word and the Eucharist, with an insistence on the requirement to take part in the entire Mass; concelebration was to be permitted and a new *Rite for Concelebration* to be drawn up. These changes were the *authentic* mandates of the Council and the manner in which Mass is celebrated should conform fully to them. These mandates are best considered in conjunction with the *intentions* of the Council which are quite clearly stated in *Sacrosanctum Concilium* (#14):

Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations, which is demanded by the very nature of the liturgy.

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else.

It would appear that the last seven words from the first quotation above, ‘demanded by the very nature of the liturgy’ have been jeopardised.

The intentions and mandates of the Council Fathers are also perfectly clear in terms of the organic process and the stated method by which the vision should be realised:

And care must be taken that any new forms adopted should in some way grow organically from forms already existing (#23).

And, therefore, pastors of souls must zealously strive to achieve it by means of the necessary instruction in all their pastoral work (#14).

In other words the liturgy is to be renewed by promoting more active participation through greater education but always in the context of what the liturgy demands.

Around the world the liturgical vision of Vatican II found a variety of interpretations, responses and liturgical expressions – not all of them faithful or accurate. For the Church in Holland, Vatican II was interpreted as an experience of apparent freedom and liberation leading to the projection of a model of Church that was a fully fledged democratic alternative to the traditional hierarchical model (Weakland 2009, p,219).

In the United States, Vatican II provoked conflict between the liberal voices of the Roman Church and the traditionalists. For the French, it was a conviction that the rest of the world was finally catching up (White 2003, p130). In general terms, the direction of liturgical development and practice, for several turbulent decades following Vatican II, was controlled by Catholic progressives (Doyle 2006, p4). The liturgy was at times used as a platform to express ideology and politics related to a

myriad of social protest movements of the 1960's. The Feminist Movement; the Civil Rights Movement; the Catholic Workers Movement and Anti-war Protest Groups all attempted to use the sacred liturgy and manipulate it to advance a variety of causes (Klejment 1996, p,164).

The pattern of illicit liturgical practices that emerged sometimes focused on erroneous attempts to express the unity of the Church in the diversity of its members. In a statement of September 9, 2002, Pope John Paul II addressed the bishops of Brazil on the 'serious abuses' stemming from the illicit trend to '*clericalise the laity*'. This clericalisation of the laity (cf. Chapter One Section C) was in fact a misrepresentation and inaccurate response to the conciliar vision. The Council Fathers had in fact a much more panoramic understanding of baptismal vocation and also a more refined vision of participative liturgy than this would imply. They set the liturgy within the horizon of the history of salvation, the purpose of which is the glorification of God and the redemption of humanity (*Spiritus et Sponsa* 2003, #2). This same understanding of the purposes of liturgy is a consistent theme in many Church documents, including the *Catechism of the Catholic Church*, which also states that it is for "the glory of God and the sanctification of the faithful" (#4). At times liturgical practice has not necessarily reflected this belief. This matter will be discussed in later sections of this thesis in the context of a focussed discussion of unchanging constants in the liturgy and the question of liturgical freedom and liturgical authority (Arinze 2006,p, 84).

Thomas Day argues that some of the motives for some unorthodox liturgical practices appear to be psychological rather than emerging from theological reasoning. In *Why Catholic Can't Sing* (1990), he cites some clear examples of this viewpoint, referring

to a phenomenon that he calls 'Ego Renewal'. Day constructs the example of a priest washing the feet of twelve parishioners, just as Christ washed the feet of the apostles at the last Supper. In describing this deeply moving ceremony, Day explains how the priest approaches the microphone, smiles, and leads the congregation in applause for the twelve men who had taken part. The author suggests that this 'personalising' of the liturgy distracts from the essence of the sacred rite and suggests that rather than the ritual demonstrating a selfless disposition and an erasure of the ego, it is fundamentally presenting an image of the priest as a performer (p, 51). Consequently, the Mass itself is inaccurately presented as a celebration of the assembled faithful themselves rather than a celebration of Christ's presence in the Eucharist.

It has been made clear that the liturgical landscape since the Second Vatican Council has been a very confused one. Fundamental objections to Vatican II have been raised by Anglican theologian Catherine Pickstock (1998) et al who argues that the Council was guilty of grave philosophical errors. Pickstock is closely identified with a movement for 'Radical Orthodoxy' and the relationship of liturgy to post modern culture. ²⁰ She questions the whole perspective of Vatican II claiming that it did not adequately contextualise liturgy in contemporary culture and critiques matters such as 'simplicity rather than repetition' and also the place of language in the performance of liturgy (Baldovin 2008, p,19). Much of the criticism of the liturgical reform of the Second Vatican Council has, however, centred on the *misinterpretation* of the conciliar vision. The fragmentation appears to stem from two sources. The first source of confusion and fragmentation arises from erratic and unconnected responses to the conciliar vision. The second source of confusion is the alleged misinterpretation of what Vatican II actually did say and mandate.

²⁰ Milbank, J. et al. eds. (1999) *Radical Orthodoxy*. London: Routledge. (p, 2-18)

Nearly fifty years after the Second Vatican Council, some liturgical practice in the Catholic Church can typify two extremes of liturgical preference. At one extreme is the Ordinary Form of the Mass celebrated according to the *Missale Romanum* of 1969, with every word spoken and sung in the vernacular; an informal homiletical style is used; the celebration is punctuated with four hymns from a modern and popular musical genre and a value is placed on the entertainment factor (Baldwin 2008, p40). This scenario is inadequate and does not correspond accurately to what the Fathers of the Second Vatican Council actually said (Doyle 2006, p5-6). At the other extreme some laity and priests have returned, with permission, to the *Extraordinary Form of the Roman Rite* in which Mass is celebrated according to the *Missale Romanum* of 1570. This form of the Roman Rite is celebrated entirely in Latin with a range of pre Vatican II practices including multiple genuflections by the celebrant; the kissing of the altar at every greeting from the priest; the reception of Holy Communion only on the tongue; kneeling for the reception of Holy Communion and the exclusive use of the Roman Canon. It is noteworthy that the permission given to celebrate the Tridentine Rite (*Moto Proprio Summorum Pontificum* 2007 of Pope Benedict XVI) is not simply a gesture towards the conservative and traditional members of the Church but takes on a deeper significance in terms of signalling Benedict's desire to promote a 'hermeneutic of reform' (referred to above) rather than a 'hermeneutic of discontinuity and rupture' in the conciliar understanding of the liturgy (Ailet & Taylor 2010, p,32).

The conservative liturgist Thomas Kocik (2003) describes the reformed rite as "artificially concocted", "ecumenically tainted", "a Frankensteinian hodgepodge and "doctrinally anaemic" (p,20). On the other hand Koick describes the *Traditional Mass*

as one which “unambiguously expresses the unchanging truths of the Catholic faith, especially the sacrifice of the Mass, the Real Presence of Christ in the Blessed Sacrament and the unique and indispensable role of the ordained priest” (p,21). A call for a more moderate position is strongly expressed by Klaus Gamber, (2002), a prominent liturgist of recent times who has been described by Ratzinger as "the one scholar who, among the army of pseudo-liturgists, truly represents the liturgical thinking of the centre of the Church" (Bonnetterre 2002). Gamber (2002) states that one of the most urgent challenges facing the Church is “to look for a middle way between rigid immobility within the old Tridentine forms and an aimless pursuit of novelty" (p,7).

This thesis argues that the nucleus of any appraisal of Vatican II is the extent to which the reformed liturgy is in continuity with the natural, organic and legitimate development of the Roman Rite or if it represents a significant departure from this. This matter will be revisited in Chapter 3 of this thesis. It is important to recognise that despite any widespread misinterpretation or unwarranted liturgical innovations that have occurred there have also been many positive fruits of *Sacrosanctum Concilium*.²¹ These include a more spiritual engagement and involvement in the Eucharistic sacrifice; an increased wealth of readings from Sacred Scripture and a more profound understanding of baptismal vocation (Weigel 2001, p43-45).

In respect of the misinterpretation of Vatican II, *active participation; the use of the vernacular in the Church's worship; the Direction of Prayer; the tension between liturgical freedom and liturgical authority* and lastly the *design of the liturgical space*

²¹ *Oxford Declaration on Liturgy* 1996 <http://www.secondspring.co.uk/spirituality/declaration.htm>).

are some of the major and most frequently quoted misconceptions to follow the liturgical reforms of the Council. This chapter will include a succinct and focused comment on these five particular areas of misinterpretation.

1. *Active Participation (participatio actuosa)*

The first aspect of misrepresentation of the conciliar vision to be discussed is *active participation*. The treatment of *active participation* in this section of the thesis is comprehensive because it is perhaps the most damaging misrepresentation of the liturgical mandate of Vatican II. There was clear and extensive evidence of an understanding of the concept of active participation in the liturgy prior to the Council. It was integral to the vision of Pope Pius X (1903-1914); it was central to the work of the Liturgical Movement and it was also a primary concern of Pope Pius XII in *Mediator Dei* (1947) in which it is stated:

But the chief element of divine worship must be interior (#24).

It is an error, consequently, and a mistake to think of the sacred liturgy as merely the outward or visible part of divine worship or as an ornamental ceremonial. No less erroneous is the notion that it consists solely in a list of laws and prescriptions according to which the ecclesiastical hierarchy orders the sacred rites to be performed (#25).

It is clear from both of these quotations from *Mediator Dei* that active participation in the liturgy was, for years before the Council, understood primarily as attitudinal in nature and was perceived as an interior disposition of faith. In the middle of the twentieth century (when *Mediator Dei* was written) there was a developing awareness of the gulf between faith and culture and within the Church itself there was a parallel gulf between a passive laity and an active clergy. 22

22 www.secondspring.co.uk/articles/scaldecott34.htm

Some twenty years later, in the years following Vatican II, active participation came to be measured in a different way from previously, with the acid test being either the presence or absence of physical activity. ‘*Doing things*’ became the most important consideration in the process of reconnecting people with the liturgy. The focus moved towards participating in the public performance of the rites rather than on participating existentially in a prayerful liturgical celebration. Ratzinger challenges this type of narrow interpretation of participation which is focused on external actions alone (1999, p171, p175). He rightly perceives it as quite contrary to the authentic vision of the Council Fathers who stated that the primary way to foster the participation of the People of God in the sacred rites is by the proper celebration of the rite itself (*Sacrosanctum Concilium* #39).

In the post conciliar years, the Church’s desire that all the faithful participate fully in the sacred liturgy was too often rendered a caricature of the Council’s teaching and misconceptions about the true nature of active participation multiplied. One of the outcomes of this misinterpretation was a frenzied expansion of ‘ministries’ among the laity and for some years worship was typified by the congregation appearing to be in perpetual motion (Fox 2010, p,62). Something of this mis-interpretation of the liturgical vision is expertly captured in a study carried out at the time by Fred Krause (1979) and entitled *Liturgy in Parish Life*. The author makes the point that, before Vatican II, almost every child who grew up in a Catholic family, would at some point have played at being a priest, dressed up in pretend vestments and gone through the motions of saying Mass. Certainly, in the past, when a child wanted to play at being a priest, all he needed was the cooperation of a younger brother to act as an altar server. Krause points out, however, that a post Vatican II child who wants to play at being a

priest, will need musicians to lead the music; someone to proclaim the Word of God; someone to lead the Prayers of the Faithful; volunteers to take down the offertory procession; someone to organise the Children's Liturgy; Extraordinary Ministers of Holy Communion and perhaps even a planning group! In fact, the author says, a child who wants to say a pretend mass, if he wants to do it well, will need to use his leadership skills to get every child in the neighbourhood to play with him (p 205). In other words, in the years since Vatican II the liturgical possibilities for involvement have greatly increased, and in some cases, and to some degree, today's Catholics have a more heightened awareness and more sophisticated expectations when it comes to celebrating liturgy. This was never the context for genuine active participation as proposed by the Council Fathers. Part of the confusion on this matter stems from the fact that although there are numerous references to active participation it is difficult to find a specific definition of active participation in the conciliar documents. Ferrone (2007, p29) enumerates fourteen specific references to the concept of 'active participation' in *Sacrosanctum Concilium* but recognises there are more when including elements that are indissolubly linked to it, such as the instruction to provide rubrics for the people's part of the liturgy (#29).

It is noteworthy in the context of a discussion about active participation in the liturgy that some translations and publications of *Sacrosanctum Concilium* have a significant change in vocabulary from *celebration* to *performance*:

Therefore, pastors must see to it, on the one hand, that in the performance of the liturgy the laws of valid and licit celebration are observed, and, on the other hand, that the faithful take part in its performance intelligently, actively and fruitfully (# 11).

The above translation is almost contradictory and speaks of the *performance* of a celebration. Participation in a 'celebration' is quite different from participation in a

performance. The original Latin translation and the translations for Western European countries, all consistently refer to *celebration* as opposed to *performance*:

Ideo sacris pastoribus advigilandum est ut in actione liturgica non solum observentur leges ad validam et licitam celebrationem, sed ut fideles scienter, actuose et fructuose eandem participant.

Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects (# 11).

It is crucial to reflect on this terminological change and consider whether it reflects a corresponding and significant change in focus. The change in vocabulary might be viewed as a disturbing one because it could be misconstrued as a language change reflecting a corresponding change in theological understanding. ‘Perform’ by definition implies a demonstration in the presence of an audience. The *Oxford English Dictionary* defines it as “to act in a play etc before an audience”. Generally a performance would be learned, rehearsed, to some degree artificial and possibly involving only the person performing the role. Bell (2009), in her seminal work *Ritual Theory, Ritual Practice*, argues that ritual cannot be reduced to performance alone but is best viewed in the context of “social activity” (p42). Garrigan (2004) also rejects the idea that ritual is primarily *performative* suggesting that Habermas’s theory of communicative action may enable theology to understand the nature of liturgical *interaction*. This particular theory focuses not so much on *action* but rather on *interaction* as its fundamental unit of analysis. Garrigan looks at this idea of liturgical engagement not in terms of actors and actions but rather speakers and hearers. Prior to the theory of Habermas, a participating subject was defined by his or her work. The unique contribution that Habermas has made to philosophy generally, is to shift from

the 'work' model of activity to one based on communicative action and within this context there is an interesting comparison to be drawn between Habermas' perspective and a mature understanding of active participation within liturgical rituals (Ganoczy 1984, p,161).

The celebration of the liturgy demands engagement and involvement by those gathered, in a manner that extols or praises God. Consistently, the Council Fathers encouraged and referred to *participation* in liturgical celebrations not liturgical performances. They described liturgical celebrations as "the primary and indispensable source from which the faithful are to derive the true Christian spirit" (*Sacrosanctum Concilium* #14). In a celebration all are active subjects and all the members are involved. Significantly, Flannigan (in Nichols 1996, p58) engages in an interesting examination of the description of the liturgy given by Irenee-Henri Dalmais (1967, 253). Dalmais states:

Liturgy belongs to the order of doing (*ergon*) not of knowing (*logos*). Logical thought cannot get far with it: liturgical actions yield their intelligibility in their performance, and this performance takes place at the level of sensible realities.

Flannigan argues that the simplicity suggested above is perhaps not as transformative for participants in the liturgy as Dalmais suggests. Garriigan (2004) accuses theologians of having portrayed liturgical theology as a pure art in itself. She states:

Liturgical theology in the form with which we are now familiar did not exist prior to an engagement between theology and the secular study of rites and societies (p, 42).

Ritual is more than a way of acting that achieves a particular result in individual locations and there can never be a case of *one ritual fits all*. Grimes (1991) states:

Ritual is not a single kind of action. Rather it is a convergence of several kinds we normally thought of as distinct. It is an impure genre. ²³

The description of ritual as an ‘an impure genre’ would seem to suggest that it is a hybrid of many different types of performance. It is perfectly acceptable, indeed desirable, that liturgical theologians take into account the knowledge gleaned from all the performing arts and also from Architecture, Technology, Media Studies and very importantly, the Human Sciences. The growing field of Ritual Studies provides the contemporary Church with an opportunity to develop more comprehensive and diverse programmes of Liturgical Formation and Liturgical Catechesis. This will open up (for priests and people) a whole new understanding of the nature and purpose of ritual and the profound place of active participation within it.

Such increased awareness of the nature of ritual might help to eliminate the exaggerated activity of the laity in liturgical rites, which is often both superficial and perfunctory. These excesses have resulted in an exaggerated degree of *horizontality* in the Mass in terms of the focus being on the actions of those who worship. The shift is from God to the human person in a manner that impacts on the nature of public worship, and by consequence on the design of the sacred space and perhaps the orientation of prayer (White 2003, p170). Combining both the *horizontal* and *vertical* elements in the liturgy will always create a tension, with a tendency to emphasise one aspect or the other. The emphasis on the transcendent that was an obvious part of the legacy of the Council of Trent, was replaced in post Vatican II years by an overly domestic approach to the liturgy.

23 Grimes, R. (1991) *Ritual Criticism: Case Studies in its Practice, Essays on its Theory*. South Carolina: Columbia University Press (p,192).

It is noteworthy that in *Sacrosanctum Concilium*, Section II is entitled *The Promotion of Liturgical Instruction and Active Participation*. The Liturgical Formation of the clergy is inextricably linked to the mandate expressed in *Sacrosanctum Concilium* that pastors ensure that the faithful take part in the liturgy fully aware of what they are doing, are actively engaged in the rite and enriched by its effects (# 11). It is a participation that comes from an understanding of the very essence of the sacred liturgy:

Mother Church earnestly desires that all the faithful should be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy (#14).

To encourage this participation, the Constitution recommended simplification of the rites (#34) on the one hand, and careful attention to the responses made by the faithful on the other (#30). In the post conciliar years, a disproportionate level of attention was given to outward and vocal activity, which was observable, as distinct from the more important inner action which this participation was intended to promote. It is this latter kind of participation that provides the key to a deep renewal of the liturgy – a matter which will be discussed at a later point in this thesis.

As mentioned in the previous section, some scholars have recognised that since Vatican II there has been the tendency towards a *clericalisation* of the lay faithful and the creation of a parallel hierarchical liturgical structure to that of the Sacrament of Orders. Efforts to ensure that the Assembly has a sense of shared ownership of the liturgical action, has to some extent resulted in a *perceived hierarchy* of Lay Ministries with the Extraordinary Minister of Holy Communion at the apex. In the immediate post conciliar years Pope Paul VI developed the theme of ministry in the Motu Proprio *Ministeria Quaedam* (1973) and also in the later Apostolic Exhortation,

Evangelii Nuntiandi (1975). In the first of these two documents Pope Paul VI removed minor orders and the sub-diaconate; established the order of Lector and Acolyte and instituted ministries available to lay men. In doing so the pontiff affirmed 'lay ministry' and stated quite clearly that in the exercise of ministry "each one, minister or layperson, who has an office to perform, should do all of, but only, those parts which pertain to that office by the nature of the rite and the principles of liturgy" (#3). In the later document *Evangelii Nuntiandi* recognition is given to the variety of ministries exercised by the laity in the service of the Church and the focus is not simply a response to a shortage of priests, but is based on a concept of baptism, which renders all the faithful an active subject of the mission of the Church (#73).

It is instructive that Pope John Paul II in *Christifideles Laici* recognised that the post-conciliar path of the lay faithful has not been without its difficulties, challenges and dangers. This post synodal apostolic exhortation,, made reference to the indiscriminate use of the word 'ministry', and the confusion arising from equating the universal priesthood and the ministerial priesthood (#21-#25). The various ministries, offices and roles that the lay faithful can legitimately fulfil in the liturgy, in the transmission of the faith, and in the pastoral structure of the Church, ought to be exercised *in conformity to their specific lay vocation*, which is different from that of the ordained ministry. *Christifideles Laici* called for ecclesial communities to exercise fidelity in distinguishing between the ministries derived from the Sacrament of Orders and those derived from the Sacraments of Baptism and Confirmation. It is noteworthy that in *Christifideles Laici* there was a call to ensure that a "situation of emergency" was not used to excuse the absence of pastoral planning (Chapter II #23).

Since Vatican II the role of lay Catholics within the ecclesial community has changed markedly and an increasing number of men and women are now ministerially involved in the liturgy. This section of the thesis will present some focused comment on the theology of the laity, the matter of 'lay ministry' and the exercise of authority within liturgical leadership.

One of the particular concerns cited in the *Christifideles Laici* is that the laity can at times be so strongly interested in liturgical functions and ministries that some fail to become actively engaged in and embrace their responsibilities in the professional, social, cultural and political world (#2). The Exhortation explicitly refers to the Synod of Bishops (1987) and the critical judgment made about an excessive use of the word 'ministry'; the confusion and the equating of the common priesthood and the ministerial priesthood; the lack of observance of ecclesiastical laws and norms; the tendency towards a 'clericalisation' of the laity and the risk of creating, in reality, an ecclesial structure of parallel service to that founded on the Sacrament of Orders (#23). These concerns were to be reiterated nearly a decade later in the Vatican Instruction entitled *On Certain Questions Regarding the Collaboration of the Non-ordained Faithful in the Sacred Ministry of Priests* (1997). The *Instruction* did not seek to reverse the spirit of Vatican II but did provide a necessary correction of the adjustment to the trends that had emerged in the growth of lay ministries as a consequence of efforts made to express the conciliar ecclesiology of communion.

In order to provide a conceptual framework to this part of the discussion it is vital to distinguish between *authority* and *power* (Tripathi & Reddy 2008, p, 134). Authority is a position or office and power is the actual use of that position to influence another

person, to implement and to change. It is worth noting in the context of this distinction that the exercise of power in the contemporary Catholic Church, in terms of policy making, is essentially in the hands of men alone. Authority is defined by what has been received from a higher authority or by the relationship of a person to others. The public ministry of Jesus is *not* characterised by dominance. The question of authority was directed to Jesus by the high priests in the temple (Mark 11:28) when they challenged him “By what authority are you doing these things”? The same question about the origin of the authority by which ministry is exercised is posed to the ecclesial community. A convincing response will include awareness by liturgical leaders of the internal and external sources of authority when planning and celebrating sacred rites. This recognition involves continually discerning and exercising both individual authority while concurrently expressing fidelity and obedience to external authority (Stillwell 2001, p,58). The theological teachings of the Second Vatican Council prescribed collegiality, co-responsibility and lay participation as integral to these processes (*Sacrosanctum Concilium* Chapter I #26; #41). This ambition has not yet been fully realised and some practical suggestions for advancing the underlying principles listed above will be offered in Chapter 6.

This thesis argues that fifty years after the Second Vatican Council there continues to be an inadequate and at times erroneous understanding of the laity's proper role within the new vision of Church. Indeed, light can be shed on the problems highlighted by feminism as discussed above by placing them in this same context. The laity's responsibility to transform the secular world does not preclude the opportunity for 'lay ministers' to work in the Church (*Lumen Gentium* #12), but this should be accompanied by a clear articulation of the theological issues and collaborative relationships at the heart of the matter. The major principles that govern an accurate

and orthodox hermeneutic of the Council's ecclesiology, and the role of the laity within it, are those that relate to authorisation, power sharing and co-responsibility in the exercise of ministry. The pursuit of these principles will entail the continued development and illumination of both lay ministry and priesthood and their contextualisation within a well articulated understanding of Church and Sacraments. The core issue at the heart of ministry can then be seen to be not one of ranking but of recognising that the diversity of ministries exist in relation to each other and entail a relationship of co-responsibility. ²⁴ As the Church continues to advance through the twenty first century, organic development in the sacred liturgy will include a reappraisal of the vision of the laity within the Church as it has been described and outlined in magisterial documents; a deeper understanding of the theological basis of 'lay ministry' and a more robust and structured articulation of the relationship and distinction that ought to exist between the ordained ministry and the baptismal vocation (*Lumen Gentium* Chapter 2).

Within the broad reappraisal given above the current challenge for the contemporary Church is the promotion of a renewed and more refined awareness of active participation and a reintegration and synthesis of the vertical and the horizontal elements in liturgical practice. The model for this holistic understanding of liturgical celebration is richly outlined in the second chapter of the Acts of the Apostles (Acts 2:43-47). The Church in its liturgical and ecclesiological documents endorses the model from apostolic times and reform has constantly returned to this paradigm to give direction to liturgical development. The new English translation of the Roman Missal also roots the dialogue of the Mass more firmly in the language of the early Church and Pauline literature (Turner 2011, p8). For example, '*And with your Spirit*'

²⁴ Pope Benedict XVI Message to the International Forum of Catholic Action, August 10, 2012.

concludes four of the New Testament epistles (2 Timothy 4:22; Galatians 6:18; Philippians 4:23 and Philemon 25). The alignment of liturgical practice with their scriptural and ecclesial origins is not a question of liturgical purism but rather of recognising that one of the enduring challenges of organic liturgy is to ensure that it is characterised by fidelity to the tradition of the Church. This is summed up in what Pope Benedict XVI has described as the ‘hermeneutic of reform’ in continuity’.

2. *The Vernacular*

The second matter to be examined, and the one most frequently quoted, is the effect of the liturgical reformulation of Vatican II on the use of language. The shift to the use of the vernacular raises specific questions of a historical, linguistic, theological and spiritual nature. The word ‘vernacular’ has an extensive meaning both at a philosophical and a sociological level (Sullivan 2002, p34). In the pre-conciliar Church there was one liturgy and one language with the global use of Latin being an expression of the uniformity of the Church (Donovan 1997, p,140). In the years following the Second Vatican Council, Catholics became participants in a Mass celebrated in the vernacular (cf. Flannery, 13). Many people falsely believe that because Vatican II permitted the use of the vernacular languages in worship, it therefore banished Latin from the modern Roman Rite. This is a major misrepresentation. The Council permitted the vernacular in certain *limited* ways:

In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place, to the readings and to the Common Prayer. But also as local conditions may warrant, to those parts which pertain to the people. Nevertheless steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass" (*Sacrosanctum Concilium* # 54).

It was the intention of the Second Vatican Council that the use of Latin would be restricted, but the Fathers of the Council clearly insisted that the fixed parts of the

Mass would remain in Latin. In fact, it is stated in *Sacrosanctum Concilium* that the Latin language was to be preserved in the Latin rites (# 36), and steps were to be taken to ensure that the faithful could sing or say together in Latin those parts of the Mass that pertain to them (#54). All lawfully acknowledged rites were held to be of equal authority and dignity and were to be preserved in the future and fostered in every way (#4). Pope Benedict XVI, therefore, is attempting to call the contemporary Church back to the authentic intention of the Council Fathers in terms of the language used in sacred rites and this matter will be revisited in Chapter Three and again in Chapter Six. The sections from *Sacrosanctum Concilium* cited above make it quite clear that the Second Vatican Council *did permit* the use of the vernacular, but it also insisted that all Catholics should be able to say and sing congregational parts of the new Mass in Latin. This is far from the reality in current liturgical practice.

There is an interesting analogy to be made about the use of the vernacular and the mission of Saints Cyril and Methodius to the Slav nations – an episode often held up as a foreshadowing of the coming of vernacular liturgies to the faithful. In the ninth century the Moravians requested a teacher who could instruct them and conduct Divine Service in the Slavonic tongue. Cyril and Methodius were chosen for this work because of their acquaintance with this particular language. In preparation for their mission Cyril invented an alphabet, and with the help of Methodius, translated the Gospels and the necessary liturgical books into Slavonic. The missionaries were subsequently regarded by the Germans with distrust partly because they celebrated liturgical services in the Slavonic language. They were summoned to Rome and Pope Adrian II convinced of their orthodoxy sanctioned the Slavonic Liturgy, and ordained Cyril and Methodius bishops. This narrative is a useful one for examining the concerns, priorities and motives of the Church in relation to the vernacular. To take

one example, there is an interesting tension between the Church's fidelity to the mandate of Christ to teach all nations, the methods of evangelisation, the challenges posed by matters of inculturation and the co-existence of diverse liturgical practices (Ferrone 2007, p, 34-35).

In broad terms, Vatican II returned the Church to the issue of vernacular worship that had been the subject of discussion four centuries earlier at the Council of Trent in response to the clear Protestant preference for scripture and liturgies in the native languages of believers. As a consequence of the decision of the Fathers of the Second Vatican Council, since the first Sunday of Advent in 1964, Catholics around the world have been participants in the celebration of Mass in their indigenous languages. This thesis accepts the Church's position on the use of the vernacular but no assessment of Vatican II can evade the matter of the occlusion of the use of Latin and the almost exclusive preference for the vernacular.

There are three significant elements of any evaluation of Vatican II in respect of the use of language. The first of these is that the use of the vernacular can be perceived as the single most important vehicle for active participation in the liturgy. It is only in more recent years, however, that the Church's interpretation of the vision of active participation has been recognised as an essentially interior one rather than merely exterior and dependent on visible physical action. Within this revised understanding, active participation in liturgical rites can and does take place irrespective of the language used. The second consideration is the extent to which the use of the vernacular in post conciliar years exceeded the intentions of the Fathers of the Council (*Sacrosanctum Concilium* #36). There has been some criticism of the extent of the use of the vernacular but equally many pastoral and catechetical benefits have accrued

from its widespread usage. The third concern relates to the matter of accuracy and fidelity in the process of translation across a wide range of world languages. In respect of this third consideration, since the publication of *Sacrosanctum Concilium*, authoritative guidelines for vernacular translations have continued to be issued, including that offered in the 1983 *Code of Canon Law* (canons 135, 391, 392 and 836) and *Liturgiam Authenticam* (2001). This latter document describes the translation of liturgical texts not as a creative task but rather as a rendering of the original texts into the vernacular language in a manner which is marked by fidelity and accuracy (#20). The implementation of the new translation of the Roman Missal for the English speaking world (2010-2011), has been managed with the highest level of awareness of this responsibility and the process has been embraced as an opportunity to explore the relationship between the use of language and its theological interpretation, whilst recognising the development and refinement of the processes of liturgical translation that have taken place in recent times. 25

25 Several controversies emerged about the 'new translation'. Some of the more general concerns focused on what some perceived to be a lack of consultation involved in the process. The controversies which apply to this particular part of the discussion on language in the liturgy relate to broad issues such as exclusive and sexist language. It has been argued that the continued use of sexist language with its reference to man, men and brothers as generic terms will alienate some women and men in the Church. The literal translation from Latin has also been questioned. It has been claimed that this has produced texts that are archaic, elitist and obscure and not in keeping with the natural rhythm, cadence and syntax of the English language. Some would have welcomed a less formal and more pastoral phraseology. The opposing viewpoint insisted that formal language is more *faithful* to the nature of the Liturgy – a formal and public worship. Sacral language reflects a sacred action and the liturgy as the "source and summit" of the Church's life warrants language set apart from the ordinary. More specific debates about the use of individual words such as 'consubstantial' 'dewfall' also emerged as contentious. Another specific area of controversy centred on what some view to be excessively long and complicated sentence structure in some of the prayers used by the priest.

<http://www.catholicity.com/commentary/johansen/08129.html>

<http://life.nationalpost.com/2011/04/11/new-missal-translation-called-%E2%80%98archaic-sexist%E2%80%99/>

http://columban.com/ssc/index.php?option=com_content&view=article&id=330:new-missal-controversy&catid=95:general&Itemid=279

In any discussion about liturgical language the principal obligation is that those who exercise liturgical leadership use language in a responsible manner that promotes reverent and dignified liturgical action. At a practical level, the change to the use of the vernacular in liturgical practice can be viewed in conjunction with the conciliar target related to ecumenical dialogue with other Christian traditions embedded in vernacular worship (White 2003, p,133). It could certainly be argued that the use of the vernacular then made this particular goal of the Council more possible than previously.

3. *The Direction of Prayer*

Another major misinterpretation and contentious issue of the liturgical reformulation of Vatican II is in relation to the direction of prayer. Mass facing the people has now become almost global practice but there is in fact no essential connection between Vatican II and the direction of priest and people during the Eucharistic celebration. Joseph Ratzinger suggests that the current arrangement reflects a defective understanding of the celebration of the Eucharist and he presents the case for reconsidering the direction the priest faces in order to ensure the significance of the liturgical East (*'ad orientem'*). In *The Spirit of the Liturgy* (2000) he quotes from the twentieth century scholar Louis Bouyer (1913-2004) stating:

Never and nowhere before (that is, before the sixteenth century) is there any indication of the slightest importance being attached, or even attention given, to the question of whether the priest should celebrate with the people behind him or in front of him. Professor Cyril Vogel has proved that, "if anything was stressed, it was that the priest should recite the Eucharistic Prayer, like all other prayers, turned towards the East. Even when the orientation of the church allowed the priest to pray facing the people, we must not forget that it was not just the priest who turned to the East, but the whole congregation with him" (p.56).

In the words cited above, the point being made is that the direction of prayer for priest and people should be a source of *unity*. The desire to have priest and people face liturgical East for the duration of the Eucharistic Prayer is to be perceived as a unifying action, as opposed to any interpretation based on the priest turning his back on the people in order to perform a secret ritual. A fuller exploration of this matter of the direction of liturgical prayer is included in Chapter Three of this thesis.

4 *Liturgical Freedom and Liturgical Authority*

The fourth misrepresentation of the conciliar vision is in relation to liturgical freedom and liturgical authority. This principle was enunciated by Vatican II in *Sacrosanctum Concilium*:

Therefore no other person whatsoever, not even a priest, may add, remove, or change anything in the liturgy on their own authority (#22.3).

The directive above is something of a forgotten (if not ignored) instruction. A foundational principle of the liturgy is that of *Substantive Unity* which deals with the distinction between changeable and immutable elements of the liturgy:

For the liturgy is made up of immutable elements divinely instituted, and of elements subject to change (*Sacrosanctum Concilium* #21).

In the immediate post Vatican II era, the *givenness* of the liturgy, the fact that the liturgy cannot be the focus of personal whims and adaptations, faded from public consciousness (Ratzinger 1986, p,79f). Since the 1960s, there has been more and more emphasis on the individual, on individual rights and on the need of the wider community to be tolerant of the diversity that this entails. There has also been what has been called “a generalised rebellion against authority” (Carlin, 2003, p.67). This rebellion against authority raises important issues in relation to liturgical freedom.

Ratzinger in dealing with this matter of liturgical authority adopts a historical perspective. He emphasises that the First Vatican Council (1868), which had as a primary theme the doctrine of papal infallibility, did not define the Pope as an absolute monarch but rather presented him as the guarantor of obedience to the revealed Word:

Even the pope can only be a humble servant of its lawful development and abiding integrity and identity. . . . The authority of the pope is not unlimited; it is at the service of Sacred Tradition. . . . The greatness of the liturgy depends - we shall have to repeat this frequently - on its unspontaneity (*Unbeliebigkeit*).

A very significant aspect of any discussion about liturgical freedom is the question of role and the purpose of authority in ritual. The American ritual theorist Ronald Grimes (1993) provides an interesting observation on this matter:

The authority of ritual is dependent on...in fact ought to grow organically out of...those who participate in it (p, 46).

Garrigan (2004,p i-vii) takes this a stage further and argues that it is an issue of more than simply authority or validation, but essentially and significantly, about *power*. Examining the locus of power in the context of ritual, Garrigan suggests that the strategies of ritual rather than its fixed rules, are a key factor in determining the nature of this relationship. Anthony Archer (1986), priest and sociologist, underlines how well the pre-conciliar liturgy imposed a ritual authority on all classes and individuals (p126-46) and this prevented the emergence of any group who would seek to control liturgical rites. Flannigan (2011) highlights a further related issue about authority in the post conciliar liturgy referring to the practice of liturgical agency. He outlines this as the increasingly personalised and sometimes theatrical role played by the priest (p,44). The need for liturgical authority is less a matter of power and obedience, and more directly related to an understanding of the theological basis of *faithful* liturgical practice borne out of a respect for the essential nature of the sacred liturgy. The

promotion and development of a greater respect for the role of liturgical authority is best carried out in the context of educational structures and formational opportunities --a matter which will be explored in Chapter Six of the present project.

5. *Design of the Liturgical Space*

An equally dramatic part of the legacy of Vatican II can be seen in the alterations to the design and use of liturgical space. An important aspect of celebrating the reformed liturgy is the setting in which it takes place. The design and preparation of this space communicates the underlying principles at the centre of the Church's self-understanding and also its theology of ministry (*Sacrosanctum Concilium* Chapter VII #124). Moreover, decisions taken about the liturgical environment are in fact theological ones because the space in which liturgy is celebrated manifests and mediates belief. This visual association between the Church's space and its self-understanding has been evident in every era. In the late medieval period the church building was divided into discrete spaces segregated one from each other according to their purpose and chapels were screened off for private Masses (White 2003, p,2). The high altar was a central feature of this period and the roodscreen was used to separate priests from people.²⁶ Prior to Vatican II there was a clear delineation of space that was reserved for the clergy and their actions and separate space for the laity who said their prayers. Since Vatican II the image of *how* a church building looks and functions has changed and some of the underlying principles previously applied to the ordering of the liturgical space have been challenged. In the post-conciliar years different needs and changed priorities were reflected in the design and ordering of the space. The development of a single unified space has communicated a model of Church based on

26. A roodscreen was a wooden partition between the chancel and nave of a church building.

“a single People of God”.²⁷ Clearly, the post Vatican II shift from an understanding of the church as *building* to the Church as the *People of God* was also accompanied by a changed set of architectural norms to reflect the new ecclesiology. For example, since the Council there has been a major recovery of the importance of the Sacrament of Baptism and this has suggested that the baptismal font is best placed in close proximity to the altar or on an architectural axis to it.

The congregational space underwent a radical change in the post-conciliar years which resulted in the disappearance of communion rails, side altars and the plethora of statues and images which had become a striking feature of Catholic churches from the early modern periods onwards (White 2003, p, 126). Following Vatican II, the church building became a particular kind of theatre that facilitated the possibility of everyone feeling that they were on stage. As White (2003) succinctly states:

No spectator space was left over (p,124).

The change in architecture and furnishings in the post conciliar years made a bold statement that this space was to be used primarily for liturgy and not for a multiplicity of private devotions. Crichton (1964) states:

Liturgical worship is essentially worship with the people and all other kinds of celebration are abnormal. Therefore, churches must be constructed so that the people can play their part (p,232).

Crichton (1993) lists the requirements for this to happen, proposing that there should be room for the “proper performance” of the Roman liturgy and the altar should be so placed not only that the people can see it, but also be near it. This means that the church is essentially what has been described as a Eucharistic room in which takes

²⁷ Although the terms are often used interchangeably it may be helpful to distinguish between liturgical space and sacred space. Sacred space is a broad category that includes any area which contains sacred images, symbols or activities. Liturgical space is where celebrations of the Sacraments and the Liturgy of the Hours take place.

place the celebration of liturgy (p,453). All other design aspects are subordinate to this purpose. The church building is also much more than ritual space and the Church exists outside of rite and is not limited by it. Therefore, a building which is constructed exclusively for ceremonial or ritual use will not necessarily reflect a valid ecclesiology because the Church is not limited to ritual or indeed limited to ritual celebration. Both the building and the ritual that takes place within it should mirror valid and theologically convincing principles including a profound awareness that the liturgical space is an expression of a *living* Church. 28

Thomas Day articulates and laments some of the current concerns in relation to the post Vatican II alterations to liturgical space in his succinctly and aptly named work *Where Have You Gone Michaelangelo?* (1993). The changes to the liturgical space were very closely allied to the redefined ecclesiology, the contemporary perception of the nature of liturgy in general, but also to the conciliar target to facilitate active participation (Lukken & Searle 1998, p,67-68). It could be argued that *misplaced* notions of what Vatican II stated in respect of participation, function and performance within the liturgy affected and determined the modern style of architecture. Vaverick (2001) in assessing *Built of Living Stones* (The Guidelines of the United States National Conference of Catholic Bishops 2000 on Art, Architecture and Worship) states:

To the extent that a theory of presence permits participation, it would seem to focus on participation in the performance of the rites rather than on celebrating the rites as a means of deepening our participation in the Paschal mystery they signify. The ritual presence of God and Christ are wonderful realities, but for Vatican II those presences have a specific purpose: to enable our sacramental union with Christ 29

28 *Built of Living Stones: Art, Architecture, and Worship* 2000, Chapter I
29 www.catholicculture.org/culture/library/view.cfm?recnum=3789

Church buildings designed solely for effective proclamation and participation at the level of performance do not reflect the true nature of the ecclesiological redefinition and liturgical reformation of Vatican II. The Church building has at times been designed with a view to serving as a community resource. Consequently, the architectural style has been normalised in order to serve as another local amenity. *Sacrosanctum Concilium* states that sacred art should turn men's minds devoutly toward God (Chapter VII, #122) and the *General Instruction of the Roman Missal* asserts that church decor should aim at noble simplicity rather than ostentatious magnificence (Chapter V, #292). Misinterpretations of the conciliar ideal of 'noble simplicity', has at times resulted in liturgical functionalism exemplified by Nordic styles of interior design with the use of modern lighting, and glass. ³⁰ This kind of liturgical minimalism, in the context of the liturgical space, can be characterised by the use of few symbols, images or icons which reflect the transcendent and by walls and a sanctuary which are strikingly bare. Such an interpretation of 'simplicity' has not been restricted to the physical space in which liturgy is celebrated but has also been used to describe a certain presidential style and attitude to liturgical vesture (Day 1990, p,20). Noble simplicity can be erroneously expressed as a type of minimalism characterised by rites celebrated in the easiest manner possible, the use of basic vessels and vestments and by a casual approach to liturgical planning and organisation (Elliott 1995, #15). This thesis does not interpret or use the term 'minimalist' in this way. Rather the word is used to describe an approach to the ordering of liturgical space.

30 An example of this minimalism is the use of a type of baptismal font which consists of a bowl on top of a shaft (White 2003, p,63).

In the Scottish context the influence of the Coia firm of architects in the 1950's is noteworthy. They were responsible for the design of a series of church buildings throughout Scotland, many of which were located in new housing areas with a high population. Their churches were designed in anticipation of, or during the period of significant liturgical change in the Roman Catholic Church. The firm of Kidd, Coia and Gillespie became very closely associated with low cost buildings characterised by their lighting, sweeping walls, centralised and non rectangular arrangement all of which was the experimental application of Modernism in ecclesiastical architecture (MacKechnie 1997, p474). One succinct observation about the Coia style that is worth making at this stage is that art dominated the design and the interior design most certainly did not reflect a mature and accurate understanding of the liturgical reform of Vatican II (Innes Review 1978. Volume 29, Page 30-55).

To summarise, in the post conciliar years Liturgical Theology and Liturgical Architecture have influenced each other very deeply (Valenziano in Chupungco 2000, p,381-389). There are at least *five* important observations to be made in respect of this relationship. Firstly, while church buildings exist first and foremost for the celebration of the official liturgy of the Church, they have also traditionally been used as places for public and private devotion. Secondly, sometimes this dual purpose can appear to be a source of conflict within the liturgical space where hospitality and community on the one hand, and transcendence and reverence on the other, struggle for centre stage. A personal and casual idiom in terms of the design of Church buildings can have its appeal in terms of domesticity and intimacy but this type of physical arrangement does not necessarily nourish, sustain or promote the spiritual life of the worshipping community. Thirdly, the design of the liturgical space provides an opportunity to

express a mature, accurate, credible and valid ecclesiology. Fourthly, the nature of the Eucharistic community should be communicated in and through the physical arrangements within the liturgical space. Fifthly, it is highly important that concepts of performance and proclamation *alone* do not determine the organisational arrangements within the liturgical space since this will result in an impoverished experience of liturgy (Chauvet 1995, p,29).

The Liturgical Reform Post Vatican II

In terms of a *quantitative* evaluation of the liturgical reform of Vatican II, in the decades that followed the Council, Mass attendance in the Western world went into dramatic and widespread decline. This decline was not *caused* by Vatican II, but the work of the Council did not stop the fall in numbers.³¹ It is not possible to isolate one factor from other influences as being the major cause for this, and there may be several conclusions to be drawn from the decline (McDannell 2011). These range from the change to the vernacular, the response to the controversial encyclical *Humanae Vitae* (1968) and social influences in general. It is possible, but not proven, that there is a relationship between the liturgical changes and the accompanying attitudinal changes in terms of mass attendance and there are some associated signals that would support such a view. For example, the major religious orders such as the Jesuits and the Dominicans had a dramatic increase in vocations in the hundred years prior to Vatican II but this growth ceased in 1965. Numerically the Dominicans lost four thousand members worldwide, and the Jesuits, the largest religious order in the Catholic Church, dropped by ten thousand members.³²

³¹ Evidence would suggest that the decreasing numbers of Catholics attending Mass actually started in the 1950's (Roberto 2006, p,11).

³² www.newworldencyclopedia.org/entry/RomanCatholicism

Shortly after the Second Vatican Council, the then Cardinal Joseph Ratzinger (1971 pp. 76-7) argued:

From today's crisis, a Church will emerge tomorrow that will have lost a great deal. She will be small and will have to start from the beginning. She will no longer be able to fill many of the buildings created in her period of great splendour Contrary to what has happened until now, she will present herself much more as a community of volunteers.

As a small community, she will demand much more from the initiative of each of her members, and she will also certainly acknowledge new forms of ministry and raise up proven Christians who have a calling to the priesthood. The normal care of souls will be made by smaller communities, in social groups with some affinity.

This will be achieved with effort. The process of crystallization and clarification will demand a great exertion. It will make her a poor Church and a Church of the little people All this will require time. The process will be slow and painful. (2).

Some twenty years, later Pope John Paul II in *Crossing the Threshold of Hope* (1994), stated:

To tell the truth, the sociology of religion — although useful in other areas— does not help much here. As a basis for assessment, the criteria for measurement which it provides do not help when considering people's interior attitude. No statistic aiming at a quantitative measurement of faith (for example, the number of people who participate in religious ceremonies) will get to the heart of the matter. Here numbers alone are not enough.

In the words cited above Pope John Paul II seems to be quite dismissive of any numerical analysis of external displays of faith. He explains how statistics do not capture the granularity of religious belief. From this perspective the Church can embrace the call to evangelisation and use compelling liturgies to attract new and returning generations of Catholics to the practice of the faith. Such an approach puts liturgy in a pivotal position in this process.

It has already been highlighted in Chapter 1 Section C of this thesis that the post Vatican II Church entered a new phase in its relationship with the social order. One expression of this new engagement was the use of the vernacular. Since religious language is symbolic in the sense that it deals with the meaning of life, the ultimate, human relationships, and God (Doyle 2006, p46), it could be argued that the liturgical changes that developed in the Vatican II Church, with the ensuing demise of Latin, signalled the abolition of a way of life (Doyle 2006, p,46). The pre-modern Catholic Church had been a decisive force in the history of Western civilization, but with the rise of secularism in Western Europe the Church lost much of its influence. The masses had become more empowered by increasing industrialisation and the rise of democratic secular institutions in European society. The roots of this escalating secularism can be traced back to the religious turmoil of previous centuries such as the French Revolution of the 18th century and the spread of new Marxist ideologies in the 19th century all of which left a permanent mark on religious affiliation.

In practical terms, however, the impact of the reform of Vatican II for most Mass attending Catholics was in the changes they saw and heard happening at Sunday Mass. Worshippers witnessed a dramatic shift in the technical manner in which the liturgy was celebrated: the vernacular was introduced; new ritual structures were created; new names given to various rites and there emerged an increased role for the laity in the liturgical celebrations. Such characteristics are now fairly integral aspects of liturgical awareness but this focus on purely technical aspects of liturgy does not reflect the heart, the essence or indeed the *spirit* of the liturgical reform of the Second Vatican Council. Joseph Ratzinger in *The Spirit of the Liturgy* insistently returns to

this matter and his insights and vision of the liturgical reform will be explored and discussed more fully in Chapter Three.

CHAPTER 3

Ratzinger and *The Spirit of the Liturgy*

Overview

This chapter is primarily an engagement with what is perhaps Joseph Ratzinger's best known work, *The Spirit of the Liturgy* (2000). This text is a particularly profound and elucidating piece of writing in which the author exudes his passion for the sacred liturgy. The actual title of the book is worthy of brief comment. The word 'spirit' is often used to indicate something vague and endlessly redefined. The *Oxford English Dictionary* defines 'spirit' as *the non-physical part of a person which is the seat of emotions and character; the soul*. Other definitions and descriptions of the word 'spirit' might include phrases such as *the animating or vital principles of; the character of; the pervading thought, feelings and action of; the dominant tendency of; the general meaning or intent of* (Merriam-Webster). Ratzinger makes it clear that 'spirit' in the context of the liturgy refers to its inner demands, its objective nature, its essence and its authentic form [page 97]. He recalls this point constantly, speaking of the liturgy's 'essential features', 'essential form', 'inward essence' and its 'pre-existing identity' (p,168). This concern to identify the purity and nature of the liturgy is both the immediate focus and the recurring theme from the beginning of the text to its end.

Why this text?

In this thesis *The Spirit of the Liturgy* by Joseph Ratzinger is given a key position, although the authority of the text is not regarded as unquestionable. On publication *The Spirit of the Liturgy* attracted a significant level of interest. It was not universally acclaimed and did meet with some criticism on various levels, with Ratzinger engaging and responding to Pierre Marie Gy et al who have presented alternative

interpretations of both the liturgical vision of Vatican II and specific matters such as the *Orientation of Christian Prayer* [p,170 f].

The much publicised critical review by the French historian and liturgist Pierre-Marie Gy (2007) was a particularly interesting one. ³³ Ratzinger chose to respond in *La Maison-Dieu* (229.1 2007), the same journal in which the criticisms had been published. Gy's rather scathing response to the text calls into question Ratzinger's credentials as a liturgist and also the extent to which he is faithful to the vision of the Second Vatican Council:

The Spirit of Liturgy obliges one to wonder whether the Cardinal (Ratzinger) is in harmony with the Council's Constitution on the Liturgy. He is faithful to the piety of his Christian childhood and of his priestly ordination, but insufficiently attentive, on the one hand, to the liturgical rules currently in place (should he not, when he writes on this subject, give an example of attentiveness and fidelity?) and, on the other hand, to the liturgical values affirmed by the Council.

In the final analysis, it is appropriate to admit that Cardinal Ratzinger, though a great theologian, is not on the same level of greatness when it comes to knowledge of the liturgy and the liturgical tradition, whereas precisely the latter quality characterized the works and the decisions of the conciliar liturgical reform (p 171-78).

These words seem at times to be a personal criticism of Ratzinger, although in other places Gy does ask more focused and objective questions about the actual content of *The Spirit of the Liturgy*. In particular, he asks why Ratzinger does not make any reference to Article 48 of *Sacrosanctum Concilium* which he considers seminal. This particular article of the Constitution states that the faithful "should not be there as strangers or silent spectators," but "should take part in the sacred action conscious of what they are doing," learning also "to offer themselves." Gy's other major criticism of Ratzinger's text is the exclusive dependency on Louis Bouyer, a leading figure in

³³ Gy, P. (2007) *Cardinal Ratzinger's The Spirit of the Liturgy: Is it Faithful to the Council or in Reaction to it?* Aniphon, 11.1 p.90-96.

the Biblical and Liturgical Movements of the twentieth century. The critical observations by Gy will be discussed at greater length later in this chapter in the context of an exploration of the significance of the orientation of Christian prayer.

Within the present project, *The Spirit of the Liturgy* is regarded as a profoundly significant work written by a theologian chosen by the Church to occupy two particular high offices: Prefect of the Congregation for the Doctrine of the Faith – one of the most important dicasteries of the Roman Curia (1981-2005) – and the elected leader of the Catholic Church. The body of scholarship contained within the text is not incidental to its author becoming Pope. In fact it could justifiably be argued that the intellectual formation of the current pontiff gives certain prestige to this critical text since its author assumed these two key roles by virtue (in part) of his theological training. It remains the case, however, that “the book is of a *private and not magisterial* character”. It was written by Joseph Ratzinger at an earlier point in his journey. It was not written during his pontificate. Moreover, used in an educational context every effort should be made not to misrepresent the nature or status of the book. *The Spirit of the Liturgy* is a work of interpretation. The book was intended to reach beyond theologians to the believing community. Ratzinger interprets the liturgy and also liturgical heritage. As readers we are required to interpret the text further and that interpretation should be an attempt to understand the issues that the Church faces in this area of its life.

The Spirit of the Liturgy is crafted as a series of catechetical reflections on liturgy and this structure commends it for attention as a convincing formational resource. The author ambitiously projects a unity to theological, philosophical and liturgical thought. For example, when discussing Christology or matters of eschatology,

Ratzinger makes a seamless link to the sacred liturgy. Despite the fact that the text is not a magisterial one, it therefore does merit sustained attention and the implications arising from it can legitimately be used collectively as an educational repository for the training and shaping of the Church's liturgical and sacramental leaders. Such leaders would be challenged by Ratzinger's discourse on matters such as beauty, silence, vesture, and the practice of recognising liturgical East. This thesis offers a critical engagement with the text and argues that the book occupies a place in the development of liturgy in the historical continuum since the Council of Trent. The book stands in a tradition and brings that tradition to bear in modern challenges. Hence, *The Spirit of the Liturgy* can be seen to sit in the tradition of liturgical interventionism which has been charted in this study and the text indeed makes a stimulating contribution to restoring a reverence and understanding of the essential nature of the sacred liturgy for the contemporary Church. None of these claims for the status of the text insulate it however from criticism or disarm critically reflective interpretations of it. Indeed *The Spirit of the Liturgy* was not written as a 'training manual' but as an active contribution to a highly contentious area of the Church's life. The style of catechesis implied by this understanding and positioning of the text can then be characterised by certain forms of response and application (reflection, capacity building, group interaction, discourse, discernment, exposition, demonstration, debate) widely recognised by contemporary educators. The book holds a status and it is proposed here that this status can be harnessed to the development of capacities in reflective and dialogic educational contexts typical of retreat and study opportunities. The present thesis does not propose a didactic approach to the use of the text in the educational context in which liturgy might be taught. True liturgical education is not exclusively academic in nature and in the words of St Augustine of

Hippo there is more to learn “that is beyond words”³⁴ The suggestion being made is rather that *The Spirit of the Liturgy* provides a catechetical resource for opening up engaging and alternative perspectives on the key questions with which it is pre-occupied. The methodological design of the book includes the following key objectives:

1. To address a set of prior questions about the nature of liturgy and the place of ritual that those involved in liturgical development need to understand.
2. To invite debate on the hermeneutics of the Second Vatican Council and explore the key concept of the ‘hermeneutic of reform’.
3. To engage in a catechetical method which is at the service of Revelation
4. To promote an appreciation of liturgical aesthetics on the part of the sacramental leaders in the contemporary Church.
5. To explore the relationship of aesthetic experience within the liturgy to the apprehension of beauty.
6. To illustrate ways of restoring reverence in the celebration of sacred rites by cultivating a deep awareness of the import of contemplation, silence, bodily engagements and gestures within the liturgy.

In the context more formal educational purposes it is to be expected that some of those in priestly and diaconal training may agree with the position taken by Gy rather than Ratzinger. There are three important observations to be made here. Firstly, it is to be expected that training for the ordained ministry will take place within a culture which respects and permits legitimately diverse viewpoints and interpretations. Secondly, it is important to be aware of limitations in the training experience when a

³⁴ St Augustine, On Psalm 32, Sermon 1, 7-8 quoted in the Office of Readings for the Feast of St Cecilia, November 22nd

singular interpretation is translated into the reality of liturgical practice and other legitimate ones are given no expression. The third point is that the underlying principles of authority and power as outlined in Chapter Two of this research would apply in such educational contexts. The main proposal here, however, as suggested above, is that *The Spirit of the Liturgy* would be read as a formative resource. Aristotle taught that the ability to make correct judgments involves the training and formation of the person in virtue, so that he has the kind of mind and soul that can apprehend the True, the Good, and the Beautiful. The Church continues to teach in this way and *The Spirit of the Liturgy* has a contribution to make to the development of ministers (lay and ordained) who can craft the liturgy as a beautiful work of art and whose purpose is the worship of God and the sanctification of the faithful. From this perspective, Ratzinger's text is seen in essentially pragmatic terms as a stimulus to styles of critical thinking and practical reflection consistent with its own underlying rationale.

Ratzinger and Guardini

Before examining the actual text in detail, it is vital first of all to recognise the influence that the renowned theologian Romano Guardini (1885–1968) exercised over Ratzinger's work and vision. The actual extent of this influence on Ratzinger is worth exploring, although any comparison between these two theologians should recognise that they each confronted different, although comparable, sociological realities. Both Guardini and Ratzinger were the product of academic and spiritual formation undertaken in Germany in the early part of the twentieth century. As theologian, as Cardinal, and also as Pontiff, Ratzinger has referred to Guardini many times and acclaims him as "a great figure, a Christian interpreter of the world and of his own

time" (cf. *Perché siamo ancora nella Chiesa*, Milan, Rizzoli, 2008, p.186). Overt references to Guardini punctuate Ratzinger's writings. In *Jesus of Nazareth*, (2007) he declares from the very first lines, that he has in mind *The Lord* (1982) a classic text by Guardini. In *The Spirit of the Liturgy*, Ratzinger clearly demonstrates, even by the choice of title, the source of his inspiration for this particular discourse. Ratzinger repeatedly acknowledges that he also takes the inspiration for his desire to display the objective nature of the liturgy from the earlier classic of the same title by Guardini:

My purpose in writing this little book, which I now lay before the public, is to assist this renewal of understanding. Its basic intentions coincide with what Guardini wanted to achieve in his own time with *The Spirit of the Liturgy*. That is why I deliberately chose a title that would be immediately reminiscent of that classic of liturgical theology (p8).

The similarities do not end with a choice of title. There are common factors and comparisons to be made between these two versions of *The Spirit of the Liturgy*. Like his teacher Guardini, Ratzinger's desire is that the liturgy is celebrated "in a more essential manner" (Introduction n.pag) and both theologians, in complementary ways, search for the inner purity of the liturgy and express this in their writing. Referring specifically to Guardini's text, which was published in 1918, Ratzinger states:

Its contribution was decisive. It helped us to rediscover the liturgy in all its beauty, hidden wealth and time transcending grandeur, to see it as the animating center of the Church, the very centre of Christian life. It led to a striving for a celebration of the liturgy that would be "more substantial" (wesentlicher, one of Guardini's favourite words) (p,7).

Published during the First World War, Ratzinger recognises that the original version by Guardini may in fact have inaugurated the second wave of the Liturgical Movement in Germany (p7).

There are also several *comparisons* to be made between Guardini's and Ratzinger's reflection and treatment of the liturgy for two distinct historical contexts. Ratzinger's

text is much more than a fresh presentation and rework of Guardini's version and it is also intended for a different social and historical context:

My purpose here is to assist this renewal of understanding of the Liturgy. Its basic intentions coincide with what Guardini wanted to achieve. The only difference is that I have had to translate what Guardini did at the end of the First World War, in a totally different historical situation, into the context of our present-day questions, hopes and dangers. Like Guardini, I am not attempting to involve myself with scholarly discussion and research. I am simply offering an aid to the understanding of the faith and to the right way to give the faith its central form of expression in the Liturgy (p, 8).

Guardini's work reflects the cultural, social, political, and theological settings of nineteenth and twentieth century Germany, transcending the essentially intellectual engagement which dominated the debate on liturgical matters in clerical circles during the first half of the twentieth century. Guardini made notable contributions to many areas of Pastoral Theology, including the recurring themes of the *Church as Christian Community* and significantly *Liturgy as Play in God's presence*. He also brought to sharp focus important issues in the renewal of the liturgy including a desire for vibrant, celebratory liturgy, putting great emphasis on the communal aspects of the celebration and on its transcendence of merely local or particular congregations. One of the underpinning principles in Guardini's work is the conviction that in the Eucharist and other liturgical celebrations the participation is not of discrete individuals but is rather that of the one holy People of God. In the liturgy, the Christian sees himself face to face with God not as an entity, but as a member of the unity of the Church. Guardini expresses this communitarian dimension within a broader desire to recapture the essence and objective nature of the liturgy. The work and vision of Guardini was later eclipsed by Vatican II, but he would have exercised considerable influence on the liturgical outcomes of the Council, a view which is

succinctly summed up in the title of Kreig's aptly named biographical study *Romano Guardini: a precursor of Vatican II* (1997).

Both Guardini and Ratzinger address the scale of radical change in their surrounding cultural climates and both lament a loss of the sense of the sacred in the celebration of the sacred liturgy. The desire to focus on the very essence of the liturgy is reflected through their consideration of specific liturgical concerns which, they each agree have contributed to unacceptable levels of irreverent casual behaviour, movement and posture in the liturgies of their respective periods. Guardini examines the liturgy under the titles of 'prayer', 'fellowship', 'style', 'symbolism', 'playfulness', 'seriousness' and 'the relationship of the liturgy to the moral order'. Some of these themes resurface in Ratzinger's thought and in his treatment of the concepts, but Ratzinger also uses his own distinctive language to describe and examine the liturgy, including such terms as 'essence', 'form'(p7), 'place' and 'determination' (p,7; p,22).

One of the most significant points of comparison between the two studies lies in their perspective on liturgy as 'play'. Ratzinger revisits Guardini's notion of the liturgy as play, a theory that was popular in the early part of the twentieth century, and his insights into this dimension form an important part of his discourse on the objective nature of the sacred liturgy (p14, p15). Guardini, in his account of *The Spirit of the Liturgy* enthused without reservation about the comparison of liturgy with play:

Such is the wonderful fact that the liturgy demonstrates: it unites art and reality in a supernatural childhood before God... [Worship] has one thing in common with the play of the child and the life of art — it has no purpose, but is full of profound meaning. It is not work, but play. To be at play, or to fashion a work of art in God's sight — not to create, but to exist — such is the essence of the liturgy. From this is derived its sublime mingling of profound earnestness and divine joyfulness (Chapter 5, p,61f).

In a contemporary context, the comparison of liturgy with play might be a surprising one, although there is indeed a rich and recognised philosophy of play which has risen in significance in the modern period in domains such as education, childhood studies and social anthropology. ³⁵ Ratzinger does concede that although ‘liturgy as play’ is for him, a deficient model, there are some aspects of play which have interesting and significant parallels to liturgical praxis. Play, for example, has rules which must be adhered to for the duration of the game. Play can transport its participants to another world and play can also be an experience of freedom. Kane (2004) argues that the contemporary understanding of play is a deeply impoverished one and that the roots of the Old English word ‘*plegian*’ means ‘to engage’ (Introduction n. page). Such an interpretation of play gives illumination to the liturgy. Ratzinger extends his own analysis of the play theory of liturgy and makes subtle criticism of liturgical praxis that is flat and dominated by the relevance argument – a view that concurs with McSweeney et al (1981). Ratzinger provides a biblical basis to this discussion referring to the narrative of the golden calf and the falling away from the worship of God to idolatry (p,23). Contemporary liturgical practice can also seek to focus on the visible and tangible rather than the transcendent.

At a later point in the text, however, Ratzinger asserts that liturgy “cannot spring from imagination” (p22). He states:

Liturgy implies a real relationship with Another, who reveals himself to us and gives our existence a new direction (p22).

This claim would suggest that the play theory of liturgy is inadequate because it is focused on the individual’s creativity and lacks reference to God. Play most certainly

³⁵ Johan Huizinga (1949) is one such advocate of the play theory and its intrinsic relationship to ritual (p, 8 -21) and insisted that the basis of cultural activities such as law, war, education, poetry, philosophy and art are formalised expressions of what was a primitive urge (Ó Murchú 1986, p,66).

does not require reverence on any level. Indeed it may often be associated with pastiche, mimickery and comic subversion. There are some other criticisms that might be made of a play-centred theory of liturgy. Play can often be viewed as frivolous and time wasting. Play may involve a game that may not be the participant's preference and consequently leaves them disengaged although still physically present. This continued physical presence can be rooted in an emotional bonding with other participants but it may also be borne out of a fear not to offend the host or director of the play. The host, in terms of liturgy, is God, but given the frequently domestic nature or ambiance of some liturgical experiences, the host may even be perceived as the priest celebrant. Indeed, some readers of this thesis may remember the often repeated phrase "*Do not come late to MY Mass!*"

In addition play is also instinctively associated with casual posture, casual clothing and to a large extent it is considered to be the opposite of work or schooling, both in the adult world and in the realm of the child. All of these associations, if transferred into a liturgical setting, can have a damaging effect.

Ratzinger's Liturgical Programme

The discourse of *The Spirit of the Liturgy* is best examined in conjunction with *Sacramentum Caritatis* (2007), Ratzinger's Apostolic Exhortation *On the Eucharist as the Source and Summit of the Church's Life and Mission*. There are several complimentary themes in the two pieces of writing. In the second section of *Sacramentum Caritatis*, the Eucharist is described as follows:

A mystery to be celebrated, in which the doctrines of the Church are placed within the context of the worship of the Church, with an examination of "the connection between the *lex orandi* and the *lex credendi*, and stressing the primacy of the liturgical action" (# 34).

In the third and final section, Ratzinger considers interconnected topics such as spiritual worship; Sunday obligation; Eucharistic culture and the social implications of the Eucharistic mystery (p,70-93). Ratzinger's approach in *The Spirit of the Liturgy* similarly divides into an analysis of the theory of the inner nature of the liturgy and an assessment of the practices which manifest it outwardly.

The restoration of the liturgy is one of the first concerns raised by Ratzinger in *The Spirit of the Liturgy*, launching the book by outlining in a dramatic and challenging fashion the agenda for completing this task (p,8). It is a surprisingly brief agenda consisting of only two vital items for liturgical action that the Catholic Church needs to undertake in order to realise this process of restoration. Firstly, for Ratzinger, it is imperative that there is a new reverence for the manner in which the Church treats the sacred liturgy. This reverence is borne out of an understanding and appreciation of the essence of the sacred liturgy (p 9) and Ratzinger proposes that the Church must demonstrate in practical terms the correct way to celebrate the liturgy both “inwardly and outwardly” (p,9). Secondly, he calls for the restoration work to be carried out in the context of fidelity to the authentic liturgical objectives of the Fathers of the Second Vatican Council. He also issues a stark warning that the reason why the Church needs to respond to these challenges is to ensure “that rediscovery does not become the first stage of irreparable loss” (p, 8). In his later capacity as pontiff, Pope Benedict XVI (Joseph Ratzinger) stated in the conclusion of his homily on the Solemnity of Saints Peter and Paul in 2008:

When the world as a whole will have become liturgy of God, when in its reality it will have become worship, then it will have achieved its goal, then will it be safe and sound.

To review all of the specific issues raised by Ratzinger in *The Spirit of the Liturgy* would go far beyond the scope of this thesis. This chapter will, therefore, offer a succinct examination of the four critical dimensions of liturgical experience which dominate and continually resurface in the text in the pursuit of its two principal goals. These are: *the objective nature of the liturgy; the intended and authentic liturgical objectives of Vatican II; the orientation of Christian prayer and the physical and external appearances of liturgical practice.*

The discussion will focus on those matters which have clear and immediate implications in terms of Liturgical Formation and Liturgical Catechesis since these are primary themes of this thesis. The recommendations and proposals presented in Chapter Six emerge from the ensuing discussion and the implications arising from this.

1. Ratzinger and the Objective Nature of the Liturgy

One of the most striking aspects of *The Spirit of the Liturgy* is that Ratzinger avoids engagement with specific and controversial liturgical matters. A first reading of the text can leave the reader with a desire to hear more of an *instructive* voice from Ratzinger particularly in the light of his teaching office in the Catholic Church. With subsequent and closer analysis, however, there comes an awareness that the author's reluctance to be directive on specific issues stems from a desire to remain focused on his primary intention of describing the objective nature of the liturgy. He resists any controversial discussion on impediments and barriers to quality liturgy making it clear that the book "is not intended to give instructions for liturgical practice but only insights into the spirit of the liturgy" (p, 207). Although Ratzinger says what is *not* his intention, in terms of liturgical instruction, he also expresses what his intention *is*, by

describing the book as “offering an aid to the understanding of the faith and to the right way to give the faith its central form of expression in the liturgy” (p, 8). Ratzinger concludes the Preface of *The Spirit of the Liturgy* by stating his own hopes in terms of how the text might be used:

If this book were to encourage, in a new way, something like a “liturgical movement”, a movement towards the liturgy and toward the right way of celebrating the liturgy, inwardly and outwardly, then the intention that inspired its writing would be richly fulfilled. (pp 8-9)

Ratzinger’s desire is for the Catholic community to rediscover those elements of traditional liturgical practice which are unchangeable. He takes two approaches in his discourse on the objective nature of the liturgy. He first of all outlines the hallmarks of liturgy and then against this backdrop explains why ‘creativity’ is unacceptable. This matter will be explained below.

Ratzinger is not a lone voice in articulating this concern or in seeking to restore both an understanding of the essence of the liturgy and orthodox practice in its celebration. His contribution to this process joins a liturgical journey which began some years previously. Of note is the beautiful instructive document *Redemptionis Sacramentum* (2004), in which the previous pontiff Pope John Paul II states that the Eucharist “stands at the centre of the Church's life” (#. 3), that “it unites heaven and earth, that it embraces and permeates all creation” (#. 8), and that it “is the most precious possession which the Church can have in her journey through history” (# 9). In this document Pope John Paul II also stresses that there have been both fruitful and damaging developments in the celebration of the Eucharist since the Second Vatican Council (#10). He recognises that a number of illicit liturgical practices have been a source of suffering for many and that he considers it his duty “to appeal urgently that

the liturgical norms for the celebration of the Eucharist be observed with great fidelity” (#. 52). Commenting on this appeal by Pope John Paul II, Alcuin Reid (2004) explains:

In recent decades the objectivity of the Catholic liturgy, which is a precious treasure received in a tradition dating back to the Apostles and to Christ himself, has widely been forgotten. A subjective notion of the liturgy has grown up whereby some regard themselves as free to alter official rites. *Redemptionis Sacramentum* is a timely restatement of the objectivity of Catholic liturgy

It is to this discussion that Ratzinger presents *The Spirit of the Liturgy* as part of his own contribution to the debate on the nature of the sacred liturgy as the contemporary Church advances into the third millennium.

In the book there are several themes which act as a backdrop for Ratzinger’s description of the essence of the liturgy and its unchanging constants. He considers various defining hallmarks of the sacred liturgy including its incarnational, cosmic, sacrificial and eschatological nature. This thesis will now offer a focused comment on these four defining elements.

Ratzinger’s theology of creation highlights one of his central concerns, which is the cosmic dimension of the liturgy. His deepest and most dominant theme is how the liturgy "takes flesh" in the world and throughout the text he pursues this conviction and provides for the reader a reflection on the nature of ‘Incarnational’ worship (p25; p76). His words highlight an inextricable bond and total interdependence between the liturgy and the Incarnation, explaining how the ultimate purpose of creation is the worship of God:

If creation is meant to be a space for the covenant the place where God and man meet one another, then it must be thought of as a space for worship (p26).

And so we can now say that the goal of worship and the goal of creation as a whole are one and the same divinization, a world of freedom and love (p28).

A key message from this is that creation and liturgy share the same Christocentric purpose which is the worship of God. Liturgy is a meeting place between God the Creator and his human creation. The desire to take part in liturgy is His gift. It is important for the contemporary Church to be reminded of this to ensure that liturgical decision making is not disproportionately influenced by concerns which have their source in other motivations.

One of the theological questions that Ratzinger focuses on is the relationship of the liturgy to the cosmos. He dedicates a full chapter of the book (Chapter 2) to this matter but succinctly concludes that Christian liturgy “is and always will be cosmic liturgy” (p34). He seeks to establish in the mind of the reader a relationship between the ultimate foundation of the Liturgy and an understanding of the nature of the human person. Taking a closer analysis of Ratzinger’s exploration of cosmic liturgy his insistence on this hallmark is clearly linked to both his rejection of “man made liturgy” and also a desire to recognise liturgical East as the orientation of Christian prayer. He states that liturgy “is never performed solely in the self-made world of man” but “is always a cosmic liturgy - wherever possible, we should definitely take up again the apostolic tradition of facing the east, both in the building of churches and in the celebration of the liturgy” (p70). The point here is to underline the participation of worshippers in actions which disclose nothing less than the divine mystery from Cosmos genesis to consummation

Another hallmark of the liturgy emphasised by Ratzinger is the sacrificial nature of worship and he provides a strong biblical foundation demonstrating how worship is integrated into the core events of the history of the People of Israel (p36f). He is

rightly very critical of liturgical practice that unilaterally stresses the 'Word' at the expense of the central *sacrificial* character of the Mass. He links this to the fact that in much recent theology the exclusive model for the liturgy of the New Covenant has been thought to be the synagogue rather than the temple:

The effects of this theory have been disastrous. Priesthood and sacrifice are no longer intelligible. The comprehensive "fulfilment" of pre-Christian salvation history and the inner unity of the two Testaments disappear from view. Deeper understanding of the matter is bound to recognize that the Temple, as well as the synagogue, entered into Christian liturgy (49).

An excessive emphasis on the worship of the synagogue has impacted negatively on the perception of parish church and the liturgy that is celebrated within it. The Church is not the successor of the synagogue and a lack of clarity in this area has resulted in a diminished understanding of the sacrificial nature of the Mass and its relation to the central events in the passion, death and resurrection of Jesus.

This concern to emphasise the sacrificial aspect of the liturgy has profound and challenging implications for contemporary liturgical practice in which the sacrificial nature of the Eucharistic celebration has become somewhat underplayed (p,48-49). This is seen in the plethora of Eucharistic Services often conducted in a whole range of pastoral situations where there is no requirement to do so. For example, in urban areas of the West of Scotland, a Service of the Word with Holy Communion is often a solution of convenience rather than of necessity. The sacrifice of the Mass can be celebrated in several churches at the same time every day within a very limited geographical area. The absence of a priest from one of those parishes on a particular day still allows for the availability of Mass at nearby parishes. Alternative, pragmatic and imaginative arrangements by the local Church at Diocesan and Deanery level will help to ensure that the laity has the opportunity to participate in the celebration of the

sacrifice of the Mass on terms consistent with its essential character. The Eucharistic sacrifice is at the very centre of worship and is the supreme form of Catholic prayer. To opt for any other solution of convenience, with a Service of the Word and the distribution of Holy Communion, can result in a greatly diminished understanding and awareness of Eucharistic theology.

Another defining characteristic of the liturgy examined by Ratzinger is its eschatological nature. He reminds the reader that the Eucharistic celebration is a foretaste of the heavenly banquet. The author introduces this theme very early in the text when discussing the analogy between liturgy and play describing the latter as “an anticipation of life, a rehearsal for later life” (p14). In concluding the introductory section on the essence of the liturgy Ratzinger states:

Christian liturgy is a liturgy of promise fulfilled, of a quest, the religious quest of human history reaching its goal. But it remains a liturgy of hope. It, too, bears within it the mark of impermanence. The new Temple, not made by human hands, does exist, but it is also still under construction. The great gesture of embrace emanating from the Crucified has not yet reached its goal; it has only just begun. Christian liturgy is liturgy on the way, a liturgy of pilgrimage toward the transfiguration of the world, which will only take place when God is 'all in all'. (p,50)

This eschatological statement points the reader towards an understanding of the liturgy that is about promise, search, journey, hope, justice and primarily about God. This eschatological vector is the liturgical basis for celebrating vigil Masses, most especially the Easter Vigil, and is a matter in need of profound Liturgical Catechesis.

In *The Spirit of the Liturgy*, the extensive exploration of the essence of the liturgy prefaces Ratzinger’s expressed and complete rejection of *creativity* as a particularly unacceptable development in contemporary liturgical planning and practice. Liturgical creativity covers a wide spectrum of meaning ranging from the creation of new

liturgies to simple adaptations of existing ones. In secular usages (eg drama, art, dance) creativity carries a certain prestige and is generally applauded and encouraged. To be sceptical of it seems counterintuitive. In a liturgical context, 'creativity' has always been an inherent feature of the Church's worship especially in the areas of sacred art and sacred music. In contemporary liturgical theory, however, it suggests an innovation in the liturgy which can result in unacceptable modifications. Within this understanding 'creativity' can be associated with an imaginative shaping of a liturgical rite for the purpose of making worship more relevant or attractive to a target group. ³⁶ Such creative innovation can compromise an integrated theology of liturgy and has been seen as the source of many liturgical practices associated with the "fabricated liturgy" that Ratzinger rejects (1990, p103). The encyclical *Ecclesia De Eucharistia* (2003) refers to the years following the post-conciliar liturgical reform, and the misguided sense of creativity and adaptation that have led to a number of abuses which have been a source of suffering for many (#52). Ratzinger also views the 'fabricated' or 'manufactured' liturgy as having a destructive and negative impact on the Eucharistic celebration. Hemming endorses this view and very perceptively and eloquently observes that the Catholic Church has become the site of the most tragic manufacture and that in the liturgy the things of God have been refashioned in man's image (Dobszay 2010, *Forward* p,xviii).

Ratzinger primary rejection of this kind of liturgical practice is on the basis that the "liturgy derives its greatness from what it is, not from what is it made of it" (p,21). Ratzinger makes it clear that the liturgy cannot be altered in any way or be the focus of creative whims and desires (p,21). His argument on this matter is convincing and

³⁶ Culture often exerts a powerful influence on the shape of 'creative' liturgies e.g. in the use of symbolic dance.

compelling and presents a significant challenge for the contemporary Church in a world which has become accustomed to exercising power and control in most areas of life. The basis of Ratzinger's argument is that proper worship is "received from God in faith" (p, 160). If the Church *receives* the liturgy, it cannot produce it and it is on this basis that creativity is to be repudiated. Ratzinger strikes at the root of some of the contemporary problems in liturgical creativity when he states that "man himself cannot simply 'make' worship" (p,21). The celebration of the Church's liturgy is subject to laws and regulation as outlined in *The General Instruction on the Roman Missal*; the rubrics to each of the sacraments and the *Code of Canon Law*. Whilst proposing definite procedures for liturgy, these texts also recognise that liturgical law should reflect the pastoral needs of the ecclesial community. Excellent and authentic liturgy is always valid, but validity is a minimum requirement (*Sacrosanctum Concilium* #6). An extreme interpretation of this might mean that rubrics and norms are ignored in the interests of pastoral creativity (as described above). In the years immediately following Vatican II, the Church suffered as a result of liturgical planning and practice which attempted to be 'creative' by challenging any boundary and delighting in the new or innovative. It is difficult to reconcile such a view with a vision of liturgy based on immutable elements. ³⁷ In *The Spirit of The Liturgy* Ratzinger cautions the Church, that creative attempts to entertain (such as dancing followed by applause) within worship do not sustain prayer and such actions contribute to a debasing of the sacred liturgy (p,198). He argues that any tendency to introduce into a liturgical setting practices and behaviours which are inappropriate are damaging to the unchanging constants of the liturgy.

³⁷ *Sacrosanctum Concilium* states that "the liturgy is made up of immutable elements divinely instituted, and of elements subject to change" (Chapter III, #21).

Ratzinger also emphasises that there can be no such thing as the legitimate 'creation' of a totally new liturgical rite, because the historic Eastern and Western rites all have their roots in one of the three ancient primatial sees of Rome, Alexandria and Antioch (p,160). He points out that in the West, especially in recent centuries, the gradual centralising tendency, affecting all of the Church's life, means that the Pope has assumed an increasingly direct and personal role in liturgical legislation. Nevertheless, Ratzinger in his desire to promote fidelity to the essence of the liturgy has no hesitation in declaring that even the Supreme Pontiff's authority is limited (pp.165-166).

2. *Ratzinger and the Second Vatican Council*

The 'hermeneutic of discontinuity and rupture' and the 'hermeneutic of continuity or reform' represent two radically different interpretations of Vatican II. From the beginning of his pontificate, Pope Benedict XVI has worked decisively for what he sees as a correct understanding of the Second Vatican Council. With the Apostolic Letter of 11 October 2011, *Porta Fidei*, Pope Benedict XVI declared a Year of Faith to begin on 11 October 2012 to coincide with the anniversary of the opening of the Second Vatican Council. He has rejected as erroneous the so-called 'hermeneutic of discontinuity and rupture' and advocated what he has referred to as 'the 'hermeneutic of reform', of renewal in the continuity of the one subject-Church. In Pope Benedict XVI's Apostolic Exhortation *Sacramentum Caritatis* (2007), the word 'continuity' rather than 'reform' is used in the context of liturgical issues and Eucharistic theology. The Exhortation refers readers back to Pope Benedict's 2005 Christmas message to the Roman Curia in which he used the expression "hermeneutics of

reform.”³⁸ In this address he explained that the Church is “a subject which increases in time and develops, yet always remaining the same, the one subject of the journeying People of God.” He stated that part of the difficulty in implementing the vision of the Council stems from the fact “that two contrary hermeneutics came face-to-face and quarrelled with each other. One caused confusion, the other, silently but more and more visibly, bore and is bearing fruit.” The ‘hermeneutic of discontinuity or rupture’ is used to refer to those who define the belief that the Second Vatican Council represented a distinct change from, or break with the past. The concept suggested that the process of ecclesial modernisation and alignment of the Church more effectively with the culture and contours of modern society required a sustained critical evaluation of past belief and practice in all areas other than dogmatic ones. Hence, previous Church dispositions towards minorities, women, non-Christians, non-believers and the Jewish people were to be disavowed as the Church came to a richer understanding of its mission in the world.

Advocates of the ‘hermeneutic of continuity or reform’ propose that the Council should be interpreted as a homogeneous development and restatement of the teachings of the Church adapted to the modern era. In this view there has been no qualitative break between the pre-conciliar and the post-conciliar teachings. Within the ‘hermeneutic of reform’ (as Pope Benedict XVI has described it) the liturgical renewal of Vatican II is not perceived as a man-made fabrication that invalidates the value of prior rites but as a continuation of the creative work of God.

Ratzinger’s view is that of reform and continuity between the pre- and post-conciliar Church emphasising that authentic renewal cannot be the product of a ‘hermeneutic of

³⁸ The issue of two different hermeneutics of the Council emanates from this address on December 22, 2005. (Address to the Roman Curia (22 December 2005): AAS 98 (2006), 44-45).

rupture'. As pontiff it is clear that he regards the 'hermeneutic of reform' as pivotal to renewal, in order to bring back into the Church's life all those who have been confused by the 'hermeneutic of rupture'. It will be evident that the present thesis favours the 'hermeneutic of reform' as a paradigm for liturgical renewal that is at the same time an affirmation of the life of the Church through time and space.

In all of his liturgical writings he has emphasised that this is the *correct* understanding of the conciliar vision. For example, in *Feast of Faith* (1986) he describes the unifying 'spirit' which has always underpinned the celebration of the Eucharist throughout the centuries. He observes:

What is practised for long ages by the most universally revered authorities cannot suddenly be said to be defective. What was holy yesterday cannot be harmful today; indeed, the denial of this principle 'calls the very existence of the Church into question' (p,1).

This is consistent with the view that he expresses in *The Spirit of the Liturgy* in which he insists that the previous liturgical tradition was never abandoned. It is interesting that contemporary discussions on the liturgy use the term 'liturgical movement' or 'liturgical reform'. In *The Spirit of the Liturgy*, Ratzinger demonstrates a predilection for the former term and refers to the latter usually in a problematical context:

If this book were to encourage, in a new way, something like a "liturgical movement", a movement towards the liturgy and toward the right way of celebrating the liturgy, inwardly and outwardly, then the intention that inspired its writing would be richly fulfilled (p 9).

It is significant that the same term 'liturgical movement' was used extensively early in the nineteenth century by the French Benedictine, Dom Gueranger, in relation to the restoration of the Roman Rite. For Ratzinger, there is no question of returning to the past, and in fact he states:

Naturally, one must not plaster over it again, but a new understanding of the liturgical message and its reality is indispensable, so that bringing it back to the light should not represent the first step in its definitive ruin. (p,8)

Ratzinger explains that while the liturgy expresses itself differently throughout history and in different cultures, its *spirit* remains the same and certain particulars that flow from it are unchanging constants. This matter is emphasised repeatedly by the author in all of his books, but in *The Spirit of the Liturgy* Ratzinger's fidelity to Vatican II is particularly evident in his insistence on the *organic* development of the liturgy (p,81, p,161, p,163, p,171). Ratzinger recognises that during the five decades or so since Vatican II, the Catholic community has grown in wisdom and in some respects has a deeper understanding of what the liturgy entails. He does not repudiate any *genuine* aspect of the liturgical reform formulated by the Second Vatican Council but he does seek to explain how the unacceptable and uncontrolled liturgical practices that followed it do not emanate from the authentic vision or mandate of the Council Fathers. *The Ratzinger Report* (1985) was a compendium of a series of interviews conducted over several days with the Italian Catholic journalist Vittorio Messori. Some of the topics covered within it include: *The True Spirit and Letter of Vatican II; the Nature of the Priesthood; the Sacredness of the Liturgy* and the *Eucharist as the Heart of Faith*. In this report, which marked the first official recognition of the distortions and misrepresentations of the conciliar vision, there appears to be a foreshadowing and clear connection to *The Spirit of the Liturgy*, in which Ratzinger compares the recent developments after Vatican II to the uncovering of a fresco which is now endangered by environmental factors (p,8). He does not extend this metaphor at great length but throughout *The Spirit of the Liturgy* there is ample evidence of his deep concerns about the manner in which the fresco was uncovered.

Ratzinger expresses a desire for the Church to embrace a new but at the same time continuous phase in liturgical reform. In this new phase he proposes that the Church is actively committed to fostering and promoting the renewal envisioned by the Second Vatican Council – a renewal that is rooted in the richness of its liturgical tradition and in the context of a universal Church at prayer. Despite this declared position on the part of Ratzinger, some in the Catholic Church adopt a highly traditional stance and continue to reject some of the valuable outcomes of the Council. At the other end of the liturgical spectrum there are others who see value only in modern, contemporary, or even liberal celebrations of sacred rites. These three terms (modern, contemporary and liberal) are often grouped together but there are important distinctions between them. ‘Modern liturgy’ and ‘Contemporary liturgy’ should simply denote liturgy of the present time but these terms are often used in a manner which appears to have a negative tenor. ‘Liberal liturgy’ would presumably pertain to practice which favours freedom of action and interpretation of liturgical norms. Such a polarisation could present a real threat to the unity of the Roman Church. It would be unfortunate if *The Spirit of the Liturgy*, and indeed the Pontificate of Pope Benedict XVI, triggered twin track liturgical practice within the Church with the ultra-conservatives feeling vindicated and others feeling defeated. Every effort must be made to have a unified approach to liturgy without debasing or glorifying any particular extreme of liturgical practice. Fidelity is not, and never should be, to sacred rites from a particular stage in the journey of liturgical development at the expense or exclusion of valid organic development. Since the Eucharist is the very source of the Church’s unity, it is vital that every effort is made to avoid any disunity in terms of personal preferences about the manner in which the one Roman Rite is celebrated. The work of the Church can

never be, in short, about pursuing either a liberal or conservative agenda because the dichotomy is liturgically a false one.

As the Church advances into the twenty first century it continues to debate and seek resolution about the correct interpretation of Vatican II. This thesis echoes and amplifies the recognition that in the context of liturgical discussion the dichotomy of liberal and conservative is a false one. The important issue is fidelity not to an archaic form but fidelity to a *living* tradition. One of the significant challenges for today's Church is to explore 'how' the 'hermeneutic of reform' which Ratzinger proposes can inform and guide current liturgical practice. Further reference will be made to this matter in Chapter Six of the thesis.

3. *Ratzinger and the Orientation of Christian Prayer*

After the publication of Ratzinger's book *The Spirit of the Liturgy* (2000), the media focus was directed disproportionately and almost exclusively at the particular section on 'The Altar and the Direction of Liturgical Prayer.' The impression was given that the entire work dealt only with the orientation of the Eucharistic celebration and that Ratzinger's book marked something of a 'U turn' by the Catholic Church in terms of liturgical reform (Lang 2009, p32). In actual fact, only ten pages of the text deals with this rather contentious matter of the direction of liturgical prayer (pp 74-84). More specific coverage on the direction of liturgical prayer is given by Ratzinger (in the Forward to Lang's text *Turning Toward the Lord* (2004)). Ratzinger does present some focused historical and theological coverage of the subject in *The Spirit of the Liturgy*, but it might well have been concluded from the media coverage that the contents of the book were exclusively aimed at the desire to reintroduce the

celebration of the Mass with the priest's back turned to the people. Since *The Spirit of the Liturgy* is a scholarly and theologically dense text, the actual readership will inevitably be fairly small. It was particularly unfortunate, then, that communication of this vital (although brief) part of its contents was conveyed to the Catholic community through media sound bites rather than by a formal presentation prior to publication. The latter would have communicated a more accurate and balanced interpretation of Ratzinger's complete liturgical agenda rather than a distorted view that he was proposing a reversal to a particular liturgical practice.

It is certainly the case that Ratzinger is emphatic about the importance that should be given to the orientation of Christian prayer and he gives significant attention to the altar as the physical point of reference for the liturgy. Ratzinger states that celebration *versus populum* is a post Vatican II liturgical development, in which the Eucharistic liturgy is seen as just a communal meal, whereas he believes that the East-facing posture at Mass makes an eschatological statement about the nature of the liturgy. At no point in the text, however, does he advocate a return to the practice of the priest with his back to the people (p80, p81, p84).

In his explanation of the direction of prayer, Ratzinger draws a comparison with other monotheistic world religions, recognising that for adherents of these faiths, prayer is directed towards the origin and central place of revelation (p 75). He points out that in Judaism, prayer is directed towards Jerusalem, and the 'shekinah' in the Holy of Holies of the Temple (Daniel 6:10.). In Islam, Muslims pray toward Mecca and Christians pray towards the east in liturgical prayer. This direction of prayer was an integral part of the Byzantine, Syriac, Armenian, Coptic and Ethiopian traditions and it continues to be the custom in most of the Eastern rites, certainly during the

Eucharistic prayer (p,165). It is interesting that in 1996 the Vatican Congregation for Eastern Churches gave a timely response to practices coming from Western influences and declared that the ancient tradition of praying toward the east has a profound liturgical and spiritual value and must be preserved in the Eastern rites (6th January 1996). Ratzinger's exploration of the orientation of prayer examines the Western understanding of God's omnipresence which includes a view that since God is everywhere, prayer is not tied to a particular place or geographical direction (p,75). He does affirm that this knowledge of a God who embraces the whole cosmos is the fruit of revelation (p,75-76). Ratzinger is nevertheless adamant that a common turning to the East, particularly during the Eucharistic Prayer, is *essential* not *accidental*, stating several times that looking at the celebrant has no importance (p,81). True importance lies in recognition of the revelatory point of origin of incarnational faith. It is Ratzinger's view that the complete change of direction for the entire duration of the Mass has had a detrimental effect on the actual role of the priest in a critical theological dimension of the sacred liturgy.

In discussing the direction of liturgical prayer, Ratzinger remains faithful to his concern to promote an organic development of the liturgy and locates the *versus populum* celebration in the context of how the practice emerged (p,76-77). Strong evidence of eastward prayer in most parts of the Christian world can be traced from the second century onward. The early Christian communities saw in the rising sun a symbol of the Resurrection and of the Second Coming and it was a matter of course for them to pray facing this direction. These early Christians did not turn towards the geographical location of the city of Jerusalem but towards the new, heavenly Jerusalem reflecting the belief that the Risen Christ would come again in glory and take his faithful people to this heavenly city (Lang 2009, p,45).

Ratzinger explains how in time it became a general custom to mark the direction of prayer with a cross on the east wall in the apses of basilicas as well as in the private rooms of monks and solitaries (p,76-77). Evidence from the early Church, however, is extremely complex and there were almost certainly instances in ‘Westward oriented’ churches where priest and people did face each other during prayer.

Moving the debate into the current reality of liturgical practice, Ratzinger rejects the argument that the present *versus populum* arrangement exists on the basis of a renewed understanding of the Eucharist as a communal celebration of the passion, death and resurrection of Christ (p, 77-78). He believes that this is not a legitimate justification but in fact a misunderstanding and misrepresentation of the Last Supper and quotes several times from the work of the French scholar Louis Bouyer on the matter:

The idea that celebration *versus populum* was the original form, indeed the way the Last Supper itself was celebrated, rests purely and simply on a mistaken idea of what a banquet, Christian or even non-Christian, was like in antiquity. In the earliest days of Christianity the head of table never took his place facing the other participants. Everyone sat or lay on the convex side of an S-shaped or horseshoe-shaped table. Nowhere in Christian antiquity could anyone have come up with the idea that the man presiding at the meal had to take his place *versus populum*. The communal character of a meal was emphasized by precisely the opposite arrangement, namely, by the fact that everyone at the meal found himself on the same side of the table (p,54f).

It is noteworthy that Bouyer does not focus on the earliest celebrations of the Eucharist, but traces the concerns about the orientation of worship to the sixteenth century and in doing so locates it in the context of a post-Reformation Church. This matter of the orientation of Christian prayer is one of the focal points of Gy’s criticisms which were referred to in a previous section of this thesis. Reference was made to Gy’s very critical stance towards some aspects of *The Spirit of the Liturgy* both from a historical perspective and also because of Ratzinger’s exclusive reliance

on the theological insights of Bouyer. Gy argues that although Bouyer was a great voice of the Liturgical Movement, he was "not necessarily a great historian. Gy highlights the fact that Ratzinger does not consider the work of the German liturgist Otto Nussbaum, according to whom the celebration *versus orientem* was not introduced into the papal liturgy until the Avignon Papacy of the fourteenth century. Gy asserts that it is a mistake to see celebration facing the people as the result of the Protestant denial of the Eucharistic sacrifice and he concludes that Ratzinger's treatment is "unsatisfactory both historically and with regard to the issue of active participation" (2002, p,173-175). In respect of Gy's first point, the criticism of historical accuracy, it seems clear to conclude that Ratzinger wishes to defend *versus orientem* on theological grounds whilst recognising that historical practice may have been variable. In terms of the issue of active participation, Gy's criticism of Ratzinger appears somewhat unjust given the reasoned arguments that Ratzinger has advanced in favour of 'participation' as an essentially internal devotional disposition (p,174).

Ratzinger also points out that the change in direction for the entire liturgical celebration has shifted the focus from God to the community and has also contributed to a perception of the 'entertainment' function of the priest (p,80). The current situation of priest and people facing one another can at times focus too much, he suggests, on the personality of the priest and the celebration of the sacred liturgy can often be punctuated with casual conversational asides, anecdotes and humour. Ratzinger interprets this as an unprecedented clericalisation that emerged in the post Vatican II years where the 'presider' has become the focal point for the entire liturgical celebration with everything dependent on him (p,80). The actions, demeanour and 'leadership style' of the priest are seen as the primary vehicles for sustaining and even evaluating the whole liturgical celebration (p,80). Ratzinger,

referring to the work of Jungmann, rejects this newly created role of the priest as one which diminishes his liturgical function (p,80).

The posture "*ad orientem*," or "*facing east*," is fundamentally about priest and people having a common direction of prayer and therefore to discuss the matter in terms of the priest 'facing the people', or with 'his back to the people', is to miss the core of the debate. These are inaccurate interpretations of the direction that the priest faces while celebrating Mass. The *General Instruction of the Roman Missal* states that at Mass the People of God "offer the spotless victim not only through the hands of the priest, but also together with him....." (# 95). The common direction of prayer and the position of the priest became labelled as 'celebrating towards the wall' or 'turning your back on the people'. The French liturgist Marcel Metzger rightly argues that these two phrases "*facing the people*" and "*back to the people*" exclude the one to whom all prayer is directed, namely God (1997, p,14). Certainly both phrases are highly emotive ones and charged with implied judgement and this type of language is decidedly unhelpful in finding a pragmatic, moderate and theologically accurate solution to recognising and giving physical expression to the direction of prayer. The crucial point is that the Mass is a common act of worship in which priest and people *together*, representing the pilgrim Church, reach out for the transcendent God (p,83). It may well be legitimately argued that this is fundamentally an interior action which is maintained whether or not the altar and/or the priest literally face east. The underlying point made by Ratzinger in terms of the direction of the liturgical action is that since the liturgy is not the possession of priests, neither is he the focus of it.

A discussion on the direction of prayer raises other associated matters including, once again, 'active participation' (Kocik 2003, p33). It is sometimes maintained that 'active

participation' of the faithful, requires celebration towards the people and that Mass celebrated *versus populum* provides a more obvious structure and setting for active participation as it has become commonly, although inaccurately, understood. Recent discussion in respect of this aspect of liturgical practice has suggested the need for a theological reappraisal of the pivotal conciliar principle of participation in the liturgy. In *The Spirit of the Liturgy*, Ratzinger draws a useful distinction between participation in the Liturgy of the Word, which can include external actions, and participation in the Liturgy of the Eucharist, where external actions are quite secondary, since it is the interior participation of prayer that is the crucial issue. A combination of priest and people facing each other during the Liturgy of the Word and turning jointly toward the altar during the Liturgy of the Eucharist is a legitimate option in the Missal of Pope Paul VI (www.zenit.org/article-205591=english 21 Sep 2007). The need for clarification on this issue is addressed in detail in *The Spirit of the Liturgy*. Ratzinger makes the point that "full, conscious and active participation" is not a reference to activity and action but rather to an interior union with the central action of the Mass (p173). Ratzinger reminds the reader that active participation should be a spiritual engagement in the liturgy and not perceived merely as the performance of external actions (p172).

He argues very strongly that external actions are secondary to the celebration and this view would certainly concur with other human experiences of celebration:

Worship becomes a feast that the community gives itself, a festival of self affirmation (p,23).

The 'self-affirmation' to which Ratzinger refers is highlighted when active participation is inaccurately associated with excesses of physical activity: liturgical celebrations punctuated with applause and liturgical music that amounts to little more

than hymn singing with marginal reference to God. This kind of liturgy can be directed at making as many people as possible feel good because they are “doing something at mass” (Martin 2005, p,76).

In respect of the broad issue of the orientation of prayer, Ratzinger deviates from his general approach of not offering solutions to specific liturgical concerns. When exploring this particular matter he demonstrates, in a pragmatic manner, how to recognise “liturgical east” by placing a cross in the centre of the altar. In his role as Pontiff he has also exemplified how to recognise liturgical East in other ways. At the Easter Vigil Mass of 2008, for example, he concluded his homily by returning to the exhortation "*Conversi ad Dominum*". This was a custom of the early Church whereby the bishop or the priest, after the homily would cry out to the faithful: "*Conversi ad Dominum*", inviting those assembled to turn physically towards the Lord (Lang 2009, p56). Where it was not possible, for whatever reason, to turn towards the East worshippers would at least turn towards the image of Christ in the apse, or towards the Cross, so as to orient themselves inwardly towards the Lord (p,83). This very pragmatic compromise suggested by Ratzinger could readily be replicated across the global Church. There is no suggestion here of a sustained physical turning for the duration of the celebration but such physical action would put in place, for the contemporary Church, a dramatic and symbolic liturgical expression of the Incarnational nature of Catholic liturgy. For the matter to be explored in all its amplitude, it is important to give consideration to Ratzinger’s other liturgical concerns about Church architecture; the design of the sacred space (p, 68) and the clear parallel that he draws with the Jewish Synagogue (p,64).

4. Ratzinger and the Physical and External appearance of Liturgical Practice

Ratzinger's fourth theme (the physical and external appearance of liturgy), dominates the last two sections of the book, with more specific consideration being given to an examination of particular ritual gestures and practices within the liturgy. For example, Ratzinger raises questions in relation to Sacred Art, Church Architecture, and the apparent changes to the role of the priest in liturgical celebrations. He provides a discussion of each of these matters in turn, explaining how they pertain to the very essence of the liturgy. Interestingly, Ratzinger does not adopt a consequential approach to any of the pressing questions about the external elements of the liturgy, some of which can dominate contemporary liturgical debate. He does not, for example, consider at length the results or effects of liturgical modifications like the Sign of Peace (p170). When looking at specific elements of liturgical practice, Ratzinger adheres to his stated priorities and is not overly distracted by the debates about rubrical matters. This is a deliberate choice by Ratzinger to focus on the theological significance attached to a rediscovery of the liturgy, rather than be drawn into technical aspects of liturgical practice. In taking this approach, Ratzinger demonstrates what the primary focus and priorities of the liturgical programme should be for the contemporary Catholic Church:

The life of the liturgy does not come from the fleeting whims of individuals or groups but rather it is God's descent upon the world. (p,168).

Ratzinger believes that there are some physical aspects of liturgical practice which either emanate from its essence or contribute to a diminishing understanding of its essence. He does select for more detailed exploration some particular issues related to external aspects of liturgical practice and on these matters he is quite uncompromising. He makes it clear that the matter of kneeling at Mass, for instance,

is not a question of what ‘works’ or what people like to do, but of what the liturgy *demands*. With reference to the direction of prayer which was explored in the previous section of this chapter, he asserts that this matter does not depend on sociological, political, and cultural factors, but on ‘*the spirit*’ of the liturgy itself (p, 185). Ratzinger approaches each physical and external element of liturgical practice in the same manner - not issuing mandates about rubrics but returning to the fundamental principle about the unchanging nature of the sacred liturgy. Some of these physical and external aspects of liturgical practice will now be examined under the broad headings of: *The Physicality of Liturgy* and *Beauty in the Liturgy*.

The Physicality of Liturgy

The human body is the fundamental visible functioning symbol of human experience and discussion of the body has taken on a heightened awareness in late modern society. There has been, however, a changing attitude to ‘the body’ within the Church in general and within liturgical understanding in particular (Torevell 2000, p12). Pope John Paul II taught about the *Theology of the Body* over a five year period (1979-1984), as part of his weekly catechesis. His teaching on life, love, and sexuality encourages an understanding of how relationships can become profound experiences of communion (West 2003, p,4-5). Despite this prolonged period of catechesis on *The Theology of the Body* by the previous pontiff, its application in a liturgical context remains a very much neglected aspect of liturgical study. Two particular points are worth making at this stage: the first pertains to the nature of the Church as the *Body of Christ* and secondly, an understanding of the concept of *body* language. O’Neill (1991, p37), suggests that by giving their ‘fiat’ to Christ’s self giving, the Church, like Mary, ‘gives body’ to Christ. Worship is ‘the public act which externally actualises

the nature of the Church as the *Body of Christ*, an act which is total and embraces, expresses, inspires and defines the whole Church, her whole essential nature, her whole life' (Schmemmann 1996, p14). The Swiss theologian Hans Urs von Balthazar (1991, p 461), explains how, in worship, the Church acts according to her nature; in praying, she is 'entirely what she ought to be....' It is appropriate that Ratzinger in *The Spirit of the Liturgy* includes extensive reflection on the bodily aspects of worship with a clear concern for, and insistence on, certain reverential postures (p171-224).

Wider debates about aspects of Pope John Paul II's *Theology of the Body* will inevitably influence the implementation of Ratzinger's liturgical vision in respect of the physicality of worship (Morrill 1999, p19f). Ratzinger dedicates an entire chapter of the text (Part IV Chapter 2) to the presentation of a consistent argument that worship and the body are inextricably linked and together they form a spiritual act reflecting the psychosomatic unity of man (p 205). He also gives extensive consideration to how the correct use of posture can contribute to the process of rediscovering, recapturing and recreating reverence for the transcendent grandeur of the liturgy (p212). He reflects on a range of bodily gestures and postures, examining their biblical foundations and discussing their appropriateness in a liturgical context. The author's assessment of how the body is used in worship spans *seven* areas: *Active Participation; the Sign of the Cross; Posture; Gestures; the Human Voice; Vestments and Matter*. Some consideration of these elements have been included in this section with the selection being made on the extent to which a neglect, or misuse, of each one has had a critical effect on reverence within liturgical practice.

Kneeling

The first example to be taken is the act of kneeling. Ratzinger gives particular and detailed consideration to kneeling, making pointed criticism of those who claim that kneeling “doesn't suit our culture” (p,184). He states:

The kneeling of Christians is not a form of inculturation into existing customs. It is quite the opposite, an expression of Christian culture, which transforms the existing culture through a new and deeper knowledge and experience of God. (185)

In expressing this view, Ratzinger clearly refutes any argument which attempts to link kneeling with a particular culture but rather locates the roots of this particular liturgical posture in sacred scripture where its significance can be seen in a very concrete way. In purely numerical terms, Ratzinger informs the reader that “the word ‘*proskynein*’ alone occurs fifty nine times in the New Testament, predominately in Saint Luke’s Gospel, and in the Apocalypse, the book of the heavenly liturgy, which is presented to the Church as the standard for liturgy” (p185-186). He puts forward a convincing case for the value of kneeling in the Eucharistic celebration, explaining that it as an act of adoration, supplication and surrender. He very persuasively proposes that this ancient posture needs to be increasingly highlighted in the liturgical practice of the contemporary Church and is quite critical of those “who are trying to talk us out of kneeling” (p184). Ratzinger is very direct in presenting his argument, stating that if kneeling appears to be alien to modern culture, it is because of a turning away from the faith and because the world has lost a sense of the sacred, and indeed of God, the one before whom kneeling is the correct and necessary posture:

The man who learns to believe learns also to kneel, and a faith or a liturgy no longer familiar with kneeling would be sick at the core. Where it has been lost, kneeling must be rediscovered, so that, in our prayer, we remain in fellowship

with the apostles and martyrs, in fellowship with the whole cosmos, indeed in union with Jesus Christ Himself. (p194).

Some readers of his text might perceive this as a rather exaggerated stance. It cannot be denied, however, that within the liturgy bodily expressions of reverence have become both confused and diminished and kneeling is a primary example of this. Genuflecting in the direction of the tabernacle on entering and leaving a church is now sometimes replaced by a bow. This simple change in posture carries an immense theological and attitudinal shift, since traditionally to kneel was universally recognised as a sign of adoration, whereas to bow, is interpreted as a demonstration of reverence. Ratzinger attempts to clarify this matter (p,190-194).

There is nonetheless a pressing need for the contemporary Church to explain the significance of kneeling and indeed of other bodily postures. The *General Instruction of the Roman Missal* (#160) does permit the reception of Holy Communion kneeling or standing, although many Bishops Conferences (eg Scotland; United States of America) have established standing as the normative posture for the reception of Holy Communion. This is a valid and practical interpretation of both the *General Instruction on Roman Missal* (#160) and also *Redemptionis Sacramentum* (#90). The important point, however, is the lack of Liturgical Catechesis accompanying such decisions. It is vital when establishing norms that a clear distinction is made between 'unity' and 'uniformity'. Much work needs to be done in ensuring that the physicality of worship is an integral element of programmes of Liturgical Formation and Liturgical Catechesis for the faithful. As a cautionary note, it is crucial that preferences related to the physical aspects of worship should not become an issue that contributes to a Church of extremes or leads to individuals adopting polarised positions.

Dance

In examining various other postures and movements, Ratzinger is particularly critical of liturgical dance within Christian rites (p198-199). From a historical perspective there is considerable evidence of dance in the context of worship in Biblical times: David danced before the Ark (2 Samuel 6v 14-23); God is praised with dancing (Psalm 150 v4); Miriam led dancing, singing and praise (Exodus 15:20-21); The Prodigal Son on his return was greeted with dancing (Luke 15:25). Concerns about dance in the context of worship are not recent and liturgical dancing has been a source of contention partly because of the ambiguous stance of the Christian Church on the place of human embodiment in ritual forms (Torevell 2007, p114). With the conversion of the Emperor Constantine and the spread of the faith throughout the Roman Empire, Christianity gradually became a popular movement. Some of the dances began to feature publicly in sacred festivals, although by the fourth and fifth centuries there were warnings from various individuals about forms of dance which were considered sinful. This conflict about dance is evident in the writings of John Chrysostom (AD 345-407), who stated that 'where dancing is, there is the evil one' (Gagne 1984, p50). Augustine (AD 354-430) also warned against 'frivolous or unseemly' dances (Adams 1990, p20) and he insisted on prayer, not dance. Ambrose (AD 340-397), Bishop of Milan, attempted to give Christian dance a spiritual focus:

The Lord bids us dance, not merely with the circling movements of the body, but with the pious faith in him (Adams 1990, p18).

Despite deep concerns expressed about dance in a Christian context, the practice did survive. Gagne (1984) states:

In the first five centuries of the Christian church 'dance was still acceptable because it was planted deep in the soil of the Judeo-Christian tradition' (43)

In fact, sacred dance forms even survived the period of the Middle Ages. One of the first twentieth century pioneers in this field, Doug Adams (1970), describes a shift in the form and style of dancing, recognising that it moved from processional style to devotional and theatrical dance (p,22). In the sixteenth century, the Reformation period saw the demise of dance in liturgical celebrations and the Synod of Lyons (1566) quite clearly threatened priests with excommunication if they led dances either in churches or cemeteries (Adams 1990, p27). Consequently, dancing flourished almost exclusively in secular social contexts and became either associated with human intimacy, social celebration or with forms of theatre.

Ratzinger makes a definite and close association between dancing and applause and is emphatic that such matters belong more to the world of entertainment than liturgical celebrations and that it is totally absurd to try to make the liturgy "attractive" by introducing dancing pantomimes which frequently end with applause:

Wherever applause breaks out in the liturgy because of some human achievement, it is a sure sign that the essence of liturgy has totally disappeared and been replaced by a kind of religious entertainment. (198)

Ratzinger's rejection of liturgical dance is direct and uncompromising (if not blunt), and is based primarily on what he perceives to be its inappropriateness:

Dancing is not a form of expression for the Christian liturgy (p, 198).

The theological basis for this succinct statement is not obvious in the text and further explanation would have been helpful. It is noteworthy that Ratzinger's discourse on dance does include a sharp distinction between African liturgical dance on the one hand, and, on the other hand dance that is associated with what he describes as 'dance pantomimes.' His objections do not extend to what he describes as "rhythmically ordered procession" (p199) in certain African liturgies because he believes this type

of movement is in keeping with the dignity of liturgical celebrations. Of the latter style of dance he states:

It provides an inner discipline and order for the various stages of the liturgy, bestowing on them beauty and, above all, making them worthy of God (p 199).

There are several critical observations to be made in relation to Ratzinger's position on the use of dance in the liturgy.

The first observation to be made on Ratzinger's position is that *technically* it is valid for him to make an exception in the context of the African Church. The Zaire Use is a variation of the common Mass of the Roman Catholic Church containing many elements of the Mass of the Roman Rite and it includes elements from sub-Saharan African culture. It has been used to a very limited extent in some African countries since the late 1970s and has an authentic relationship to the Roman Rite as one of the three primatial sees identified by the Council of Nicaea (AD 325) (White 2003, p,173). Despite the technical accuracy of Ratzinger's comments, however, a more detailed and convincing explanation of why he accepts liturgical dance in an African context, and not in other cultures would have been helpful for the reader of the text.

Secondly, it could be argued that there is some inconsistency in Ratzinger's argument against dance since "highly ordered and rhythmic movement" which he finds quite acceptable, in an African context, can be quite clearly evident in other forms of indigenous dance e.g. among the indigenous peoples of the Americas (Maynard-Reid 2000, p,199). It is unfortunate then that Ratzinger defends African dance practices primarily on the basis of their processional form (p,199). Without doubt there will be both weak and robust examples of liturgical dancing in different cultural settings, including the African context.

The third critical observation about Ratzinger's view on dance is that for those involved in liturgical planning in parish or school communities, the difference between 'dance' and 'rhythmically ordered processions' (p,199) might not be very easy to discern. It would require specialised analysis and training in order to discern this distinction and also to interpret the extent to which a particular dance movement was a genuine expression of adaptation or inculturation or in fact an unacceptable form of liturgical creativity.

Ratzinger's argument about the inappropriateness would have been more convincing if based on reasons other than those he offers. For example, there are particular associations of dance that make its use questionable in a liturgical setting. In the ancient world dance was often ecstatic and orgiastic, extending to the frequent abuse of human sexuality in certain pagan rituals (www.esoterism.ro/english/history-eroticism.php). Dance also has a distinct association with romance, courtship and sexuality. The possibility that liturgical dance might accentuate these associations would be distracting and inappropriate in the context of the formal worship of God. In addition, dance as it is experienced in the current global cultural situation, dominated by Western popular forms, would not assist the process of restoring reverence in the sacred liturgy and, in fact, its usage could exacerbate the casual, vertical and feel-good liturgy that Ratzinger is eager to eliminate. On this basis alone, the Church should continue to resist and reject the use of liturgical dance, although it is possible, that at some point in the future, when deep reverence has been restored to the Church's worship, there may be a place, once again, for some forms of dance within sacred rites. In the contemporary Church, such reverence at liturgical celebrations can be very fragile.

Silence

The matter of silence in the liturgy is another of Ratzinger's particular concerns and he engages in an interesting exploration of how the human body and the human voice should come to rest in the presence of the divine (1 Kings 19:12). He argues that the absence of silence can create at times a sense of "hustle and bustle" during the Eucharistic celebration (p,214). The spiritual value of collective silence, such as might be experienced at Mass, has a long history in the monastic liturgy of the hours (Field 2002, p, 49-53). The liturgy of the contemporary Church has increasingly recognised the value of silence and recommends, provides and invites moments of quiet in the Eucharistic liturgy, for example, after the homily and following the reception of Holy Communion. It is significant that these times of silence are to be observed as a corporate body and the *General Instruction on the Roman Missal* states:

Sacred silence also, as part of the celebration, is to be observed at the designated times. (#45)

Silence that is created intentionally is an integral and important part of every liturgy and not simply the absence of noise, but rather, sacred quiet in which there is an encounter with God (Muers 2004, p11, p148-149). Ratzinger advises that there are certain key points at which it is appropriate to ensure this stillness and silence:

As a general rule, the homily should conclude with an encouragement to prayer, which would give some consent to the brief pause. But even then it remains just a pause in the liturgy, not something from which a liturgy of silence can develop. More helpful and spiritually appropriate is the silence after Communion (p,210).

Ratzinger recognises that there are often barriers to sustaining silence after Holy Communion and interestingly, he explains that the time taken for the distribution of Holy Communion can be disproportionate to the duration of the rest of Mass (p,210).

He observes that towards the end of the liturgical celebration there can be restlessness and “the priest can feel the need to move the liturgy on quickly” (p,210). These conflicting concerns about stillness and balance in the liturgy raise important questions in relation to the use of Extraordinary Ministers of Holy Communion in contemporary practice. Ratzinger’s expressed desire for stillness and silence and the judicious use of Extraordinary Ministers of Holy Communion needs to articulate with a desire to have a balanced liturgy in terms of the time given to the distribution of Holy Communion. The Church rightly encourages the deployment of Extraordinary Ministers of Holy Communion within the liturgy only in *extraordinary* circumstances, but there needs to be a more consistent and faithful interpretation and implementation of what constitutes ‘extraordinary’. This matter will be explored in Chapter Six of this thesis.

Some of the concerns associated with the physical aspects of worship discussed above, have collectively resulted in liturgical celebrations that can be very ‘horizontal’. A casual approach to the physicality of liturgy can contribute to a style of liturgical practice that reflects an unacceptable shift of focus from the ‘divine’ to a primary concern to express and celebrate relationships with one another. This is a matter which Ratzinger returns to at various points in the text (p,18; p,19; p,87; p,199).

The axiology of the liturgy is most frequently discussed in the context of architectural style (Torgerson 2007, p,221), but every dimension of the liturgy can be enhanced or diminished by an inappropriate balance of the horizontal and vertical dimensions. The horizontal emphasises the liturgy as community celebration while the vertical is characterised by transcendence and awe. To overemphasise either the horizontal or

the vertical axis of the liturgy results in a distortion of the nature of the sacred liturgy. Some of the misinterpretations of active participation have contributed to an imbalance in terms of the physical aspects of worship. The Church has not sufficiently reflected on this area and an immense task facing the Catholic Church in the third millennium is how to mediate balance in the reality of liturgical practice.

Beauty in the Liturgy

Having examined the *Physicality of Worship*, the second focus to be considered in relation to the external elements of worship is the matter of *Beauty in the Liturgy*. In *The Spirit of the Liturgy* Ratzinger combines his reflection on Sacred Images and Sacred Music within a brief section of the book entitled 'Art and Liturgy'. In his discourse he echoes some of the teachings of the Council Fathers at Vatican II (*Sacrosanctum Concilium* # 34) and others before them (Pope John XXIII's apostolic letter *Rubricarum Instructum* (1960)), who spoke of rubrics which have clarity and simplicity.

In attempting to arrive at an accurate interpretation of the concept of *noble simplicity*, the influential and historic work of Winckelmann and then Bishop gives helpful insights. The art historian Johann Joachim Winckelmann expressed the idea as early as 1755 (in *Gedanken über die Nachahmung der griechischen Werke in der Malerei und Bildhauerkunst*) and spoke of it in relation to "noble simplicity and calm greatness of Greek statues" (www.newliturgicalmovement.org/.../contextualizing-noble-simplicity.html). In the early twentieth century, liturgy scholar Edmund Bishop (1846-1917), building on the tradition articulated by Winckelmann developed the idea of *noble simplicity* in the specific context of the Catholic liturgy and his understanding of the concept was based on "rich but controlled beauty".

The fuller title of “the splendour of noble simplicity” is aptly captured in an address delivered by Mgr Guido Marini, the master of papal liturgical ceremonies, at Holy Cross University in Rome (March 2011):

The mysterious and real presence of Christ in the liturgy, requires of the liturgical language the splendour of noble simplicity, according to the diction of Vatican Council II.

From a contrasting perspective, Shawn Tribe in the same article entitled, ‘Noble Simplicity and the Liturgiologist Edmund Bishop’, reminds us that, noble simplicity should be understood in the context of how *Sacrosanctum Concilium* speaks of the “sacred arts being characterised by a ‘noble beauty’.” A conventional and conservative understanding of ‘noble’ or ‘nobility’ would suggest a certain level of respect, dignity, gravitas and status. ‘Noble simplicity’ in a liturgical context remains vested in the elevation of sacred things not in an alternative interpretation of ‘baseness’.

The current tensions in relation to ‘noble simplicity’ would be an interpretation of simplicity which is cheap in a purely material sense or an understanding of simplicity which provides a liturgy of convenience and disposability. Tribe (2009) rightly suggests that the contemporary Church needs to explore what this concept of “*nobili simplicitate*” specifically entails and he invites a consideration of how *noble simplicity* might be expressed in the context of what was envisioned when the Fathers of Vatican II spoke of it. From a purely terminological perspective, Robert Mickens (2011), gives a very insightful interpretation of ‘*noble simplicity*’ stating that the fullest and most accurate expression of “*Ritus nobili simplicitate fulgeant*” (*Sacrosanctum Concilium* # 34) is “Let the rites radiate a noble simplicity” (Robert Mickens’ in the Tablet, “*Letter from Rome*” The Splendour of Noble Simplicity?). While there is understandably

debate around the concept, it seems clear that 'noble simplicity' has entailed a suspicion of ornament and decadence where the human senses are disciplined towards an appreciation of divine things.

Sacred Art

Considering sacred art, Ratzinger cites the work of the Second Council of Nicaea (787 AD) which dealt with controversies arising from the destructive Byzantine iconoclast crisis and which underlined the theological place and significance of images in the Churches of East and West:

Nevertheless, she should regard the fundamental lines of this theology of the image in the Church as normative for her. Gazing at the Lord, we are "changed into His likeness from one degree of glory to another; for this comes from the Lord who is the Spirit" (3:18).

Ratzinger's view is also consistent with the insights expressed many centuries later by the Fathers of the Second Vatican Council and inevitably influenced by discussions between Catholic and Protestants over the merits and dangers of images:

The fine arts are rightly classed among the noblest activities of man's genius; this is especially true of religious art and of its highest manifestation, sacred art. Of their nature, the arts are directed toward expressing in some way the infinite beauty of God in works made by human hands. Their dedication to the increase of God's praise and of His glory is more complete, the more exclusively they are devoted to turning men's minds devoutly towards God (*Sacrosanctum Concilium*, #.122.).

Ratzinger asserts that both Art and Music, in a liturgical context, have a distinctive nature and they make a particular and vital contribution to the worship of God:

Art in the liturgy has a very specific responsibility, and precisely as such does it serve as a wellspring of culture, which in the final analysis owes its existence to cult (p,146-7).

Images of beauty, in which the mystery of the invisible God becomes visible, are an essential part of Christian worship (p,131).

In the passages cited above Ratzinger makes it quite clear what his expectations are in terms of the nature, purpose, standard and responsibility of the arts in a liturgical context. Some of these requirements were ignored in the immediate post conciliar years with stark uninspiring simplicity and the domestication of church interiors (Nichols 2011, p,54). The solution lies in the Church rediscovering Christian Aesthetics which pertains to the worship of God.

Surprisingly, Ratzinger seems to view the current position in relation to Art in the liturgy as more problematic than the situation with sacred music, describing the present climate in relation to art as being a “crisis of unprecedented proportions” (p130). This is a very challenging claim and Ratzinger’s evaluation of the scale of the matter has a clear relationship to a decline in the practice of the faith and the demands of the new evangelisation. He believes that Art should be used judiciously to help eliminate ‘horizontalism’ in the liturgy because images can be used in a very proactive and effective way to bring the worshipping community to an authentic encounter with God (p, 133).

In an address delivered to the directors and employees of the Vatican Museums in 2006, Benedict expressed the importance of the sacred arts as a means of drawing people towards the faith, and as a tool for catechesis:

The approach to Christian truth through artistic or socio-cultural expressions has a greater chance of appealing to the intelligence and sensitivity of people who do not belong to the Catholic Church, and who may sometimes nourish feelings of prejudice or indifference towards her. Visitors to the Vatican Museums, by dwelling in this sanctuary of art and faith, have the opportunity to 'immerse' themselves in a concentrated atmosphere of 'theology by images'. (Source: VIS-Press releases)

It is clear that Pope Benedict XVI perceives ‘beauty’, in a liturgical context, as a vital tool for evangelisation, particularly in relation to those who feel disaffected. Here we see a classic ‘European’ understanding of the relationship of aesthetic experience properly channeled to the apprehension of sacred truth, for a secular society’s artistic experience reproduces sentiments and emotion closely related to the mysteries of faith. As a pastor as well as an evangelist, Benedict sees the potential synergies in this new type of meaning.

In *The Spirit of the Liturgy* he also raises issues which extend to Church Architecture and the design and aesthetic modification to the sacred space (p,74 p,81). His concerns in this area will reassure those who have ardently resisted the modern minimalist approach in the design and decor of the sacred space. Inappropriate or unworthy art, coupled with minimalist design and decor, seem somewhat contradictory, since the sacred space, by definition, should point to the transcendent. Ratzinger insists that within sacred art there should be a central role given to biblical images and ones of the saints (p133). The contemporary Church needs to develop in all of its liturgical leaders a deeper understanding of liturgical aesthetics — a discipline that Alejandro García-Rivera (2008) defines as an approach to liturgy which recognises its proper nature, the inevitable stimulus of all of the faculties of the human person worshipping God and the role of the arts within it (p9). This type of approach will help to ensure that all those responsible for decision making in respect of the liturgy will consider the place of art in the overall construction of liturgical experience. This knowledge is important for every sacramental leader, not only those who are perceived as specialists in the aesthetics of worship.

Sacred Music

Turning to music, Ratzinger presents his insights in this area in a very structured way describing in detail the power and purpose of music in a liturgical context (p,137 f). Within this comprehensive vision, he makes links with a number of other elements including sacred scripture; the mandates in this area given by the Council of Trent; the direction given by the Council Fathers at Vatican II and lastly to some of the contemporary issues in the field of liturgical music.

Highlighting the importance of music in biblical religion his argument is supported with significant empirical evidence. Ratzinger cites the frequency with which the verb 'to sing' or its variants are employed in sacred scripture, informing the reader that they occur three hundred and nine times in the Old Testament with thirty six references in the New Testament (p136). This numerical style of evidence is not one that is always convincing but in this case the argument is well supported and augmented by an explanation of the theological basis for singing (p136-7) which is the biblical mandate of the Psalms and the clear practices of the early Christian community as described in the Acts of the Apostles (Ch 16:25). The references to scripture provide robust evidence of the transforming power of singing.

Although the entire text of *The Spirit of the Liturgy* is in general, a theologically dense one, when Ratzinger describes the healing power of sacred music, particularly in times of suffering, he echoes the words of St James (Ch5:13), and displays his own pastoral and spiritual insightfulness (p,138). Ratzinger provides several examples of liturgical singing in the midst of tension (p137). From the Old Testament the narrative of the crossing of the Red Sea is the primary example given. Examples from the New

Testament include Jesus in the company of his disciples singing a hymn before making their journey to the Mount of Olives (Mark 14:26) and St. Paul, the Apostle to the Gentiles, singing with Silas in captivity (Acts 16:25). Mediating this vision into the context of contemporary liturgical practice those who exercise responsibility in relation to musical leadership and decision making have a responsibility to use singing to bring about an encounter with God. This matter will be considered at later points in this study.

As mentioned earlier there is a synthesis between Ratzinger's vision and insights on sacred music in the liturgy and some of the Councils of the Church. A concern about liturgy being used as a platform for displaying musical talent has been evident in the Church for many centuries. Musical performance is never an end in itself and those who provide musical leadership have a significant role to play in the process of restoring an understanding of the use of music in a liturgical context. Ratzinger recalls that the Council of Trent established various norms in relation to liturgical music (pp.146-47). The Council Fathers at Trent stated that sacred music should be at the service of the Word; that the use of instruments should be substantially reduced; and the difference between secular and sacred music was to be clearly affirmed (Schaefer 2008, p.83). Centuries after the Council of Trent, the Second Vatican Council emphasised the *ministerial* function of sacred music, (*Sacrosanctum Concilium* Chapter VI, #112) and Ratzinger's later thought, articulated in various situations and letters, echoes this declared position taken by the Council Fathers at Vatican II. As defined by *Sacrosanctum Concilium*, *sacred music* surpasses merely *religious music* when it is joined to the liturgical rite to become "a necessary and integral part of the solemn liturgy," whose purpose is "the glory of God and the sanctification of the faithful" (#112). Ratzinger gives some practical advice for achieving the conciliar

vision that the musical tradition of the Church is a treasure of inestimable value, "greater than that of any other art" (*Sacrosanctum Concilium* #112).

In *The Spirit of the Liturgy* and other liturgical writings (e.g. *Sing Artistically for God': Biblical Directives for Church Music* 1995, p 95), Ratzinger consistently praises Gregorian chant which has been the normative music of the sacred liturgy since the sixth century. In an address in the Sistine Chapel after a tribute concert for Domenico Bartolucci (June 24, 2006), Pope Benedict XVI emphasised the importance of chant and polyphony:

An authentic updating of sacred music can take place only in the lineage of the great tradition of the past, of Gregorian chant and sacred polyphony.

The words cited above indicate that as pope, Benedict XVI is not only commenting on sacred music but is also making an implicit reference to a hermeneutic of the Second Vatican Council that perceives the reform in continuity with the past. A letter written by Benedict to mark the 100th anniversary of the *Pontifical Institute of Sacred Music* (2011) gives significant insight into his concerns about the place of music in the organic development of the sacred liturgy. He states:

The liturgy, and therefore sacred music,, lives in a correct and consistent relationship between healthy *traditio* and rightful *progressio*, always keeping in mind that these two concepts - that the Council Fathers clearly emphasised - complement each other because the tradition is a living reality and, therefore, it includes in itself, the principle of development and progress.

In all of this there is evidence of a clear commitment by Ratzinger to eliminating any tension between tradition and genuine progress in the development of sacred music.

In *The Spirit of the Liturgy*, Ratzinger's own personal passion for music is clearly evident particularly when he refers to St Augustine's "*Cantare amantis est*" (p,142). Ratzinger also asserts that since "the Holy Spirit is love, it is he who produces the

singing”, and in making this assertion the author places singing firmly in the context of a loving relationship. He also makes a strong connection between music and the Word – the ‘logos’ describing how the story of salvation has a dominant theme of song:

Not every kind of music can have a place in Christian worship. It has its standards, and that standard is the Logos (p,151).

Ratzinger explains that since the liturgy is the celebration of that salvation, singing must, therefore, be given the highest liturgical priority. This view is echoed in the speech that he made on September 12, 2008 at the *Collège des Bernardins* in Paris in which he stated:

For prayer that issues from the word of God, speech is not enough: music is required.

Turning to the current situation in the Church’s liturgy, Ratzinger’s description of the standard of music in a liturgical context is expressed in candid but optimistic terms:

.....the problems of the present day pose without doubt a grave challenge to the Church and the culture of the liturgy. Nevertheless, there is no reason at all to be discouraged. (p, 155)

Ratzinger does not offer practical solutions to the contemporary Church in relation to the challenges associated with the development of sacred music, but he does open up the debate and asks probing, succinct and direct questions including, “What is to be done” (p 148)? The Church in responding to the question “What is to be done”? should not consider music in isolation from other issues. The answer to the question lies in a concurrent consideration of all the elements of the liturgy. For example, there is a pressing need to establish a more robust relationship between fidelity to liturgical norms and the musical choices that are made in respect of sacred music. Challenges of

this nature will be explored in the next section of this chapter in the context of the liturgical implications (if not imperatives), arising from *The Spirit of the Liturgy*.

Taking a combined view of Ratzinger's position on visual art and sacred music his words have a positive tenor, partly because of the current production by contemporary artists. He believes that these works will ensure that "contact with his (the Lord's) presence in the liturgy, has an inexhaustible power of inspiration" (p,156).

Ratzinger takes an unequivocal position when discussing the art and music which he perceives as unacceptable elements of modern culture (p, 130-131). The contemporary Church needs to accept responsibility for its misplaced efforts to be pastorally relevant when including art and music in the liturgy which has scarce mention of God, or the things of God.

Implications arising from *The Spirit of the Liturgy*

At the beginning of this chapter it was made clear that there can be no mandates or binding imperatives arising from the content of *The Spirit of the Liturgy* by Joseph Ratzinger. It is inevitable, however, that for those within the Catholic Church there will always be a sense that this particular work is much more than an interesting contribution made by a scholar to the current debate on liturgical concerns. Within the Catholic community, the expressed view and mind of the Pontiff will not be viewed as simply one voice among many. *The Spirit of the Liturgy* provides an insight into the liturgical concerns of the man who subsequently became the visible head of the Catholic Church at the threshold of the third millennium.

In this book Ratzinger shares and reveals both a depth of understanding and also a passion for the sacred liturgy which has developed over many years. His discourse in *The Spirit of the Liturgy* has clear implications for the contemporary Church in helping to re-establish accurate, prayerful, dignified, and solemn celebration of the sacred rites. A structured effort to respond to Ratzinger's manifesto as outlined in the text will assist in this process. The first step is for the Church to mirror his approach by communicating an understanding of the nature of the sacred liturgy and by systematically addressing the specific liturgical concerns that he outlines. In terms of communicating a deeper sense of the essence of the liturgy, the implementation of the new translation of the Roman Missal (Advent 2011) has provided, for the English speaking nations, a unique opportunity to embrace this challenge.

The implications arising from *The Spirit of the Liturgy* are many, varied and interdependent and therefore the response made to its contents requires to be a multi-

faceted and multi-disciplinary one. This section of the thesis will explore *five* of the primary implications that emerge from Ratzinger's text. These are:

- I. The need to ensure global fidelity to liturgical norms.
- II. In all worshipping communities pastoral priority is given to promoting beauty in the liturgy.
- III. The rediscovery of the relationship between the human body and the worship of God should be high on the Church's global programme of action.
- IV. All ordained ministers are given the opportunity to participate in a robust, ongoing and coordinated programme of Liturgical Formation.
- V. Systematic and integrated Liturgical Catechesis articulates coherently and effectively with the other implications listed above.

I Global fidelity to the liturgical law.

Ratzinger explains that, when illicit adaptations are made to the liturgy its theological content is diminished, obscured or even lost (Ratzinger 1999, p,166-167). The attempt to find new ways of celebrating liturgy in the modern era has at times resulted in a distortion and misinterpretation of the vision and spirit of liturgical development promoted by the Council Fathers. There is ample evidence of how non-compliance with liturgical norms, including the unorthodox practices which were prevalent in the years following the Second Vatican Council, has led to a diminished understanding of liturgy (Crouan 2001, p81-83). Nearly five decades after the council, there continues to exist a multiplicity of liturgical practice with more variation than is permissible or indeed desirable, both in terms of accuracy and quality. Ordinarily, any major process of change is measured, intentional, and incremental, but in the 1960s the Catholic Church experienced an intense and fast moving change which dramatically altered

many aspects of liturgy ranging from the ritual forms of worship to the architectural arrangements of church buildings (Hemming 2008, p,10). The many interventions in a short span of time were considered by many to be essentially connected to each other, but some of these alterations were in fact illicit liturgical practices that have gone unchecked for so long that they have almost become accepted as standard practice. The range of uncontrolled liturgical abuses that have proliferated since Vatican II is an extensive one and includes: discussion homilies; inappropriate use of Extraordinary Ministers of Holy Communion; the use of liturgical dance; interruptions to the Mass; the use of unauthorised Eucharistic Prayers; closing the holy water fonts during Lent and omitting the Penitential Rite (Chupungco 2010, p8). From such a comprehensive list it can be concluded, that for the mass attending laity, such an excessive level of liturgical autonomy and improvisation will have provided no guarantees of participating in an engaging, reverential or indeed orthodox liturgical celebration.

The first broad implication of Ratzinger's text, therefore, is for the contemporary Church to ensure fidelity to liturgical norms and seek to establish consistent liturgical practice throughout the Universal Church. From this solid and orthodox foundation will emerge a growing respect for the 'givenness' of the liturgy and the use of meaningful, recognisable and authentic signs of the Church at prayer. Legitimate options in the celebration of sacred rites are always to be embraced and fidelity to liturgical norms does not eliminate this degree of choice. These options are however limited, and are never given in respect of those elements which are demanded by specific Liturgical Theology and preserved and ordered under the guidance of the bishops (*General Instruction on Roman Missal*, # 838).

In *The Spirit of the Liturgy* Ratzinger is not proposing any change to the mandates expressed in the conciliar documents but he is concerned to restore the liturgy to its roots in order to establish again a respect for its objective nature.³⁹ In his role as Pontiff, Ratzinger has continued the work of correction initiated by Pope John Paul II in *Redemptionis Sacramentum* (2004), a document that sets out practical rules concerning how Mass is to be celebrated; how the Eucharist is to be treated and provides particular focus on specific liturgical abuses (Chapter III,#73). In *The Spirit of the Liturgy*, Ratzinger compliments the work of his predecessor perfectly by encouraging liturgical practice characterised by fidelity (p,18 p,21).

In order to ensure fidelity to the liturgical law and put in place universal liturgical signs, the Church need not, (indeed should not), return to practices of a past era. Pope Pius XII (1876-1958), who possessed a comprehensive knowledge and understanding of the principles of liturgy, explored this position at length, condemning the tendency to evaluate a liturgical practice on the basis of its chronological age. In his encyclical *Mediator Dei* (1947), he wrote:

The liturgy of the early ages is worthy of veneration; but an ancient custom is not to be considered better, either in itself or in relation to later times and circumstances, just because it has the flavour of antiquity . . . The desire to restore everything indiscriminately to its ancient condition is neither wise nor praiseworthy This attitude is an attempt to revive the "archaeologism" to which the pseudo-synod of Pistoia [1794] gave rise; it seeks also to re-introduce the many pernicious errors which led to that synod and resulted from it and which the Church, in her capacity of watchful guardian of "the Deposit of Faith" entrusted to her by her Divine Founder, has rightly condemned. It is a wicked movement, that tends to paralyse the sanctifying and salutary action by which the liturgy leads the children of adoption on the path to their heavenly Father [pars. 65-68].

39. In other writings and addresses Ratzinger has described this as a "hermeneutic of reform" rather than a "hermeneutic of discontinuity and rupture" (e.g. Dec 2005 Roman Curia).

The words cited above demonstrate that the Church has permanently engaged with the challenge of establishing a viable relationship between tradition and modernity. Ratzinger endorses this judgement and makes it clear that it is not the age of a particular practice that is important, but rather its theological accuracy and its link with tradition and first principles (p,52; p,82; p,85). This vital distinction was also made by the Fathers of the Second Vatican Council using the term ‘*ressourcement*’ – a concept which was examined in Chapter Two of this thesis. 40 Genuine reform, new insights and liturgical development can legitimately result in the discovery of enhanced levels of awareness about the nature and demands of the liturgy. The challenge lies in the ability of the Church to apply them in a manner that protects the objective nature and unchanging constants of the liturgy. Early scholars of the liturgy such as Gregory Dix (1901-1952) have described the gradual and organic development of the liturgy, recognising that this challenge is centuries old and dates from the turning point of the fourth century with the conversion of the Emperor Constantine (Bradshaw 2002, p212).

II The promotion of beauty in the liturgy becomes a pastoral priority

In *The Spirit of the Liturgy* Ratzinger addresses the matter of sustaining and promoting beauty in the liturgy in a very direct manner. He declares that images of beauty are an essential part of Christian worship (p,131). Ratzinger’s own commitment to beauty is evident in his work. During his time of office as Cardinal, and as Prefect of the *Congregation for the Doctrine of the Faith*, Ratzinger was given the task of drafting a *Compendium of the Catechism of the Catholic Church* (2005).

One of the distinctive, striking and principal characteristics of the completed

40. In the contemporary Church *Formal Correspondence* has been used as a method of translation in the new edition of the Roman Missal instead of *Dynamic Equivalence* in order to make the connections to sacred scripture clearer and give deeper expression to the faith of the Church.

Compendium is the use of artistic images and in the *Introduction* to this work he wrote:

Images are also a preaching of the Gospel. Artists in every age have offered the principal facts of the mystery of salvation to the contemplation and wonder of believers by presenting them in the splendour of colour and in the perfection of beauty. It is an indication of how today more than ever, in a culture of images, a sacred image can express much more than what can be said in words, and be an extremely effective and dynamic way of communicating the Gospel message.

This concern to ensure that liturgical art is used as a proclamation of faith and a means of evangelisation is to be commended, but there can be a discrepancy between this vision and the reality of current practice which tends to concentrate on the use of beautiful visual images to promote devotional prayer activities. A more challenging use of liturgical art should be as part of a comprehensive strategy to promote beauty in the liturgy in a manner which engages the entire assembly in the liturgical act. The destructive effects of Iconoclasm and the challenge of establishing the appropriate use of Iconography has tested the Church at various points but referring to today's Church Ratzinger takes an unequivocal stance:

Images of beauty, in which the mystery of the invisible God becomes visible, are an essential part of Christian worship (p,131).

Ratzinger's emphasis on promoting beauty in the liturgy was also an integral element of the vision of the Council Fathers as expressed in *Sacrosanctum Concilium*.

The Church has been particularly careful to see that sacred furnishings should worthily and beautifully serve the dignity of worship, and has admitted changes in materials, style, or ornamentation prompted by the progress of the technical arts with the passage of time. (#122)

..... that the treasury of sacred music be preserved and fostered with superlative care (*summa cura*): that choirs be assiduously developed: that great importance be given to music in seminaries and houses of studies, and that composers and singers be given a genuinely liturgical training accepting that it

belongs to their vocation to cultivate sacred music and increase its store of treasure (#. 114, 115, 121).

The fine arts are rightly classed among the noblest activities of man's genius; this is especially true of religious art and of its highest manifestation, sacred art. Of their nature, the arts are directed toward expressing in some way the infinite beauty of God in works made by human hands. Their dedication to the increase of God's praise and of His glory is more complete, the more exclusively they are devoted to turning men's minds devoutly towards God (*Sacrosanctum Concilium*, # 122).

There at least three significant points to be made from the words cited above. Firstly, that beauty has multiple sources in the sacred liturgy a matter which is considered at length in subsequent magisterial documents (*Liturgy and Beauty* 2 Feb 2004). Secondly, that beauty can be actively cultivated and that those with responsibility for liturgical leadership are trained in how to do this. Thirdly, beauty is not the end in itself but rather it has a transcendent value, because its purpose in a liturgical context is to direct the attention of those who worship – to God. Such a vision has not always translated into the reality of liturgical practice in the post-conciliar Church and there has at times been a widespread abandonment of the pursuit beauty in the celebration of sacred rites (Crouan 2001 p,94).

Since Roman times the field of theological aesthetics has been both a source of renewal and a problem for the Church (Bychkov & Fodur 2008, p, xi-xiii). Traditionally and historically, visual art, sacred music, architectural style, reverent posture and vesture have been primary elements contributing to the beauty of liturgical celebrations in the Roman Catholic tradition. These dimensions of the liturgy were once paramount but their importance seems to have waned greatly in recent years (Chupungco 2010, p,27). As the Reformation took hold in Scotland iconoclasm left a sweep of destruction across the country with the dramatic smashing of images, the destruction of relics and the ruin of magnificent cathedrals and abbeys.

A tragic consequence of all of this for the sacred liturgy is that much of Scotland's Renaissance artistic legacy has been permanently lost. Part of the challenge facing the Church in the third millennium in restoring beauty is to eliminate from liturgical celebrations any aspect which is pedestrian (particularly where Reformation violence has erased the material past), and from an aesthetic perspective, unworthy of the worship of God. This challenge forms the basis of the second implication arising from Ratzinger's text, which is to ensure that beauty in the liturgy becomes a pastoral priority for the Church at every level and in every pastoral situation. First of all there needs to be a conviction that the development of beauty is a sacramental opportunity, and one that can attract and nourish the People of God.

Beauty and Sacred Music

Throughout history, from the first Papal statements of A.D.70 when Pope Clement forbid the singing of psalms in pagan festivals, until the present pontificate of Pope Benedict XVI, the Catholic Church has always expressed a desire to give priority to the place of music in the liturgy (Hayburn 1079, p.2). One of the clear implications from Ratzinger's text is that there now needs to be a return to a universal standard in music such as that established by Pope Pius X (1835-1914), who in *Tra Le Sollecitudini*, (1903), asserted that "Sacred music as an integral part of the solemn liturgy". In the same document he wrote that music shares in the general purpose of the liturgy "which is the glory of God and the sanctification and edification of the faithful" (Megivern 1078, p.18), a message echoed in *Sacrosanctum Concilium* (#112).

Despite the absolute clarity of this aspect of the conciliar vision, the reality is that since the Second Vatican Council many congregations have had an experience of liturgical music that is less than beautiful (Ferrone 2007, p.56). Some attempts at

incorporating music into the liturgy have often been complicated, inappropriate, confusing and at times the efforts reflected dubious liturgical theology. Although there will be exceptions to the rule, in many instances, sacred music for the worshipping community can be limited to hymn singing at four clearly defined and expected points in the celebration of Mass.

In his appropriately named book *Why Catholics Can't Sing* (1990), Thomas Day suggests that in many cases there is not even a vibrant living experience of hymn singing, since many of those attending Mass remain silent. According to Day efforts to enhance congregational singing has been marked by a predictability and has focused on “picking hymns they know” (p,3; p,15; p,118; p,121). Although this blanket criticism may seem to be rather extreme it does represent the standard of the musical experience in many parishes. The quick fix solution, which is at times merely “picking four hymns”, will not assist the Church in making real and sustained progress in developing congregational singing. Currently much of the sacred music that is used at Mass is pragmatic rather than what is either aesthetically beautiful or theologically rich. Some efforts to address this situation have been made and the contemporary Church has tried to improve and develop liturgical music. In *Music in Catholic Worship* (1972) - a document that has exercised considerable influence in the Catholic Church in United States, it is bluntly stated:

To admit the cheap, the trite, the musical cliché often found in popular songs for the purpose of instant liturgy, is to cheapen the liturgy, to expose it to ridicule, and to invite failure.

Looking at how the situation described above arose, the post Vatican II frenzy of initiatives to put in place hymns in the vernacular meant that the Catholic Church adopted many hymns which were previously used in the Reformed Churches

(Mannion 2004, p, 131). From another perspective this helped to establish and develop some aspects of the Council's Ecumenical agenda but it also led to the demise of the use of Gregorian chant which had always held a distinctive place in Catholic worship and exemplified some of the Church's most beautiful musical compositions, including pieces such as *Regina caeli, jubila*, the beautiful Easter hymn dedicated to our Blessed Mother. The instruction of the Council Fathers, that "Gregorian Chant is to be preferred, other things being equal, because it is uniquely suited to the Roman liturgy" (*Sacrosanctum Concilium*, #116), was blatantly ignored, as was the mandate that preference should be given to the singing of the texts of scripture and the liturgy itself (*Sacrosanctum Concilium*, # 121).

In the last decade some progress has been in responding to the challenge given to the Church by Pope John Paul II (February 26, 2003), to reflect on its musical liturgical practice:

One must pray to God not only with theologically precise formulas, but also in a beautiful and dignified way. For this reason the Christian community must make an examination of conscience so that the beauty of music and song will return increasingly to the liturgy.

Training opportunities for diocesan choirs and for those individuals with specific musical talent have been provided. There continues to be, however, a lack of access to liturgical music for most people in most local parish communities. There is no valid or acceptable reason for this lack of access and some proposals for developing this will be offered in Chapter Six.

One of the unfortunate consequences of the efforts to improve the standard of music in the liturgy has been the emergence of a performance mentality and this approach means that the Eucharistic celebration can at times be dominated by personal

preference in terms of musical style (Day 1983, p,82). Thomas Day focuses particularly on this unfortunate development and refers to one notable and visible aspect of this phenomenon as the relocation of the choir, from the choir loft to the sanctuary area. This physical change may suggest that the choir are better able to “perform” to the congregation and to be seen and applauded. 41. A strategy of this type exemplifies the growing concern that music at Mass can at times be more of a performance by groups and individuals than congregational singing.

There are at least four critical points to be made in relation to this part of the discussion about beauty and sacred music. Firstly, music in the liturgy should never be primarily about autonomy or artistic ability, no matter how skilful or beautiful (Mannion 2004, p,188). Secondly, the musical choices made should never damage an understanding of the identity and nature of the liturgy. Many would argue that the contemporary Church has lost direction in terms of its musical liturgical heritage and that musical choices are not always theologically informed ones (Mannion 2004, p, 193). Thirdly, music used in a liturgical setting should reflect an accurate theology of the liturgy and not be dominated by secular sentiments. Fourthly, as Ratzinger suggests, the Council of Trent set the agenda for the modern understanding of Church music. Taking a historical perspective, Ratzinger makes this point very clearly in *The Spirit of the Liturgy*:

Music was alienating the liturgy from its true nature. At this point the Council of Trent intervened in the culture war that had broken out. It was made a norm that liturgical music should be at the service of the Word; the use of instruments was substantially reduced; and the difference between secular and sacred music was clearly affirmed (pp 145-6).

41 Ratzinger, J. (1993) *A New Song for the Lord*. New York: Crossroad Publishing Company.

The use of the word ‘alienating’ in the passage above expresses the degree of influence that music has on liturgical understanding and signals the level of responsibility of the Church in this area. The matter of making liturgically coherent musical choices should apply at every level of leadership in order to reflect the faith of the whole Church (Baroffio 2006).

III The human body and worship

As described above, Ratzinger’s desire to restore beauty and reverence in the celebration of sacred rites will be achieved in part through the mediums of sacred art and sacred music. The restoration of beauty and reverence is, however, also dependent on various other factors including a greater awareness of the importance of various elements that collectively contribute to the *physicality* of worship. Consequently, the third implication from Ratzinger’s text is that the Church should act promptly to improve posture, movement and gestures in all its liturgical celebrations and highlight the importance of preparing and presenting the human body appropriately in the act of worship. This will involve demonstrating a confident commitment to a *Theology of the Body* as expounded by Pope John Paul II and rebutting any suggestion that the worship of God involves a subduing of the body. This will require a deeper exploration of the theological relationship between liturgical action and ‘the Word becoming flesh’. A richer grasp of this incarnational relationship will help to ensure an understanding of the human person as an embodied being engaged in the worship of God (Keenan 2011). Despite the natural relationship between the body and the emotions, the *Theology of the Body* in the context of Christian worship can be a highly controversial and contentious matter (Morrill 1999, p,ix). Progress in this area will require courage and vision on the part of the Church’s liturgical leaders in order

to address some of the current concerns including issues such as liturgical dance, the use of applause and the standard of vesture in a liturgical context.

In terms of the preparation of the body to take part in worship, Ratzinger has shown excellent liturgical leadership. As Pope, he has himself demonstrated a greater interest in papal vesture than any of his recent predecessors in the papacy. Even in his non-liturgical dress, at audiences and processions, he has restored the use of the papal cape, or mozzetta, which originated in the thirteenth century and also the matching papal hat or camauro which has its origins in the twelfth century but was last worn by Pope John XXIII (wdtprs.com/.../the-tablet-fr-keith-pecklers-sj-on-benedict-xvis-vestme). All of this invites questions, not only about the particular style of vesture being worn, but also about the symbolic message that is communicated by this change. A return to the use of vestments and styles of former centuries could be signalling a determined strategy by Pope Benedict XVI to recover the visual impact of worship which many in the Church have found to be dramatic and alluring. It may be concluded that his intention (as the leader of the Catholic Church) is to counteract the impression of ‘rupture’ by celebrating the reformed liturgy with external signals of older traditions. In *The Spirit of the Liturgy*, he is insistent that vesture should send a clear signal that the priest is acting in place of “Another” — *in persona Christi* (p216). In addition to matters of vesture there are several other initiatives that would dramatically enhance – with almost immediate effect - the visual dimension of the liturgy and convey a sense of the care, attention, and reverence with which sacred rites should be celebrated.

IV Liturgical Formation

Since Vatican II liturgical celebrations have increasingly involved a variety of collaborative lay ministries, including Music Ministry; Extraordinary Ministers of Holy Communion; Ministry of Reader and Ministry of Hospitality. In addition the post-conciliar Church has witnessed the restoration of the Ministry of the Permanent Deacon. Official Church documents have consistently emphasised the importance of each of these ministries and their role within the liturgical assembly (*Directory on Popular Piety and the Liturgy* 2002, #48). It is, however, the *ordained permanent* minister who is the primary liturgical and sacramental leader and it is he who has the ultimate responsibility for ensuring accuracy, dignity, reverence and beauty in the celebration of sacred rites. He does this through his planning, liturgical choices, preparation, knowledge, confidence and his own self-awareness of the effect that every word and gesture may have on the total liturgical experience. Such a responsibility requires that the leader has a comprehensive knowledge and demonstrates confidence and competence in the practice of the liturgy. The fourth implication arising from *The Spirit of the Liturgy*, therefore, is that the ordained minister is given at least adequate Liturgical Formation to ensure an accurate, inspiring and reverential liturgical experience for the entire worshipping community. This requirement challenges the contemporary Church to constantly engage in systematic and reflective enquiry about the nature, quality and scope of the Liturgical Formation that is provided for those who are preparing for the ordained ministry and also to *every* priest and deacon post ordination. The case study which forms the content of the next chapter of this thesis will provide a more specific and focused analysis, exploration and discussion of this matter.

V Liturgical Catechesis

It has already been made clear that one of the most pressing challenges emerging from *The Spirit of the Liturgy* is for the Catholic community to deepen its understanding of the essence and unchanging nature of the sacred liturgy. It is a concern that permeates and influences all of the other implications arising from the text but the challenge will only be achieved in full through comprehensive, integrated and systematic Liturgical Catechesis for all the faithful. The Church must guarantee that every person who performs a liturgical function - and in fact all of the laity - fully understand what is being expressed theologically in the celebration of the sacred rites. The Church also needs to view an engagement in Liturgical Catechesis as a pastoral priority and one which will assist the laity to grow in holiness and in the knowledge and love of God:

Liturgical catechesis aims to initiate people into the mystery of Christ (It is "mystagogy.") by proceeding from the visible to the invisible, from the sign to the thing signified, from the "sacraments" to the "mysteries.". 42

The key to this engagement lies in the formulation and implementation of a coherent and strategic Developmental Plan of Liturgical Catechesis. Used imaginatively the structure, themes and implications of the text of *The Spirit of the Liturgy* could collectively provide an invaluable tool for constructing a framework for such an approach to Liturgical Catechesis. The relationship between Catechesis and Liturgy is such a pivotal one that the matter will be examined extensively in Chapters Five of this thesis.

42 *Catechism of the Catholic Church* #1075

Other Aspects of Ratzinger's Text: 'True Liturgical Education'

To summarise, *The Spirit of the Liturgy* is a concise, rich and profound work by Joseph Ratzinger and it provides the Catholic Church with a robust, contemporary, renewed and timely understanding of the sacred liturgy as it advances into the twenty first century. Used appropriately this text could be an effective tool for assisting the Catholic community in recovering an appreciation of its liturgical tradition and help to restore the damaged fresco that Ratzinger uses as a metaphor (p, 7). The first stage is for the global Church to find pragmatic and effective ways to respond to Ratzinger's insights in order to celebrate sacred rites with increasing reverence and dignity and in fidelity to the conciliar vision. Ratzinger provides some direction on the context in which this challenge should be met:

True liturgical education cannot consist in learning and experimenting with external activities. Instead one must be led toward the essential action that makes the liturgy what it is, toward the transforming power of God, who wants, through what happens in the liturgy, to transform us and the world. In this respect, liturgical education today, of both priests and laity, is deficient to a deplorable extent. Much remains to be done here (p,175).

Given Ratzinger's candid assessment of Liturgical Education, *The Spirit of the Liturgy* could be used as the foundational framework for a formal and structured educational strategy which will assist in establishing a deeper knowledge, understanding and appreciation of the true nature of the sacred liturgy. The next two chapters of this thesis will explore selected aspects of Liturgical Education including various perceived deficiencies in this area as identified by Ratzinger in his manifesto for restoring the liturgy. Chapter Four will focus on Formation for the Ordained Ministry and Chapter Five will examine Liturgical Catechesis.

Chapter 4

Liturgical Formation and the Ordained Ministry

A Case Study

Context of the Case Study

One of the primary purposes of this research is to describe the direction of the continuing journey of liturgical development and the associated implications for Liturgical Formation and Liturgical Catechesis with specific reference to the Catholic Church in Scotland. Chapters One, Two and Three have provided focused narratives on various chronological stages of the journey of liturgical development and it is of note that at each of these key 'moments', the formation of the clergy has been a vital element of the discussion. Significantly, the concluding paragraph of the seminal Vatican II document *Optatam Totius (Decree on Priestly Training 1965)*, speaks very clearly of a continuing concern with formation stating:

The Fathers of this Holy Synod have pursued the work begun by the Council of Trent (# 21).

As the above reference suggests, the Council of Trent represented a significant juncture in training for priestly ministry. Ciappara (2009, p1) describes Trent's work as "setting a new model of priesthood". Although the Church's concern about formation was magnified at the Council of Trent, there was strong evidence (in an English context certainly), of efforts to reform the clergy prior to the Council, notably in the work of John Fisher (1469-1535), the Archbishop of Rochester who demanded of his priests a simplicity of lifestyle and a spirit of material detachment (Bullman 2006, p,6). Fisher's pioneering work in reforming the clergy has been described as "an obvious anticipation of Trent" (Bullman, p5). In more recent times the Church since Vatican II has also engaged in an almost constant and organic reflection on the *total experience* of being formed for the ordained ministry. This concern will be demonstrated in the course of this chapter by reference to some of the key documents

that have emerged since Vatican II and which are used in this small scale research as primary sources. Liturgical Formation in particular features as a primary element in this process and in his apostolic letter *Spiritus et Sponsa* (2003), issued on the fortieth anniversary of *Sacrosanctum Concilium*, Pope John Paul II highlighted how vital this kind of formation is for the life of the Church:

In this perspective, it is more necessary than ever to intensify liturgical life within our communities by means of an appropriate formation of the pastors and of all the faithful with a view to the active, conscious and full participation in liturgical celebrations desired by the Council (#7).

The previous chapter concluded with Ratzinger's description of "liturgical education today of both priests and laity" as "deficient to a deplorable extent" (p,175). This chapter of the thesis, (Chapter Four), will be concerned exclusively with Liturgical Formation for ordained ministers (particularly the ministerial priesthood), both prior to and post ordination. The Scottish context for this case study is noted in the Introduction to the thesis. The chapter that follows (Chapter 5) will explore how the Church provides formation in liturgy for the laity.

There are two main reasons for engaging in a close and specific examination of Liturgical Formation for the ordained ministry. Firstly, and most significantly, in the Catholic Church, the ordained minister has primary responsibility for liturgical and sacramental leadership particularly in relation to the *actual practice* of the liturgy (*Code of Canon Law #276*). Secondly, Liturgical Formation for all ministries is too extensive a topic to be covered within the thesis, although succinct consideration of formation of the laity in general, and for those exercising non-ordained ministry, will be given in Chapters Five and Six.

In Chapter Two it was noted that the Fathers of the Second Vatican Council described the sacred liturgy as “the summit towards which the activity of the Church is directed; at the same time it is the fountain from which all her power flows” (*Sacrosanctum Concilium* #10). It could rightfully be concluded from this theological and allegorical assertion that both ordained ministers and the laity have a duty to make liturgy a pastoral priority and to be highly concerned about excellence in liturgical practice. The process of planning and celebrating appropriate, meaningful, engaging, inspiring, challenging and above all *reverential* liturgy requires many leadership skills. If the Church desires the sacred liturgy to be ‘the summit’, then it must also place a value on the acquisition of those skills that make this journey to the ‘summit’ possible. Those who are leading the journey — i.e. all who exercise liturgical and sacramental leadership — need to know the liturgy, be competent in the performance of liturgical actions and through their ministry contribute to vibrant and dignified liturgical celebrations. This will only be achieved when Liturgical Formation of the clergy is at the top of the Church’s agenda and *remains there*. In general terms, Liturgical Formation has a better chance of remaining there if liturgy is a constant, recurring and integrated element in every aspect of planning at National, Diocesan, Deanery and Parish level. The basis for making ongoing formation for ordained ministry a planning priority is the conviction that there is no substitute for the insight that a comprehensive educational perspective can bring to liturgical leadership (*Sacrosanctum Concilium* #14-18). Some practical proposals for supporting and implementing this vision will be presented in Chapter Six where it is argued that the specific challenges which will make this vision a reality in all worshipping communities relate to the process of identifying clear, actionable targets across every element of liturgical practice.

As mentioned above, in the Roman Catholic Church liturgical leadership is exercised primarily, but not exclusively, by the clergy. One of the core challenges in Liturgical Formation is for the contemporary Church to train priests and deacons on how to ensure an effective and reverent celebration of the Eucharist and other sacraments, while at the same time enabling the laity and empowering them to have authentic and active participation in the liturgical life of their community. The Liturgical Formation provided for those exercising priestly and diaconal ministry should, therefore, include more than theoretical knowledge of the rites and rubrics that they perform - the 'orthopraxy' to which Ratzinger refers to (1986, p 47).

This present chapter of the thesis is a case study of the efforts of the Catholic Church in Scotland to respond creatively to the requirements for Liturgical Formation of its ordained ministers. It is important to view these efforts in the context of one small country with a decreasing and geographically fragmented Catholic population in a rapidly changing social climate. ⁴³ Nevertheless, in essence, Scottish Catholicism is both ancient and modern. Historically the Irish Church was seen as the source of its personnel, ethnicity and educational materials (Divine 2006). This relationship changed after the Second World War and evidence would suggest that in recent decades the contemporary Scottish Catholic Church is currently drawing on its own resources. Despite this divergence there remains a strong affiliation between the two Churches, particularly in the legacy of the Irish clergy (Aspinall 1982, p44). The Scottish Catholic Church also has deep roots in the missionary experiences of the wider European Church, while at the same time striving to serve the population of a

⁴³ The most accurate figures available from the Bishops Conference of Scotland (2010) at the time of writing this thesis estimates that the Catholic population of Scotland is 667,017, served by 740 priests and 60 permanent deacons in 8 dioceses across 452 parishes, in which there is an average weekly Mass attendance of 185,608.

typically modern, liberal-democratic and economically complex society. In these various dimensions the Scottish Catholic Church typifies many of the strengths and challenges of contemporary cosmopolitan Catholicism, particularly in the English speaking world. In this context ‘Cosmopolitan Catholicism’ means that Scottish Catholics have an experience of the global Church and a simultaneous sense of *boundarylessness* (Beck 2006, p3), uncertain of how to navigate the demands of faith in a complicated and diverse society. The case study which forms this chapter has been used as a method of gathering data on the manner in which the Catholic Church in Scotland is embracing and responding to the particular challenge of providing Liturgical Formation for the ordained ministry, in the context of such a changed and changing social and cultural profile. The detail of the information gathered from the interviews, and the subsequent analysis of this data is documented and interpreted in this chapter and more detailed transcripts are to be found in Appendix Y.

In the Abstract it was stated that the broad context of this thesis comes from three relevant sources: the Pontificate of Pope Benedict XVI; the introduction of a new English translation of the Roman Missal and the associated formation and catechesis that is required, and lastly societal changes which have resulted in a diminished socialisation into liturgical awareness, understanding and behaviour. The validity of this case study as part of the entire research is based on the following:

- Recent pressures on the Scottish Catholic Church which led to the decision to locate all seminary training in Rome.
- An aging ministerial priesthood.
- The presence of Catholic schools which traditionally have a close relationship and physical proximity to the parish structure.

- The concentration of the Catholic population in particular geographical areas
e.g. West Central Scotland; Banffshire and Northern parts of the Scottish
Highlands

Case Study Methodology

Approach taken

This case study is a unique opportunity to probe values, attitudes, dispositions, institutions, practices and structural relationships in one particular national Church. A qualitative approach was taken in this research. It is not a systematic, social or scientific study of Scottish Catholic provision for Liturgical Formation but an opportunity for reflection on the experience of one particular community of Catholics in which the themes of the thesis are refracted through the experience of the research subjects. These themes are drawn from the central concerns of the thesis as a whole.

The first decision to be made was choosing the method of data collection. In broad terms the choice was between interviews or questionnaire and each of these methods have their particular strengths. An interview is a more personal and individualised form of research than a questionnaire although the latter may yield more information. An interview situation also gives the interviewer the opportunity to probe and ask supplementary questions. An interview is ‘a conversation with a purpose’ (Rossman and Rallis, 1998, p124) and since the purpose of the conversations in this case study was to generate relevant information about Liturgical Formation in respect of the ordained ministry, some flexibility factor was required in order to adhere to the specific area of enquiry. The decision was made to use a series of semi-structured interviews as the primary method for collecting information as these would provide the opportunity for the interviewer to ‘probe, prompt, seek elaboration, seek clarification, to expand on answers, to clear up misunderstandings’ (Keats, 2000, pp.64-70). Semi-structured interviews were used since this method is commonly considered to be a tool designed for the purpose of improving knowledge (Wengraf,

2001). Unlike those for a questionnaire, interview responses from participants need not be taken at face value and have the opportunity to be developed or clarified (Bell, 2005).

In this case study a number of key features underpin the discussion. They encompass:

- The historical purposes of the seminary institution
- The impact of Vatican II's understanding of ministerial priesthood
- The location and rationale of Liturgical Formation
- The locus of the ordained ministry in the enhancement of the entire liturgical experience

In each of these features the perspective of the key figures in the Scottish Catholic Church is foregrounded in order to understand in greater depth the tasks facing the Church today.

Section One outlines the ethical considerations, gender issues and also the pragmatic and logistical decisions associated with the research and the interview situation in particular. Section Two provides both context and a conceptual framework for the elements of the inquiry “explaining the main things to be studied...and the presumed relationships among them” (Miles and Huberman 1994, p18). Section Three provides a summary analysis of the data gathered about Liturgical Formation for the ordained ministry, prior to and post ordination. Section Four examines the relationships between the data gathered from the high status experts, the perspectives of key documents and the five major implications arising from Ratzinger's text *The Spirit of the Liturgy*.

Originality of Case Study

In terms of originality there is no evidence of this type of case study being conducted in Scotland previously. The information generated from the interviews has influenced and informed the recommendations and proposals in Chapter Six. This also forms part of the claim for originality. It is intended that this thesis, including the findings of this small scale enquiry, will contribute to new developments and original debate (Birley & Moreland 1998, p146-147) in the field of Liturgical Formation in Scotland for the Church's ordained ministers.

Section One: Ethical, Gender and Logistical Matters

Ethical Considerations

In any form of research it is imperative that the investigation is subjected to a number of moral and ethical questions prior to, during and after the process (Ball 1994, p107-120). The ethical issues taken into consideration in this research focused primarily on adhering to procedures for interviews; remaining strictly within the role of researcher and lastly ensuring confidentiality within the restricted dissemination of the data generated. It was vital that the researcher had full awareness of the general principles of ethical research as detailed by the University of Glasgow. 'Naivete (about ethics) itself is unethical' (Seashore (1982:100) in Miles & Huberman, 1994:288). A comprehensive application was submitted to and approved by the University of

Glasgow's Faculty of Education Ethics Committee, and authorisation to proceed was granted. 44

House (1990 in Miles & Huberman 1994: 290) suggests various ethical principles when planning qualitative research. The first basic principle is to ensure that 'mutual respect' should exist, where the researcher pays particular attention not to damage participants' self esteem or adopt a condescending disposition. 'Non-coercion and non-manipulation' is another vital principle in order to ensure that participants should never feel that they must make a response to a particular question posed by the interviewer. Yet another ethical consideration in carrying out this case study is that identified by Christians (1994), who states that 'opposing deception' is one of the main moral principles of any social science code of ethics. This means that there must be no intentional misrepresentation of the information provided. The methodology used in carrying out this case study demonstrates a commitment to that particular principle and to the other research principles referred to above.

Interviews

In order to collect data on Liturgical Formation for the ordained ministry it was decided to seek the insight and views of several high status experts who have current responsibility in this field for the Scottish Catholic Church. There were two criteria used in selecting those to be interviewed. The primary criterion used was that all those interviewed occupied a specific and widely recognised professional locus in relation to the particular themes embedded in the research questions. These themes are:

44 www.gla.ac.uk/faculties/education/research/ethics/informationforapplicants/

fidelity to liturgical norms; formation; ministry; catechesis; liturgical aesthetics and ensuring reverence in the celebration of sacred rites.

The second criterion used for selecting interviewees was that each individual chosen for interview had extensive experience in Pastoral Liturgy and their work was either directly or indirectly associated with different aspects of Liturgical Formation. The subsequent analysis of the data gathered will focus on their individual expertise and their professional insights as high status and authoritative interviewee stakeholders in the structure that provides and delivers Liturgical Formation for the clergy in Scotland. The interviewees were:

- The representative of Scottish Hierarchy on the *International Commission on English in the Liturgy* (ICEL) and who has national responsibility for Liturgy
- The Rector of the *Pontifical Scots College* in Rome
- The Director of the *Centre for Pastoral Liturgy* in Maynooth, Ireland
- The Assistant Director of the *Permanent Diaconate Programme* for the Archdiocese of Glasgow
- The Director of Liturgy for the Archdiocese of Glasgow
- The Chairman of the Liturgy Commission of the Archdiocese of Glasgow
- The Director of the *Priests for Scotland* Initiative

The invitation to participate in the process was made either by letter, telephone, email or personal contact. Everyone who was approached agreed to be interviewed and previous professional engagement between the interviewer and the interviewees helped to ensure a relationship of trust. The interviews were conducted according to standard stages in the investigative process. The seven stages of an interview process categorised by Kvale (1996, p88) were adopted as a strategy for carrying out the case

study: thematising; designing; interviewing; transcribing; analysing; verifying and reporting.

Having sought the permission and agreement of the interviewees, the next stage was to identify the themes to be addressed through questioning. The questions used in this analysis have been constructed in such a way as to provide information in relation to three main aspects of Liturgical Formation emergent from the concerns of this study.

These are:

- I. Liturgical Formation of those preparing for ministry
- II. Liturgical Formation of those already in ministry
- III. The organic relationship between Liturgical Formation for the clergy and an integrated approach to Liturgical Catechesis for the laity.

The questions presented to each interviewee are contained in Appendix X. Full transcripts of the responses given are available in digital form in Appendix Y.

Having identified the themes to be incorporated into the questions, the ensuing challenge was to ensure that the composition and design of the questions would generate responses allied to the main purpose of the research (Maxwell 2005, p,76) and also relate to the implications arising from Ratzinger's text *The Spirit of the Liturgy*. In addition to their relevance, the questions asked were designed to define and shape the professional conversation between interviewer and interviewees. This approach increased the probability of yielding the kind and quantity of data desired. Not every question was answered by every person interviewed although the opportunity to do so was given.

There was a concomitant need to ensure that the questions were straightforward and should not compromise, embarrass or place an undue burden on the interviewee. Eight planned open questions were asked and these initiated responses that were probed further, allowing views to emerge organically. In managing the interview situation it was vital to ensure a consistency in terms of the interpretation of the questions presented to the high status experts. Wilson and Wilson (1998) advise of the danger in any interview of the different people 'talking about different things under the same title heading' (p365).

The interviewees were given a copy of the questions in advance of the interview and the format and duration for the interviews was agreed. The interviews were undertaken and conducted according to the University of Glasgow, *Code of Ethics* with the interviewer providing an explanation which was also contained within the *Plain Language Statement for Participants*. All of the interviewees were given the opportunity to make minor alterations to the transcripts produced as a result of the interviews. Each person interviewed accepted the proposed range of dissemination of the findings which would be mostly seminars or presentations within the Catholic Community. This means that further permission to refer to the information gathered will not require to be sought retrospectively. All of the high status experts were made aware of their easily identifiable profiles. The interviewees have not been anonymised or pseudonimised because their identities are easily confirmed by inference and their individual roles and functions within the Catholic Church were integral to their contribution to the fieldwork. All of the participants agreed to these arrangements and accepted the limited anonymity of the research instrument.

The next stages in the process included arranging the interviews, transcribing the notes taken, analysing them and communicating the findings and analysis in this chapter.

Location of Interviews

Bogdan & Biklen (2007) stress that ‘qualitative researchers assume that human behaviour is significantly influenced by the setting in which it occurs and whenever possible they go to that location’ (p,5). During this case study the researcher conducted all interviews with interviewees in their professional workplace surroundings. This provided an added level of significance since the interviewee was responding in the physical context in which he carried out his professional duties in relation to Liturgical Formation. This did mean that the interviews for the case study were conducted in a variety of different locations including Glasgow, Rome, Maynooth, Oban and *Scotus College*, Bearsden, but common to them all was the natural working environment of the participants. Miles & Huberman (1994) believe that this strengthens the data collected since, ‘they focus on naturally occurring, ordinary events in natural settings, so that we have a strong handle on what ‘real life’ is like’ (p10).

Professional Relationship and Interviewer and Interviewees

The interview must be a collaborative and meaningful experience involving both the interviewer and the interviewee. This approach (constructivism) emphasises the dialogic nature of the interview and the mutuality of the research experience (Denzin, 2001; Gubrium and Holstein, 1997; Holstein and Gubrium, 1995; Jarvinen, 2000; Mishler, 1986). This is in contrast to a more traditional approach in which the

interviewee is viewed as a source of answers and the interview process itself is visualised as a flow of information that the researcher seeks. Constructivism understands the interview as a method for producing knowledge through the "active" collaboration of both interviewer and interviewee and the phrase "active interview" is sometimes used. The interview is not perceived as a question-and-answer format (Holstein and Gubrium, 1995: 2), but a "special performance", involving interviewer and interviewee, both eliciting and representing an interpretive relationship of the world (Denzin, 2001). This, of course, is a standard paradigm for qualitative research of this kind.

In conducting the interviews the researcher recognised the issue of 'observer effect'. Bogdan & Biklen (2007) describe this as the effect that the researcher has on participants simply by conducting the study. This effect is sometimes referred to metaphorically as the 'Heisenberg effect' named after the German scientist Werner Karl Heisenberg (1901-1976) who discovered in the field of quantum Physics that electrons act differently under the heat of a microscope than they would if they were not being examined by this research tool (p, 38). In short, the *observer* affects *the observed*. One of the ways in which this effect was minimised was by encouraging the interviewees to talk freely and openly in their ordinary, professional environment.

Since some readers of this research may wish to know a little of the personal and professional history of the person carrying out the investigation some brief biographical detail is now provided. It is important to note that from a methodological perspective there is no emphasis on the biography because as Adkins (2003, p332) points out this can inscribe "a hierarchy of speaking positions" into the research.

While every attempt has made to ensure that this work is a scholarly analysis of the information collected, in research of this style the biographical history and emotional investments of the researcher do exercise a certain dynamic influence over the development and interpretation of the data (Messenger Davies & Mosdell 2006, p,17).

The researcher was born into a devout Catholic family and continues to practise her faith. Her passions are the sacred liturgy, building Christian Community and the catechetical endeavour of the Catholic Church. The researcher is the Head of the Religious Education Department of a large Catholic secondary school in Glasgow located in an area of multiple deprivation. She has significant professional responsibility for the Pastoral and Liturgical life of the school and also in a voluntary capacity in the parish community in which she is domicile. This background has assisted in developing an awareness of some of the issues that emerged in the course of the case study. Although the interviewer is female and all the interviewees male, there are similarities in the professional interests and experiences. Most of the interviewees have a personal, professional, liturgical and educational history and experience of working in the West of Scotland, as does the researcher.

Gender Considerations

The only female voice is that of the researcher and this could mean an imbalance towards male perspectives and result in a 'female analysis' and interpretation of 'male perspectives'. Delamont (2002, p.36) recommends that qualitative educational studies should ensure the inclusion of 'males and females in all enquiries'. If this is not possible, she proposes that the researcher should clearly articulate the reasons for choosing a single sex sample. The reason why all of the interviewees were male is

that they were drawn from educational, ecclesial and pastoral contexts in which women have limited control of the liturgy and no sacramental leadership. In the Catholic Church women do not preside at the liturgy and a male clergy means that female liturgical leadership is restricted to ministerial functions. In the Scottish context all of the high status experts with professional responsibility for Liturgical Formation are male. Although the researcher is well aware of the complex and frequently heated gender politics of contemporary theology (Rabb 2000, p,1) and the position of the institutional Church on these matters, it remains the settled view of the researcher that these gender questions do not impinge decisively on the enquiry being conducted.

Interpretation of Data

The data generated in a study of this nature is referred to as ‘soft’ since the information gathered relates to real people and current situations within the contemporary Catholic Church. ‘Soft’ data of this kind is not easily interpreted by statistical methods (Bogdan & Biklen, 2007). The interpretation of the data generated by the semi-structured interviews does not emanate from a mathematical analysis of the responses given but is intended to reveal the dominant views and perspectives of the high status experts who were interviewed (Strauss & Corbin 1998:11). Within the qualitative approach adopted, the theory and proposals presented (particularly in Chapter Six), have been influenced by the data collected (Bogdan & Biklen, 2007: 6) and supported by consideration of relevant and appropriate literature. The findings of the case study are reported in Section Three of this chapter with the information gathered from the interviews presented in their purest state from the transcription and in relation to each of the research questions in turn. In Section Four of this chapter, a

deeper analysis and interpretation of the responses is given. Finally, there is a focused consideration of how the dominant themes that emerged from the interviews relate to the five major implications arising from Ratzinger's text *The Spirit of the Liturgy*.

Section Two: Context and Conceptual Framework

The historical purposes of the seminary institution

In an earlier section of this thesis (Chapter One, Section A) it was explained that for years prior to the Protestant Reformation Catholic clergy had inadequate theological training. As part of its reforms, the Council of Trent reviewed and addressed this situation and implemented an up to date formation programme for the training of priests including the founding of diocesan seminaries. Raising the educational standards of the clergy was a primary focus of this strategy (White 2003, p44). The first official use of the term 'seminary' in ecclesial history dates back to Trent when the Council adopted the word from the writings of the period (Edition: Buckley 1851, Session 23, Chapter XVIII). Trent insisted on the seminary structure as a way of ensuring that those preparing for ministry in the Church were "rightly brought up, educated in religion, and trained in ecclesiastical studies and religious practices" (Edition: Buckley 1851, Session 23 Canon 18). Seminaries proved to be generally effective in fulfilling their aim of improving the intellectual and spiritual formation of the clergy and since the early modern period, they have remained an integral part of the Catholic ecclesiastical structure. Seminaries have also continued to be a major agent of standardisation in the Church, although the Vatican Council, in principle, gave freedom to Episcopal Conferences to draw up their own programme of formation:

...so that priestly training will always answer the pastoral requirements of the particular area in which the ministry is to be exercised (*Optatam Totius*, #1).

In the Scottish context there is now only one seminary located in Rome at the administrative heart of the Catholic Church. In the course of the interview with the Rector of the Pontifical Scots College he communicated a strong sense of responsibility to Scotland's Catholic population.

Vatican II and Priesthood

Nearly five centuries after the Council of Trent, Vatican II devoted a significant degree of debate to promoting a renewed understanding of ministerial priesthood and the Council addressed two of its documents primarily to those preparing for ministry and those in active ministry: *Optatam Totius* (*On Priestly Training* 1965) and *Presbyterorum Ordinis* (*On the Ministry and Life of Priests* 1965). The first of these documents *Optatam Totius*, begins with the words:

The Council is fully aware that the desired renewal of the whole Church depends in great part upon the priestly ministry animated by the spirit of Christ... (#1)

The Second Vatican Council, therefore, recognised that the complete vision of a renewed Church and the specifics which relate to priestly training, are inextricably bound to each other. Confoy (2008, pxi), however, argues that the greatest impact on the lives of priests and their training came not from the two particular documents addressing their ministry, but rather from those conciliar documents that deal with the Church, the Sacred Liturgy and the role of the laity. In particular she cites *Lumen Gentium* (1964); *Gaudium et Spes* (1965); *Sacrosanctum Concilium* (1963) and *Apostolicam Actuositatem* (1965). These documents redefine the Church and relocate its worship and in so doing outline the fundamental context within which the ordained

minister functions. These documents also explain and locate the significance of the dominant themes of this phase of the research. It is noteworthy however that the *Code of Canon Law* (1983) states that on-going formation and development “should be dealt with in more detail “according to the prescripts of particular law” (Chapter III Canon 279).

Key Documents

On the matter of formation across the entire spectrum of areas to be studied by a seminarian, there is no shortage of detail or prescription. In order to give context to the small scale enquiry, this section will, therefore, give a preliminary and succinct review of a selection of works from the body of documentation which deals with the Church’s teaching in the area of on-going clerical formation, including those documents which pertain exclusively to the ordained ministry within the Scottish context. This body of documentation includes: *Optatam Totius* (1965); *Presbyterorum Ordinis* (1965); *Instruction on Liturgical Formation in Seminaries* (1979); *The Code of Canon Law* (1983); *Pastores Dabo Vobis* (1992); *Norms for Priestly Formation* (The Bishops’ Conference of Scotland 1992); *The Directory of the Life and Ministry of Priests* (1993) *The Basic Plan for the On-going Formation of Priests* (United States Catholic Conference 2001); *The Directory on the Canonical Status of the Clergy – Rights, Obligations and Procedures* (The Bishops’ Conference of Scotland 2009). It is highly significant that all of the documents include a clearly stated mandate to ensure that ongoing formation is given a prime place on the Catholic Church’s action plan (*Pastores Dabo Vobis* Chapter VI).

As stated above this section will track Liturgical Formation for the ordained ministry through the key documents in order to identify and evaluate the prominence that is given to this crucial dimension of the Church's educational task.

Sacrosanctum Concilium

The content of the instructions for Liturgical Formation in *Sacrosanctum Concilium* could not be more specific or indeed more comprehensive. Owing to the seminal nature of these instructions the complete section of *Sacrosanctum Concillium* (Chapter I #14-20) is included below:

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

Yet it would be futile to entertain any hopes of realizing this unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it. A prime need, therefore, is that attention be directed, first of all, to the liturgical instruction of the clergy. Wherefore the sacred Council has decided to enact as follows:

15. Professors who are appointed to teach liturgy in seminaries, religious houses of study, and theological faculties must be properly trained for their work in institutes which specialise in this subject.

16. The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties it is to rank among the principal courses. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects. Moreover, other professors, while striving to expound the mystery of Christ and the history of salvation from the angle proper to each of their own subjects, must nevertheless do so in a way which will clearly bring out the connection between their subjects and the liturgy, as also the unity which underlies all priestly training. This consideration is especially important for professors of dogmatic, spiritual, and pastoral theology and for those of Holy Scripture.

17. In seminaries and houses of religious, clerics shall be given a liturgical formation in their spiritual life. For this they will need proper direction, so that they may be able to understand the sacred rites and take part in them wholeheartedly; and they will also need personally to celebrate the sacred

mysteries, as well as popular devotions which are imbued with the spirit of the liturgy. In addition they must learn how to observe the liturgical laws, so that life in seminaries and houses of religious may be thoroughly influenced by the spirit of the liturgy.

18. Priests, both secular and religious, who are already working in the Lord's vineyard, are to be helped by every suitable means to understand ever more fully what it is that they are doing when they perform sacred rites; they are to be aided to live the liturgical life and to share it with the faithful entrusted to their care.

19. With zeal and patience, pastors of souls must promote the liturgical instruction of the faithful, and also their active participation in the liturgy both internally and externally, taking into account their age and condition, their way of life, and standard of religious culture. By so doing, pastors will be fulfilling one of the chief duties of a faithful dispenser of the mysteries of God; and in this matter they must lead their flock not only in word but also by example.

20. Transmissions of the sacred rites by radio and television shall be done with discretion and dignity, under the leadership and direction of a suitable person appointed for this office by the bishops. This is especially important when the service to be broadcast is the Mass.

At this stage in the enquiry it is worth highlighting the challenges implicitly and explicitly detailed in these instructions from the conciliar document.

The first dominant element in *Sacrosanctum Concilium* is the *scale* of the expectations for the training of priests. The demanding precision of the instructions listed is further enhanced by the detailed requirements laid out in the Instruction on Liturgical Formation in Seminaries issued by the Sacred Congregation for Catholic Education (1979, #7-10). The details given above are not advisory and as they are presented to the Church as instructions, should provide a guarantee of consistency from one institution to another.

A second vital element emergent from the instructions given in *Sacrosanctum Concilium* is the requirement for specialists in liturgy (#15). It could justifiably be argued that to some extent the Church has become its own victim by insisting on this

particular requirement. There has been, and there continues to be, a narrow, limiting and academic interpretation of the word ‘liturgist’. The Church ought to move on from or at least clarify the viewpoint that a liturgist is an isolated skilled expert providing an advisory role on liturgical law at a national or diocesan level. Such skilled experts are certainly required in specific capacities but *every ordained minister* of the Church, through his sacramental ministry, is a *practising liturgist*. In addition, every ordained minister has a responsibility to develop his self-awareness of being a liturgist. The Church needs liturgical and sacramental leaders who exhibit a deep and obvious love for the essence and dynamic of the liturgy, not just its rubrics. This passion and respect for the liturgy means that as a basic requirement, all ordained ministers are supported to celebrate the sacred rites of the Church with the utmost dignity and ensure that the reverent celebration of the liturgy is always at the very heart of their ministry. It would be a useful exercise for the liturgical and sacramental leader to take the opportunity to suspend reality and consider what the visible and audible features of liturgy at its most reverent and dignified would be. The context for such a reflection is that the liturgical leader is responsible for communicating a vision and practice of liturgy which collectively expresses the authentic underlying liturgical principles, spirituality and theology for reform as outlined by the Second Vatican Council (*Sacrosanctum Concilium* Chapter I #7-12; #21). The criteria for evaluating good liturgy are the elements of the liturgical reform in *Sacrosanctum Concilium* itself. Reflection would focus on the Council’s description of the liturgy as the “source and summit of the Church’s life (#10) and the intent “that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations, which is demanded by the very nature of the liturgy” (#14). This evaluative reflection might conclude that excellent liturgy would include the following hallmarks:

- Attention has been given to the preparation of the Church in order to reflect dignity, beauty and transcendence (*Sacrosanctum Concilium* Chapter VII #122).
- Gestures, actions, bodily attitudes and silence collectively contribute to active, contemplative and reverential participation in sacred rites (*Sacrosanctum Concilium* Chapter I Section III #30).
- All who exercise a liturgical function or ministry discharge a complete but single role within the celebration and do so with devotion (*Sacrosanctum Concilium* Chapter I Section III #29).
- Participants in the Liturgical Celebration take part fully, actively consciously and as a community (*Sacrosanctum Concilium* Chapter I Section III #21).
- Active Participation in the sacred music and dialogue of the Mass is characterised by vigour and enthusiasm (*Sacrosanctum Concilium* Chapter VI #118).
- The homily is well crafted and expresses and elicits a deep and warm appreciation of sacred scripture (*Sacrosanctum Concilium* Chapter I Section III #35.2; Chapter II #52).
- Suitable opportunities are provided for the use of the vernacular but also for appropriate participation in Latin (*Sacrosanctum Concilium* Chapter II #54).
- The Eucharistic celebration expresses solidarity with the other members of the Mystical Body and with the entire human family and a commitment to justice is deeply embedded in the liturgy (*Sacrosanctum Concilium* Chapter I Section III #26; #40).

The description given above is an entirely achievable one and is firmly rooted in the conciliar vision. There will always be isolated instances in which a priest celebrates

Mass in what can seem to be either a mechanical manner or an informal mode. Experiences of this kind can result in a weakened understanding of the nature of the Eucharistic sacrifice and they can also diminish or even obscure the priest's Eucharistic ministry. For the contemporary Church such instances will be minimised not by admonition but by adequate permanent formation and support (*Sacrosanctum Concilium* Chapter II section II #14).

The tradition, and ideal of the priest as a practising liturgist was first described by Saint Ignatius of Antioch (Crichton 1964, p77; *Sacrosanctum Concilium* Chapter IV #96-98), and the same vision has been expressed in the pastoral and liturgical manner in which the current pontiff has exercised his ministry. As Pope Benedict XVI, Joseph Ratzinger described his own priestly vocation in the homily that he delivered on June 29, 2008, on the feast of Saints Peter and Paul. In examining his own liturgical responsibilities he described himself as being called "to serve as liturgist of Jesus Christ for the nations." This is a dramatic and profound expression echoing the words of Saint Paul, in which he describes his own call to "serve like a priest in preaching the Good News from God" (Romans 15:16). By making a profound self-disclosure about his ministry Pope Benedict provides a declaration of his priorities for the reform of the liturgy. Benedict's liturgical homilies are one of the strategies by which he has made liturgy a signature theme of his papacy (Sherman in Walsh 2010, n.p).

It is significant that in the seminal quotation from *Sacrosanctum Concilium* the word 'training' is used only once (#16) and this is in the context of advocating a unity in the priestly training in the sense that all aspects of study have an explicit relationship to the liturgy. The word 'training' has come to be used in different ways but in broad

terms it is either perceived as *direct instruction* or a *process of self development*. In an educational context the latter interpretation is a more accurate one, since the desired effect in a seminary context is more than functional transmission of information but focused on capacity building. The Church needs to recapture this understanding of training in order to ensure that its ordained ministers perceive formational opportunities as part of their own self development (Confoy 2008 p, 121).

Optatam Totius (1965)

Optatam Totius (1965) specifies the learning objectives for those training for the ordained ministry, commenting on the particular contribution made by each individual area of study to the whole seminary experience. It is highly significant, therefore, that in terms of putting liturgy at the top of the agenda, this particular document contains *no specifics* in terms of the requirements for the study of the sacred liturgy. *Optatam Totius* (#16) does however, make cross reference to the requirements for liturgical training as detailed in articles 15 and 16 of *Sacrosanctum Concilium*.

Sacred liturgy, which is to be considered as the primary and indispensable source of the truly Christian spirit, should be taught according to the mind of articles 15 and 16 of the *Constitution on the Sacred Liturgy* (#16).

The manner in which the liturgical requirements for priestly training are presented in *Optatam Totius* is open to misinterpretation since precise details of all of the other areas of priestly formation are outlined within the document itself. This thesis argues that a decision to treat the requirements for the study of the sacred liturgy in a different way clearly anchors them to a key primary source and it does not diminish the importance of liturgy. Directing the reader to *Sacrosanctum Concilium* in order to note the requirements for Liturgical Formation, is an opportunity to contextualise the demands of the liturgy in the conciliar vision and associate the formation process with

the compelling mandates outlined in *Sacramentum Concilium*. In terms of this case study, the information generated from the interviews *did not* reveal that the high status experts working in the field of Liturgical Formation had any concerns about the location of the instructions. The decision to treat the requirements for Liturgical Formation in a different manner from the other aspects of study for the ordained ministry will be discussed at a later stage in this chapter.

Presbyterorum Ordinis (Decree on the Ministry and Life of Priests 1965)

This document presents the broad elements of formation describing them as "helps for the priest's life" (Sections 18 & 19), with the primary focus on the spiritual and intellectual aspects of the formation process. Convoy (2008, p35) advises that in order to gain a full appreciation of Vatican II's vision of Liturgical Formation for the clergy, *Presbyterorum Ordinis* (like *Optatam Totius*) needs to be read alongside *Sacrosanctum Concilium*. The magisterial documents point to priestly ministry as a *sacramental* one and the priest as a *sacramental* leader who is called to catechise the laity and lead them in a manner that ensures care for both the celebration of the Eucharist and also the place in which worship takes place *Sacrosanctum Concilium* #33, #48 *Lumen Gentium* #28, *Presbyterorum Ordinis* Chapter II #5)

Instruction on Liturgical Formation in Seminaries (1979)

The task of forming candidates for the ministerial priesthood is a complex one and one which requires an appropriate balance and depth of instructive, spiritual and pastoral elements. The seminary is much more than an educational institution but a Christ-centred formational community which functions in the midst of an increasingly secularised society. It is in this context that the *Instruction on Liturgical Formation in Seminaries* locates Liturgical Formation for the ordained ministry:

All genuine liturgical formation involves not only doctrine but also practice. This practice, as a ‘mystagogical’ formation, is obtained first and mainly through the very liturgical life of the students into which they are daily more deeply initiated through liturgical actions celebrated in common. This careful and practical initiation is the foundation of all further liturgical study, and it is presupposed that this has already been acquired when liturgical questions are explained (#2).

This clear mandate to ensure that the basis of all Liturgical Formation is *mystagogical* means that formational opportunities provide an assurance not only of the development of conceptual understanding, but also that the sacramental leader is able to enter into the mystery of the Mass and that his interior disposition, in relation to the mystery that is being celebrated, corresponds to the signs, words and actions contained in the rites. The primary purpose of Liturgical Formation therefore, is to equip those preparing for ministerial priesthood to be progressively transformed by the holy mysteries being celebrated and express the mystery through the manner in which the Eucharistic sacrifice is celebrated. This is a lifelong process. It is highly significant that this concern to ensure the mystagogical character of formation for the ordained ministry is mirrored by Pope Benedict XVI in the Apostolic Exhortation *Sacramentum Caritatis* (2007) in which there is a clear insistence on the need for “a mystagogical approach to catechesis, which would lead the faithful to understand more deeply the mysteries being celebrated” (#64).

***Pastores Dabo Vobis* (1992)**

This post-synodal apostolic letter by Pope John Paul II reflects much of the thinking developed by the bishops during the 1990 Synod of Bishops on the theme, *The Formation of Priests in Circumstances of the Present Day*. In this apostolic exhortation Pope John Paul II places the emphasis on the sacerdotal leadership of the

ordained priest (#15). *Pastores Dabo Vobis* gives specific detail outlining the Church's response to what Pope John Paul II acknowledged as a "grave crisis" (#1). The dearth of vocations to the priesthood and the effect of this on the priest's identity, his workload and his ministry are most significant. Recognition is made of the necessary formation that takes place in other professions but the document also stresses that the imperative for ongoing formation in priesthood is a distinctive one inextricably linked to the permanent and 'indelible character' of the Sacrament of Holy Orders and "an act of love for the people of God, at whose service the priest is placed" (*Pastores Dabo Vobis* Chapter VI #70). In his description of the Church's complete response to the shortage of vocations, the Pope stated that a totally necessary aspect of the formation of every priest is Liturgical Formation (*Pastores Dabo Vobis* #47 #48 #57). He emphasised that prayer formation is "a fundamental condition" (*Pastores Dabo Vobis* #47) for priestly ministry and it is the source of the priests own continuing formation. Such an insistence makes explicit the requirement that formational opportunities focus on more than academic progress but also address the developing spirituality required of those called to the ministerial priesthood. In *Pastores Dabo Vobis* Pope John Paul II extends this reflection even further and echoes the words of the Fathers of the Second Vatican Council when he states:

The high point of Christian prayer is the Eucharist, which in its turn is to be seen as the 'summit and source' of the sacraments (48).

This reference highlights the Christocentric dimension of what is proposed. In the current climate of decreasing vocations there is a need to embrace this challenge if the Church is to attract to priesthood by the lure of divine service led by ordained ministers who exude a joy and appreciation of their own priestly office.

Since the priest's pastoral ministry is permanent, the formation is permanent and the requirement to undertake formation although beginning as a personal responsibility is also the responsibility of the Bishop, the presbyterate and indeed all ecclesial communities (*Pastores Dabo Vobis* Chapter VI, #79). The Church has a duty to develop a synergy in the cycle of ministerial formation and liturgical renewal.

In this apostolic exhortation Pope John Paul II places the emphasis on the sacerdotal leadership of the ordained priest (#15).

The Directory of the Life and Ministry of Priests (1993)

This document provides a response to questions of a doctrinal, disciplinary and pastoral nature, confronting priests with the demands of the new evangelization (Intro n.p). It underlines the rightful duty of the Church and the episcopacy to impart the dynamic of on-going formation in a supportive manner (*Code of Canon Law*, Canon 279). The document speaks in practical terms of the need for harmony and completeness in formation which also must be systematic and personalised, and it warns against the inadequacies of haphazard approaches. This need to avoid isolated and unconnected formational opportunities is a recurrent theme in the data collected from the high status experts in the case study. The *Directory* also emphasises that the Bishop is called to actively participate in on-going formation both personally and for his priests with special diligence helping to foster unity (*Code of Canon Law*, Canon 278).

The Basic Plan for the On-going Formation of Priests (2001)

Although this document was devised specifically for the North American Church, it has been included here because the content offers a highly structured approach to ongoing formation for the ordained ministry involving the three offices of the priesthood: teaching, sanctifying and governing, along with four basic dimensions of formation : human, intellectual, pastoral and spiritual (Sections J, K, L and M). The plan is to be commended because it seeks to develop *a culture* of lifelong learning for priests and it outlines the commitment of the Bishops of the United States to making continuous formation of priests an effective reality. The Plan is proposed as a ten year guide aimed at encouraging both “a spirit and structure of accountability” (Part One, Section O):

Without accountability, eloquent words about ongoing formation and elaborate programs amount to nothing (Part Two, Section A).

The plan recognises that ongoing formation consists of both constant and changing elements. The constants of formation are described as “synchronic” and include those elements or dynamics of on-going formation that are the same at every moment of priests' lives e.g. knowledge of sacred scripture. The changing elements are described as “diachronic” and refer to different formational requirements that may be identified by the ordained minister himself or emerge in response to an external influence or change. This would include the new English translation of the Roman Missal.

The Norms for Priestly Formation by the Bishops Conference of Scotland (2005)

This publication from Scotland’s bishops takes a realistic and honest appraisal of priestly formation recognising both global and local trends and is alert to the changing circumstances in which the formation of priests now takes place (1 PFS 81). As with the plan devised by the American bishops, the themes of accountability and care also

permeate this document with a recommendation that Bishops meet with priests to identify personal needs and that these are facilitated within a climate of freedom and but also one of accountability (11.3; 11.4; 11.5; p76).

Although explicit references to the documents listed above did not figure too highly in the responses given by the interviewees, it is worth noting that the responses given represent a crystallisation of the best thinking of the Church in Scotland in respect of these documents on priestly formation. The spirit, mandates and challenges contained in the documents were integrated in a very seamless and natural way into the responses given by the experts. There was a profound awareness of the following displayed:

- That Liturgical Formation should be mystagogical
- Liturgical Formation should be firmly rooted in the conciliar vision
- The need for both spiritual and intellectual formational opportunities
- The need for accountability in liturgical practice
- The synchronic and diachronic aspects of formation
- The distinctiveness of the impact of Liturgical Formation for ordained ministry
- The imperative for ongoing formation at every stage
- Changing aspects of liturgical and sacramental leadership
- The priority that should be given to developing Liturgical Catechesis for the laity

Scottish Context

It is of particular interest that in the course of writing this thesis, the *Bishops' Conference of Scotland* decided to locate all seminary education of priests for Scotland at the *Pontifical Scots College* in Rome (April 2009). Part of the rationale behind the move was to enable the Church to take full advantage of the spiritual, cultural and academic opportunities available in the Roman Pontifical Universities and other institutes of higher learning at the geographical and administrative heart of the Church. There are three observations to be made in relation to this decision. Firstly, it might be concluded from the decision that a presbyterate educated in fragmented geographical locations is no longer viable in terms of numbers. Secondly, the centralisation of learning in Rome may also be desirable in order to protect and develop a heightened awareness on the part of the clergy of the rich heritage of the Church and promote an appreciation of Liturgical Aesthetics. Thirdly, and perhaps most significantly, training at one of the Pontifical Colleges in Rome has become the perceived litmus test of orthodoxy and excellence in liturgical practice. This is a fundamentally flawed perspective.

This thesis does not deny the value of training for the priesthood in Rome but argues that seminaries in a particular geographical location do not have a monopoly on orthodox practice. Orthodoxy which is inextricably dependent on proximity to Rome would raise major issues for the Universal Church in terms of geographical Catholicity (Dulles 1985, p,24). The apparent inextricable connection between orthodoxy and Roman training is particularly unjust if the focus is on rubrics alone, rather than on all of the hallmarks of effective liturgical and sacramental leadership. These same characteristics include confident and accurate presiding, inspirational

preaching and effective communication skills. Such hallmarks are reflected in the apt title of Robert Hovda's landmark text '*Strong, Loving and Wise: Presiding in Liturgy*'. Hovda (1976, p1), speaks of the Presider's *spirit* and he asserts that presiding in liturgy cannot commence with the practical details of techniques and mechanics, since these are not the heart of the matter. He succinctly states that without the presider's *spirit*, techniques are dangerous because they become a performance and the skill becomes simply a capacity to follow a set of instructions. This thesis would argue that it is not a matter of one or other but both are completely necessary. Developing the '*spirit*' that Hovda referred to, ought to be viewed as a vital, learned skill for all clergy and one which should be integral to every programme of Liturgical Formation for the ordained ministry.

The development of this dual approach to liturgical presidency will have a positive impact on the reality of liturgical practice for the faithful. This is highlighted in *The Shape of the Liturgy* (1945) the seminal work of the noted liturgical scholar Gregory Dix (1901-1952), in which he examined the extent to which a person is the product of their formation, indelibly imprinted with the strengths and weaknesses of the era in which they live and worship. Historically, Dix's profound insights opened up an interesting debate about theological training and its inextricable relationship to the resultant liturgical practice. The same issue is pursued by current writers and in the contemporary Church the contribution of Liturgical Studies to the quality of liturgical practice is indisputable. The formed priest is competent in Liturgical Theology, understands all of the relationships surrounding the celebration and expresses through his presidency the mystery and the rich textures of the celebration. It is this

completeness of understanding of the action *and* of the theology—not just the language, that will restore reverence (Dix 2005, p625).

High Status Experts Interviewed

Bishop J Member of the Scottish Hierarchy who is a member of ICEL and has National responsibility for Liturgy

Fr J Rector of the *Pontifical Scots College* in Rome

Fr D Director of Liturgy for the Archdiocese of Glasgow
Chairman of the Liturgy Commission of the Archdiocese of Glasgow

Fr A Director of the *Priests for Scotland* Initiative

Fr C Assistant Director of the Permanent Diaconate Programme for the Archdiocese of Glasgow;

Fr PJ Director of the *Centre for Pastoral Liturgy* in Maynooth, Ireland

Section Three: Responses from Interviewees

1. What opportunities are there for ongoing Liturgical Formation for those already in ministry?

All of the interviewees made regular reference to three major sources of Liturgical Formation for those already in ministry. These are the *Priests for Scotland* initiative; the *Ministry to Priests* Programme and thirdly, the courses provided at the *Royal Scots College* in Salamanca in Spain. The other five methods and sources identified and commented on in the course of the interviews were: St Mary's Monastery Retreat and Study Centre in Perth; Online Facilities; Diocesan Provision; self selected opportunities and finally printed communications from the diocese. It is worth noting that although St Mary's Monastery was not referred to by all of the interviewees, Fr C in particular feels that it does provide a unique contribution to residential formational opportunities within the Scottish context. He referred to the valuable contribution made by programmes offered by the monastery where ordained clergy and others have the opportunity to follow courses arranged by the Redemptorist Order. St Mary's is an international centre, which, in addition to offering renewal courses and retreats for the clergy has also provided a base for the Formation Programme for the Permanent Diaconate in Scotland. Fr C explained that since the formation for the Permanent Diaconate is predominantly through distance learning, the experiences at the monastery are pivotal to quality Liturgical Formation because they provide residential learning opportunities in which the planning, preparation and celebration of excellent liturgy is a valuable component.

All the interviewees noted the valuable contribution to the continuing Liturgical Formation of the clergy made through the '*Priests for Scotland*' initiative. This initiative of the Bishops' Conference of Scotland aims to promote a culture of priestly service and support priests already engaged in ministry in Scotland by offering resources and opportunities to continue the process of formation. In this respect Fr C made an interesting observation that *Priests for Scotland* does not "simply promote vocations but it also nourishes and sustains them". Fr. A also noted the complimentary contribution made by the *Ministry to Priests* Programme and within this structure the individual arrangements made by Priests Support Groups. Fr D described the pattern of the provision provided by the *Ministry to Priests* programme as monthly, from September each year through to May. Some of these monthly formation opportunities related specifically to the liturgy. Recent examples of such Liturgical Formation offered through the *Ministry to Priests* programme have included; *Celebrating the Easter Triduum* and *Preparing and Celebrating Evening Prayer during Advent*. Some of the individual *Ministry to Priests* support groups arrange ongoing development by which one member of the group presents a position or discussion paper and invites critical reflection from the others present. Liturgy is a frequent element in such discussions.

Fr A and Fr J also noted the valuable contribution made to ongoing Liturgical Formation of the clergy by the *Royal Scots College* in Salamanca in Spain which has a history of almost four hundred years of training priests for the Scottish Mission. It is no longer used as a seminary but as a house of prayer and study, the priority of which continues to be the formation of priests. Bishop J stated that "a number of the ongoing formation courses offered by *Priests for Scotland* in Salamanca are on liturgical themes". The bishop was not surprised by this as the Director of *Priests for Scotland*

who organises these courses, has completed further studies in Liturgy and is able to contact engaging speakers on this subject. Bishop J also highlighted the great value of formational opportunities (including liturgical input) offered at diocesan level. He further pointed out that for the remainder of the year (2011) there will be opportunities offered in all eight dioceses of Scotland in preparation for the full implementation of the new English translation of the Roman Missal.

Fr A was able to provide very clear understanding of the expectations of priests in Scotland in terms of their formation. These expectations have their source in *The Norms for Priestly Formation by the Bishops Conference of Scotland* (2005) encouraging all priests to undertake one week of formation every two years [Appendix Y]. Fr A also explained that the Bishops of Scotland placed a very strong emphasis on priestly fraternity and spiritual direction. All the interviewees referred to the *Ministry to Priests* programme as a major source of this particular type of support, with priests now expecting to have regular and structured discussion with their bishop. This discussion would address a range of matters one of which would be the recording of ongoing formation in Liturgy.

Fr A gave further insight on the nature of this ongoing formation and the typical level of uptake from the clergy. *Priests for Scotland* provide two or three courses every year (January/ May/October) and at least one of these would be focused on some aspect of the liturgy. In terms of uptake, the courses in May can have around thirty five participants while the others would average at twenty participants. Fr A made two very pertinent points in relation to this. Firstly, in terms of formation of the clergy, there can appear to be variable perceptions on the part of the clergy of the necessity for ongoing formation when compared to the imperatives that would apply to

professional development in other professions e.g. teaching. At a practical level, shortage of supply priests does make it very difficult for many priests to avail themselves of residential opportunities for ongoing formation. Fr D pointed out that this constraint means that some priests use on-line facilities for focused reading on many aspects of their ministry including responsibility for sacramental leadership in liturgy. Others may use on-line formation to augment the more formal, personal and organised formational training opportunities that they are able to undertake.

Fr D made reference to the new guidance which governs the teaching of Religious Education in Scotland's Catholic schools (*This is Our Faith* 2011) with its strong emphasis on liturgical practice. Some provision has already been made for the clergy to participate in formational opportunities on this new syllabus with a focus on the liturgical targets which are integral to the new programme. For example in Primary 3 pupils are expected to have had “through liturgical experiences, reflected on an ability to respond to symbols and take part in the rituals in order to worship God” (P3 RERC 1-17a).

Fr A and Fr D both highlighted the need for certain constants in terms of the provision made for Liturgical Formation (*The Basic Plan for the Ongoing Formation of Priests* Part One, Section A). Since the ordained minister always needs to have a self-awareness of ‘how’ he celebrates Mass, Fr C identified *Presiding Skills* as one of the foundational and constant elements of Liturgical Formation. Fr A also raised a very interesting point in relation to liturgical presidency, recognising how it has changed as a result of the increasing number of ‘priestless parishes’. In today’s Church a priest may be asked to exercise his sacramental ministry in three or more different parishes.

He may have little time between Eucharistic celebrations, have limited opportunity for liturgical planning and will not be resident in some of these communities. This situation can affect the nature of his liturgical presidency; his self-identity as a priest; his knowledge of the worshipping community and ultimately his liturgical and sacramental leadership. Such an arrangement needs careful attention and formational opportunities should take cognisance of the changing identity of the ordained minister and the liturgical context in which he exercises his priesthood.

There was a striking pattern in the responses to this question with an impressive awareness of the issues:

- I. There was a consistent recognition of the three main providers of Liturgical Formation for the clergy.
- II. There was a tension between the expectations of priests and the very real barriers and constraints which sometimes prevented priests from being able to participate in any of the formational opportunities on offer.
- III. There was also awareness on the part of the interviewees about the need for the changing nature of liturgical leadership to be reflected in the content of the formation provided.

2. **How would you compare the levels of attention given to Liturgical Formation in comparison with other key aspects of Education? (before and after ordination)**

According to all the experts interviewed, the emphasis in formational opportunities during 2011 was very much on liturgy and this was a significant element of the programme of preparation for the implementation of the new English translation of the Roman Missal. Bishop J, Fr D and Fr A all described the new translation as ‘a catalyst’ for the current high levels of attention given to Liturgical Formation. Fr J stated that the level of attention given to Liturgical Formation at present is an absolute necessity in order to ensure a mature understanding of the theological basis of the so-called ‘new Missal’ (*Missale Romanum Editio Typica Tertia*). Bishop J endorsed this view and observed that judging from the topics dominating the courses at the *Pontifical Scots College* in Salamanca, the level of attention given to Liturgy is currently higher than that given to other aspects of education that are provided for those in the ordained ministry. He qualified this by explaining that although it is higher, the general level may be still perceived to be quite low. This was a most revealing admission. A possible interpretation of this candid remark would be that if the liturgy is the source and summit of the Church’s life (*Sacrosanctum Concilium* #10) then there could be a legitimate expectation that Liturgical Formation would consistently receive more attention than any other aspect of training and development.

Fr D referred to one particular course offered at the college in Salamanca (May 2011) which he described as “very robust”. The keynote speaker for this formational event was Fr. Paul Turner of the Diocese of the Kansas City in United States and the author of core texts used for Liturgical Catechesis of the laity in relation to the

implementation of the revised mass texts (2010). Fr A, also commented on this course and described it as “a significant investment in the Liturgical Formation of Scotland’s clergy”. Fr C stated that the Diaconate Formation Team (of which he is one of the Directors), is also placing Liturgical Formation at the top of the current agenda because of the need created by the new translation of the Roman Missal. Fr C, who has responsibility for training candidates for the Permanent Diaconate, explained that the language changes in the missal affecting those for whom he is responsible, are fairly straightforward. The new dismissal options for the deacon have been changed to: ‘Go forth, the Mass is ended’. Or: ‘Go and announce the Gospel of the Lord’. Or: ‘Go in peace, glorifying the Lord by your life’. Or: ‘Go in peace’. As Assistant Director of the Diaconate Formation Programme, Fr C emphasised, however, the importance of deacons not simply relearning their own spoken words. He extended this comment by explaining that “sometimes the Liturgical Formation of the deacon can take second place to those dimensions of his ministry which focus on the deacon’s role as a servant of charity and herald of the Gospel”. This is understandable because training for the Permanent Diaconate is predominantly “remote or distance learning” as opposed to the *in situ* training given to future priests in a seminary context. This can mean that there is less opportunity for teaching the technical aspects of liturgy and for providing practical experience of liturgical planning and the celebration of sacred rites.

Fr C expressed three further views on Liturgical Formation in relation to the new translation of the Missal. Firstly, the formation for the new translation should not be seen in competition with other aspects of ongoing formation. Secondly, there should be a recognition, in and through every formational opportunity, to ensure sufficiently that the translation of the new Missal calls the Church to a more profound theological

engagement and spiritual appreciation of the fundamental essence of the Mass. This will manifest itself in the manner in which ordained ministers put the Eucharist at the centre of their lives. The Rector of the *Pontifical Scots College* in Rome concurs with Fr C on this point and he referred to the address by Pope Benedict XVI to the Bishops of Scotland during their *Ad Limina Apostolorum* in 2010. The Pope emphasised, above all, the liturgical and sacramental role of the priest in providing the Eucharist because it is from this source that the Church herself receives life. He stated that this interpretation of Liturgical Formation is absolutely vital for those in active ministry. The third additional point made by Fr C on the new translation is that Liturgical Formation cannot be the sole preserve of the clergy, but increasingly becomes an integral part of programmes of Adult Education and opportunities for Adult Catechesis.

Turning his attention to Liturgical Formation prior to ordination, Fr J again referred to the *Ad Limina* visit and recalled the words of encouragement given by Pope Benedict XVI to those entrusted with the training of seminarians. The Holy Father asked them to do all they can to prepare a new generation of committed and zealous priests, well equipped humanly, academically and spiritually for the task of ministry in the twenty-first century (Sept 2010). Fr J emphasised that these words present a profound and significant challenge to him personally, in terms of his own responsibility as Rector at the *Pontifical Scots College* in Rome. He expressed a strong conviction that Liturgical Formation must be at the heart of his own professional response to this challenge given by Benedict and the vision must be at the heart of all seminary undertakings.

Fr A shared some of the details about a particular proposal to establish a Pastoral Institute in Glasgow that is currently under serious consideration by the *Bishops*

Conference of Scotland. The realisation of this proposal would provide seminarians at the *Pontifical Scots College* in Rome with the opportunity to undertake additional Pastoral training (including the development of liturgical skills) out of term time and in the geographical context in which they would minister. Fr A stated that training of this kind is becoming increasingly necessary due to the changing profile of seminarians. Bishop J, Fr J, Fr D and Fr A all referred to an increasing diversity in the level of liturgical experience and practice that seminarians had been exposed to. In his capacity as Director of the *Priests for Scotland* initiative, Fr A offered valuable insight about the changing life experience of those currently entering seminary, particularly in terms of their understanding of and previous involvement in the liturgical life of the Church. He cited two main catalysts for men currently entering seminary training: the World Youth Days and also conversion precipitated by a significant prayer experience. In the past the societal trend would have indicated that most seminarians entered training at an earlier age and did so as a consequence of parish involvement or from a close family association between parish and home. This is no longer the reality. In the contemporary Church seminarians may not have attended a Catholic school and had extended periods during which they did not practise their faith. This would result in an inadequate experience and knowledge of the Church at prayer (Schuth 1999, p,77-78). Fr A, Fr J and Fr D all commented on how this changed life experience makes the requirement for robust Liturgical Formation a more pressing training priority. If this pattern typifies the level of *lay liturgical literacy* and the trend continues, then a high level of attention to Liturgical Formation will continue be an absolute necessity. The establishment of a Pastoral Centre in a central and accessible location, offering robust Liturgical Formation

would answer this need for the Scottish Catholic Church as it advances into the third millennium.

On the matter of sustaining a high level of attention to Liturgical Formation and bridging the gap between Liturgical Formation prior to and post ordination, Fr D was keen to point out that formation is a *continuum* and although there is certainly more formal, concentrated and extensive opportunities before ordination, it is important to see formation as a lifelong process. In terms of its weighting with other aspects of priestly education, Fr D notes that the changing nature of priestly ministry means that there are many new and competing elements requiring attention and there is a finite amount of time available. He stated that for many priests — despite the multiplicity of demands — liturgy is currently at the top of the agenda because of the new translation of the Roman Missal. Fr A observed that this was the case after Vatican II but once confidence had been established it was difficult to keep liturgical training opportunities at the forefront of the Church's work.

Two responses dominated the data collected for this question:

- I. There was a conviction that liturgical change such as the introduction of the new translation of the Roman Missal can act as a catalyst for an increased emphasis on Liturgical Formation for the clergy. In the absence of an external influence, however, it is difficult to sustain a constantly high level of commitment to ensuring that Liturgy remains a pastoral and training priority.

II. The changing profile of seminarians has resulted in a situation where those in training for the ministerial priesthood have a fairly elementary level of liturgical awareness and socialisation.

The dominant themes of the key documents referred to in this thesis were reflected in the responses given by the high status experts although there were seldom explicitly mentioned in the interview.

3. To what extent are those training for ministry aware of the need to promote integrated and systematic Liturgical Catechesis for the laity?

There was a wide range of responses to this question. Despite the changed profile of seminarians observed in the responses to Question 2, Fr J considered that those men currently in training for the ordained ministry are made acutely aware of the need to promote Liturgical Catechesis for the laity. He explained that when seminarians are commissioned for the preliminary ministries of *Lectorate* and *Acolytate* and when they are formally received by the Church in the ceremony of *Candidacy*, it is made very clear that a key role which they will undertake is precisely in catechesis of the lay faithful.

Fr J felt that the expression ‘integrated and systematic’ in this question seems to indicate a sense of formal or academic instruction and that such an approach may well be unrealistic both in terms of provision and expectation of what ‘the laity’ might practically be prepared to receive. He is quite certain, however, that those preparing for ministry are aware of the need to encourage individuals and groups who might

‘self-select’ for such formation, through diocesan or other specialist institutes. In addition to this, Fr J commented that the phrase ‘integrated and systematic’, if taken seriously, would require a prior and adequate preparation for theological studies. Fr J believes that what is more urgently and currently required, and might profitably be attempted more widely, is catechesis directed at ensuring an informed and enthusiastic reception of the ‘new missal’. In his opinion this process of implementation in itself would offer various possibilities for taking forward a programme of catechesis at a level, and in a manner, adapted to the target audience.

In response to the question about the relationship between training for the ordained ministry and catechesis of the laity, Fr C reflected on the fact that some of those candidates currently training for the Permanent Diaconate may in the future have the responsibility of coordinating ‘priestless parishes’. Fr C extended this by explaining that as the Catholic Church proceeds into the twenty first century the number of priests has decreased and there is a clear need to face the increasing reality of ensuring an authentic and consistently high quality of worship in parish communities where there may be no Eucharistic president. In these situations the liturgical (and at times sacramental), leadership may devolve upon the permanent deacon. Fr C also believes that it is vital to ensure that in the absence of a Eucharistic president the *sacrificial* nature of the Mass does not become diminished. Fr C explained that permanent deacons are well trained to undertake the specific tasks assigned to the deacon by virtue of his ministry: the proclamation of the Gospel; the preaching of the homily and the celebration of certain sacred rites. The permanent deacon may find himself in a situation where he is also the initial source of catechesis for *all* lay participation. In such a context, the deacon has a responsibility to ensure that the catechesis of those

who exercise a particular ministry articulates effectively with those who exercise *all* other ministries. Fr C stressed the importance of ensuring that each part of Liturgical Catechesis relates to the whole, in *all* situations.

Bishop J was uncertain about what level of awareness those in training for priesthood have of the need to promote integrated and systematic Liturgical Catechesis for the laity. He suspects that their awareness of catechesis *in general* is quite low, and subsequently Liturgical Catechesis *in particular* would be at a fairly low level. He clarified this by stating that exceptions would be those candidates who have chosen to specialise in catechesis or those who already had a career in teaching “through which they will be more ‘clued up’ on catechetical methods and approaches”. This view was reflected in the response of Fr A who stated that the changed context from which vocations for the ordained ministry are emerging, (referred to in the responses to Question 2), demands that greater work requires to be done in relation to promoting a deep awareness of the responsibility to engage with the challenge of providing Liturgical Catechesis for the laity.

Two dominant considerations emerged from the responses to this question:

- I. The changing profile of seminarians referred to in the responses to the previous question continued to influence the responses to this third question. In the past those preparing for the ordained ministry would themselves be exposed to Liturgical Catechesis through home, school and parish. This is no longer a guarantee.

II. The concern to ensure that those called to the Permanent Diaconate are fully prepared for their role in Liturgical Catechesis of the laity.

4. To what extent are those in *active* ministry aware of the need to promote integrated and systematic Liturgical Catechesis for the laity?

Fr J felt that his response to the previous question dealt with this matter. As an additional comment he referred to the address by Pope Benedict XVI to the Bishops of Scotland during their “*Ad Limina Apostolorum*” in 2010. Pope Benedict, when focusing on initiatives to promote vocations, reminded the bishops of Scotland that their efforts in this area must be accompanied by sustained Catechesis as a way of reminding the laity about the true meaning of priesthood. Bishop J believes that those who are already in ministry are very aware of the need for Liturgical Catechesis of the laity. He extended his response by stating that many of those currently in active ministry are elderly men and they are doing their best to serve their communities, but they are not of an age to initiate new approaches to catechesis. In such situations the reality tends to be about maintaining the status quo rather than taking on new initiatives.

Bishop J believes that the most realistic way of responding to the challenge of Liturgical Catechesis is for priests to maximise existing opportunities. He gives an example of how to do this by describing an ongoing strategy to develop liturgical music in the Diocese of Argyll and the Isles. A Pastoral Music Weekend has been running twice a year for the last 15 years, with upwards of 50 people attending and

includes liturgical input from specialist areas other than music. The priests and deacons who organise this weekend are very interested in promoting lay interest in the liturgy, but whether they promote the experience in an integrated, systematic and catechetical manner is another matter. Bishop J feels that it would be a worthwhile development to use this well established formational event as an additional opportunity for strengthening the catechetical process.

Fr D expressed the view that the Church and its ministers are called to view Liturgical Catechesis as a permanent challenge and as such it must be integral to the manner in which every priest exercises his ministry. If liturgical development is truly organic, then new catechetical opportunities and challenges will always emerge. Fr D gave *three* very current examples of this. The first example focused on the experience of young adults at World Youth Days. In preparation for this event (2011), many priests invited young people to take on a liturgical role or specific ministry within their parish community. Fr D believes that since priests take very seriously the responsibility of preparation for ministry, the young candidates were suitably inducted in how their role relates to other aspects of liturgical planning and practice. Secondly, the CARITAS Award which is part of the legacy of Pope Benedict XVI's visit to the United Kingdom promotes the ongoing faith journey of young people facilitating involvement in parish or faith communities and by providing the opportunity to contribute to various activities including liturgical ministries. The third example given by Fr D relates to the *Rite of Christian Initiation of Children*. He believes that clergy are deeply aware of the effects that this process can have not only for the child participants but also on parents and extended family members. This process, used

well, can provide robust, systematic Liturgical Catechesis for a significant number of adults.

- I. A key pattern in the responses to this question was that priests should maximise the catechetical aspects afforded by existing liturgical provision.
- II. There was a candid recognition that the approaches to catechesis taken can lack strategy and coherence, and isolated events with a catechetical dimension always constitutes an inadequate response to the challenge of providing systematic Liturgical Catechesis of the laity.

5. What role does Liturgical Formation play in ensuring fidelity to the *General Instruction on the Roman Missal* and liturgical norms?

It is noteworthy that this question did not generate a great deal of data from the interviewees. This is primarily because all of the interviewees indicated that the link between Liturgical Formation and fidelity to liturgical norms is inextricable and indisputable. In terms of specific responses Bishop J observed that when Liturgical Formation is overly theoretical it may not reach down to the finer details of liturgical norms. Bishop J explained that the Catholic Church in Scotland has probably had a light touch with regard to ensuring fidelity to liturgical norms. Despite this light touch (or perhaps because of it), there are not a lot of major abuses (as previously defined in this study [page1], although minor ones abound. The absence of major liturgical abuses is possibly the fruit of the Church's investment in Liturgical Formation over many years. However, the presence of a proliferation of minor liturgical abuses does

raise questions about the collective, incremental and damaging effect of these, and the quantity (if any), that can be accommodated in liturgical practice. Questions can also be asked about the extent to which these detract from the reverence in the Mass.

It is vital to point out that Bishop J did not in any way dismiss the importance of liturgical abuses and he espoused Vatican II's stated position, that no other person, not even a priest may add, remove, or change anything in the liturgy on his own authority (*Sacrosanctum Concilium* #22). Bishop J noted that there has been a change in attitude in regard to fidelity to norms and this will become more noticeable given time. He stated that the younger clergy tend not to approve of some of the practices which older clergy would consider minor deviations and this will in time lead to a more demanding approach to liturgical practice and increased faithfulness to the *General Instruction on the Roman Missal*. This generational difference is an interesting observation. Fr J concurred with the view expressed by the bishop and was able to offer some insight into why this change might have occurred. He suggested that robust Liturgical Formation, within the context of a comprehensive theological formation, is part of the solution to ensuring fidelity to liturgical norms. This approach is integral to the current work of the *Pontifical Scots College* in Rome, where there is an ever increasing emphasis placed on Liturgical Formation, particularly within an interdisciplinary context.

6. Since Vatican II roles and responsibilities within ministry have changed and continue to change. How is this change reflected in your work?

All of those interviewed have entered the ordained ministry since Vatican II and therefore any knowledge of a different model of ministry would not be a personal one. Bishop J explained that he became a priest in 1980 and therefore the liturgical reforms of Vatican II were established by then and in fact some of the liturgical abuses had already emerged. At a personal level he does not see much change although he did refer to one particular matter that has affected his work greatly. This has been the introduction of communion under both kinds and the subsequent need for many more Extraordinary Ministers of Holy Communion. The introduction of Services of the Word with Holy Communion, in situations where a priest is not available to celebrate Mass, is something else which has grown. In the current situation many more people exercise leadership within worship, and more individuals physically handle the Eucharist than previously. This includes those who bring Holy Communion to the sick and housebound and those who work in various ministerial capacities in hospitals and other institutions. Bishop J expressed awareness that in his work as a bishop he must understand the varying needs of different communities, some of which are rather isolated and scattered. In this context he is convinced of the need to invest in two particular ministries. These are Extraordinary Ministers of Holy Communion and that of Catechists.

Fr J explained that part of his work as Rector of the Scottish seminary in Rome is precisely to prepare seminarians for ministry in the Church. Students are expected to have a sense of the evolution of ministry both before and after Vatican II, especially

as articulated by Pope Paul VI, for example, in *Ministeria Quaedam* (1972). The students at the *Pontifical Scots College* attend Theological Faculties at universities in the city of Rome (the *Pontifical University of St. Thomas Aquinas* and the *Pontifical Gregorian University*) where they are provided with thorough academic knowledge of Liturgical and Pastoral Ministry. In the seminary situation, this is supplemented with preparation and training which takes account of the nature of the ordained ministry and other ministries in the Church. This preparation includes a progressive induction into the practical aspects of developing ministerial skills both in themselves and others.

Fr C outlined the way in which his appointment to work as Assistant Director of the Permanent Diaconate Programme has enriched his own priesthood and deepened his appreciation of the role of the deacon within the liturgy.

- I. From all of the interviewees there was an alertness to the actual question and all expressed the view that the Church needs to manage change and not simply allow it to happen

- II. There was an expressed concern to teach and catechise in a manner which locates liturgical change and presents it in the Church's organic and evolutionary development.

7. Recent Church documents are encouraging reverence and beauty in the liturgy. How in your view, should the Church ensure these characteristics in the celebration of sacred rites?

Two dominant themes emerged from the responses to this question: firstly, the manner in which beauty and reverence are manifested in the liturgy and secondly the concept of ‘noble simplicity’.

Fr J stated that terms such as ‘reverence’ and ‘beauty’ are far from univocal and that ‘Beauty’ (like charity!) can ‘cover a multitude of sins’! Unfortunately, attempts to ensure reverence and beauty in the liturgy can become something of an unseemly battle-ground. He stated that some people can be dismissive or disparaging of reverence on the grounds of ‘accessibility’, while others opt for overdone ‘ritualism’ (‘rubricism’) and fussy, demonstrative piety. Fr J stressed that neither of these approaches does justice to appropriate attitudes for worship, and referred to the Second Vatican Council who gave wise counsel in encouraging “noble simplicity” (*Sacrocanctum Comcilium* #34). Bishop J endorsed this view stating that Aesthetics is an art rather than a science, and matters such as how to demonstrate reverence and what constitutes beauty will probably remain highly contested topics. This point was well illustrated by Fr J who referred to recent history in Scotland to highlight this point. He cited the ‘disedifying’ public squabbles over music as an unfortunate aspect of the liturgical preparations for the Papal Visit (2010). He noted that seminarians living in Rome and having immediate access to long centuries of artistic achievement, particularly the vast heritage of the Church in the visual arts and music, and this should help to develop in them an ever increasing and sensitive aesthetic intelligence.

One example of this is evidenced by the commissioning of a young priest of the Archdiocese of Glasgow to set up a *schola cantorum* (2006). This priest returned to the Archdiocese Glasgow after studying sacred music in Rome for two years. The schola (*Schola Glasguensis*), that he has established sings Gregorian chant at Mass for various liturgical celebrations around the Archdiocese.

Bishop J took a comprehensive view of beauty in the liturgy. He believes that there should be evidence of reverence and beauty in every aspect of the liturgical celebration – furnishings; decor; music; vestments; the comportment of the celebrant and other ministers. Like Fr J he quoted the phrase ‘*noble simplicity*’ (*Sacrosanctum Concilium* #34) as the best description from the Church documents to encourage what the balance should be. The bishop believes that the application of this concept is much preferable to exaggerated reverence which can be both irritating and distracting. Bishop J emphasised that no one person, including the celebrant, should privatise the liturgy or adopt a ‘holier than thou’ demeanour attracting attention to themselves by unnecessary displays of piety. Bishop J identified several practical ways that the Church can encourage beauty in the liturgy. These include de-cluttering the sanctuary; eliminating excessive singing; encouraging every person to bring a reverent disposition to the celebration of the liturgy; and above all by following the liturgical norms given by the Church for the regulation of worship.

Fr A responded to this question about beauty in the liturgy by posing a question and in doing so highlighted a very pertinent and succinct point. He asked “If any part of the liturgy can be reduced to an absolute minimum, what does that say about God?” He also questioned why beauty in a liturgical setting would ever be rejected or

questioned, since human beings search for beauty and are very affected by it in every other aspect of their lives e.g. appreciating beautiful surroundings. At a very practical level, Fr A highlighted that one of the elements that detract from beauty in the liturgy is a lack of order and this emphasis on ensuring good order can refer to furnishings or vesture or movement. He believes that beautiful liturgical celebrations are in part the result of a commitment to ensuring order and that this is the fruit of planning and the investment of time. For this reason the internal and attitudinal participation in the liturgy must *begin* with external fidelity to the rubrics because the rubrics in themselves provide order, sequence and structure. This sentiment echoes the view of Archbishop Piero Marini, Master of Papal Liturgical Celebrations (2006), who argued that the manner in which external actions and gestures such as genuflecting and kneeling are carried out become ways to internalise beauty. Marini states:

Every liturgical gesture, being a gesture of Christ, is called to express beauty.
(#21)

Fr A stated that liturgy must always have a sense of art and that liturgical planning could justifiably be described as a craft because like every other craft is always in a state of *becoming*. In the context of the Irish Church, Fr. JP described his work in the *National Centre for Pastoral Liturgy* as facilitating the teaching and development of this craft. Fr JP stated that it is his conviction that a mature interpretation of ‘noble simplicity’ lies at the centre of restoring beauty and reverence in the celebration of sacred rites. ⁴⁵ Two dominant elements emerged from the responses to this seventh question:

⁴⁵ By this he meant that noble simplicity can never equal a casual or minimalist approach to any liturgy.

- I. Those interviewed were unambiguous in their commitment to beauty in the liturgy and their observations find a strong echo in Benedict's writings.
- II. This thesis has reflected a wider tension in the Church in respect of the desire to ensure 'noble simplicity'. The interviewees stressed that subjectivism about the nature of noble simplicity and the aesthetics of liturgy can result in neglect.

8. Church authorities agree that formation in the sacred liturgy is especially urgent today in the light of the revised translation of the Roman Missal. What do you see as the priorities?

Fr J stressed that for some considerable time there has been widespread, and to some extent, ill-informed debate about the revision of the Roman Missal. He explained this by stating that those with little competence in Latin, or indeed the history of the evolution of the Roman Missal, have been quite vocal in criticising translations and they have been dismissive of ecclesiological issues. He stated that much of the earlier discussion about the 'new Missal' has been further complicated by conflating quite disparate topics. He observed that emotive exchanges, for or against 'traditionalism' and mis-readings of documents such as *Liturgiam Authenticam* and *Summorum Pontificum* have produced more heat than light. He also noted that there has also been a lack of awareness or understanding of the processes involving ICEL and *Vox Clara* and this may have led to frustration or reluctance to be receptive and accepting of change. Fr J emphasised that in view of these and other complexities, an initial priority would of course be, to achieve certain clarity of understanding about why and how liturgical texts have changed.

Fr J referred to Pope Benedict XVI's visit to Britain in 2010, during which he addressed the Hierarchies of Scotland and England & Wales, and exhorted local Churches to embrace generously the revised liturgical rites. Fr J stated that the first priority is for the Church to establish a proper explanation of the theological and pastoral contexts for the revision of the Missal, *then* address the more practical issues of teaching and learning with regard to the changes. He emphasised that in this process of liturgical change early intervention is paramount. He was quite certain that the new English translation of the Roman Missal is at the very heart of discussions with all those training for the ordained ministry. Fr C's views concur with those expressed by Fr J. stating that the Church needs to explain briefly the work of ICEL and *Vox Clara* since making reference to these bodies would communicate the fact that it is the Magisterium of the Church that determines liturgy, not any individual. Fr C stresses that the sources of the theological principles which underpin the liturgy will always require regular presentation as the Church responds to change in liturgical practice.

Bishop J observed that for the long term implementation of the new translation to be effective, the priority must lie in encouraging *complete* fidelity. He stated that this fidelity includes learning to be more faithful to texts which have been given to the Church. He emphasised that no person has the freedom to adapt and change at will an important part of the life of the Church including the norms for celebrating the sacred liturgy. The second priority identified by the Bishop was the specific matter of Music in the liturgy. He was keen to insist that the singing of the parts of the Mass should be emphasised at the expense of hymns, some of which can at times distract participants

from the words and actions of the sacred liturgy. One of the priorities in this respect is to ensure that the new sung Mass-parts are well taught and well used. These parts of the Mass should avoid unnecessary repetition and ensure that the settings for the *Gloria, Sanctus, Agnus Dei* do not prolong the liturgical celebration unduly. Bishop J was very honest in his admission that the Church needs to try to relieve the boredom factor and win people back to attending Mass. In order for that to happen they must know and believe in the power and grace of the Holy Sacrifice of the Mass. He observed that the words and atmosphere of the liturgy generated by the new translation, coupled with quality catechesis, will be effective instruments in this process. Bishop J stated that the language and syntax of the new English translation communicates a sense of something very special. This echoes the view expressed by Fr A who recognised that the implementation process is an opportunity to revisit the whole concept of Liturgical Catechesis in general, and to examine and explain how the language of the liturgy expresses the Church's theology. Fr D outlined an interesting priority for the successful implementation of the new translation as being for priests to take the opportunity to self-reflect on how they celebrate Mass. He stated that both priests and people must constantly remind themselves of the essence of what is being celebrated.

There were two particular elements which dominated the responses about the new English translation of the Roman Missal. Firstly, all of the interviewees focused on the ultimate purpose of this change and each in their own way emphasised that the new translation was not simply an exercise in language, but was about the worship of God. Those who exercise liturgical leadership must express this transcendent aspect of the liturgy in and through their ministry. Secondly, all of the interviewees

recognised that the debate around the new translation of the Roman Missal should be grasped as an opportunity to enrich the Church's understanding of the liturgy.

From all of the data gathered from this question five major priorities emerged. These are:

- I. The importance of early intervention in terms of Liturgical Catechesis for the laity
- II. The value of providing the theological reasons for any change in liturgical practice
- III. The requirement to demonstrate fidelity to liturgical texts
- IV. A commitment to prioritising the singing of the parts of the Mass
- V. Encouraging priests and people to engage in self-reflect on the ultimate purpose of what is being celebrated.

Irish Context: Additional Perspectives

It has been explained in Chapter One that this thesis will recognise that the Scottish Catholic Church has been influenced through association and ethnicity by the Irish Catholic Church. For this reason it was decided to include an interview with one high status interviewee (Fr PJ) who exercises considerable influence on liturgical practice through his ministry as Director of the *National Centre for Pastoral Liturgy* in Maynooth in Ireland. Fr PJ's responses to the questions focused on two particular themes embedded in the interview questions. These were Liturgical Formation in respect of the new English translation of the Roman Missal and secondly, the development of Beauty in the Liturgy.

Fr PJ started the discussion by identifying an interesting geographical link to the Catholic Church in Scotland. He informed the interviewer that the first Liturgy lecture given at the *Centre for Pastoral Centre* was by a Scottish priest in 1973.

Fr PJ also prefaced his comments by warning that there must be a cautionary note even in terms of the name of the Centre. He explained that when liturgy becomes perceived as 'Pastoral', it can often disappear. Fr PJ was also keen to ensure that the *Centre for Pastoral Liturgy* in Maynooth is never viewed as an ivory tower. The liturgy courses at the centre and the Eucharistic celebrations held there exemplify a certain standard for the sacred liturgy but this should ripple out across the country and indeed to other parts of the global Church. He stated that as Director of the centre he should have an awareness of aspects of Liturgical Formation that were taking place in other areas of Ireland and he noted the fruit of this and referred particularly to the excellent liturgical practice in the *Diocese of Kildare and Leighlin*.⁴⁶

Fr PJ described some elements of the work of the centre that have been in place for about forty five years. Other aspects that have now been introduced are intended to reflect a changing landscape in terms of the opportunities offered for Liturgical Formation. In the past those participating in the liturgy courses offered were predominantly priests and religious, but this is a changing picture with an increasing number of lay participants. Those participating in liturgical training opportunities at the Centre also reflect the Universal Church with students coming from different nations around the globe including mainland Europe and Scandinavia. The Liturgical

46 <http://www.kandle.ie/>

Formation that is provided by the centre is a balance of liturgical study, community building and liturgical celebrations. All the participants are given the opportunity to reflect on the nature of the liturgy, learn about the liturgy and also *do liturgy*. One ‘lamentable’ change identified by Fr PJ is that the courses are no longer residential. It may be concluded that this disappointment is related to a perceived link which may exist between the residential nature of a course and its status in the eyes of the wider Church.

Fr PJ spoke of the relationship between the *National Centre for Pastoral Liturgy* and *St Patrick's College*, the National Seminary for Ireland and a Pontifical University, both of which lie within the same campus. In academic terms *Liturgy* became a subject of specialisation in the Masters Degree Programme at the University but there are no formal links between the *Centre for Pastoral Liturgy* and the seminary, although individual students do avail themselves of the facilities and expertise at the centre. Fr PJ insists that there must always be a distinction between instruction on the liturgy and the liturgy as a vehicle for teaching. He referred to the liturgical vision of Pope Benedict XVI and his concern to ensure the organic development of the sacred liturgy.

Fr PJ placed great importance on a multi-disciplinary approach to liturgical awareness and has invited specialists from various other fields to contribute to the work of the Centre. Opportunities are provided in Liturgical Formation for Artists and Architects. Fr PJ has, for example, invited award winning Dublin architect Richard Hurley to speak on the balance between conservation and change in the refurbishment of the Honan Chapel of the University of Cork (1983-2001). Fr PJ highlighted that this

interdisciplinary approach to Liturgical Formation assists in promoting beauty in all aspects of the liturgical celebration. He expressed the view that beauty is often linked to art and music but the many other aspects of aesthetics in the liturgy can often be ignored. He cited space, movement as architecture as among these.

Referring to the implementation of the new missal, Fr PJ stated that the Church has a responsibility to ensure that the clergy have at least adequate formation. At a purely practical level he feels that the formation provided must enable them to cut through any confusion that may exist and lead the People of God in a manner that helps to restore liturgical confidence. The new translation is for Fr PJ also an opportunity to express how the Church, both priests and people, is ever called to ongoing and deeper fidelity to liturgical rites as determined by the Magisterium.

It has already been pointed out that historically the Scottish Catholic Church has strong associations with the Catholic Church in Ireland and was dependent upon it for personnel and educational resources. It is interesting therefore that there was a striking similarity in terms of the responses given by Fr JP working in the Irish context and the high status experts who have responsibility within the Catholic Church in Scotland. The Irish Church and the Scottish Church exercise their mission in the context of different national cultures and have a different social history but from a liturgical perspective seemed reassuringly *at one* in responding to the challenges of modernity. All of the experts, from both Scotland and Ireland, expressed a concern to give Liturgical Formation as broad a base as possible in terms of availability at a national level; the participation of clergy and laity and also in respect of the interdisciplinary nature of liturgical planning and practice.

Section Four: Summary Analysis and Observations

There was a high degree of consistency in the responses given to the eight questions by the interviewees. Firstly, all of the experts emphasised the vital role played by formational opportunities for those *already* ordained. Secondly, all the interviewees were quite clear that although priesthood and diaconal ministry within the Catholic tradition are believed to be essentially God given vocations, this can never mean that the secular training skills necessary to function effectively are ignored. They expressed no concern about any contradiction between an insistence on technical, professional competence and the concept of vocation. Thirdly, all referred in some way to evidence that the Catholic Church in Scotland is exercising a reflective and pro-active engagement on the matter of formation for its ordained ministers. They spoke of significant and robust attempts being made to guarantee that those preparing for ministry, and also those in active ministry, demonstrate the professional skills and knowledge required for effective, confident and inspirational liturgical leadership. Fourthly, the responses given were well considered and all of the interviewees gave informed answers which demonstrated an impressive level of knowledge of current issues on the Church's liturgical agenda and of the key documents which deal with Liturgical Formation. Fifthly, the responses given were characterised by a spirit of openness and frankness which reflected an accurate and sophisticated reflection on the challenges of Vatican II and the liturgical vision of Pope Benedict XVI. There was no evidence of adopting a fortress mentality or of defending when discussing inadequate or illicit liturgical practice.

Since the nature and scope of formation is different according to the stage of ministry, Liturgical Formation prior to and post ordination will be considered separately (Section VII, #21).

Pre – Ordination

In Chapter One Section A it was highlighted that the institution of the seminary emerged as part of the reforming endeavours of the Church at the time of the Council of Trent (1545-1563). In more recent times the Second Vatican Council has re-asserted that seminaries are necessary for priestly formation (*Optatam Totius* Section III, #4). It is therefore reasonable to conclude that this basic paradigm for training men for the ministerial priesthood will remain unchanged for some time to come. This small scale enquiry generated robust evidence that within the Scottish Catholic Church there continues to be adequate ongoing reflection to ensure that this ecclesiastical institution achieves its purpose in the challenging conditions of the modern world. The reflection and evaluation focuses on the extent to which the *Pontifical Scots College* in Rome (as the only remaining seminary dedicated to serving the Scottish Church) fulfils its specific purpose in relation to the complete education and formation of students for the ministry of preaching, teaching and sanctifying. There is also evidence of the Church in Scotland seeking to augment and extend the opportunities for Liturgical Formation provided by maximising pastoral placements and by providing retreat experiences during which there is excellence in the quality of liturgical planning and liturgical celebration (Fr J & Fr A).

It is worth noting the work of Salesian priest Kurt Belsole (2003) who carried out a case study in the United States on the liturgical training of seminarians. The respondents in this study, entitled *Stewards of the Mysteries: Training Seminarians for Liturgical Leadership*, were Directors of Liturgy in Roman Catholic major seminaries. According to Belsole's research those with responsibility for seminary training considered that the most important aspects of Liturgical Formation were that all students had knowledge and understanding of the following;

- Liturgy is an ecclesial act
- The historical and theological development of Liturgy
- Liturgy in relation to prayer
- Liturgy as divine action
- Liturgy as integrative

It is interesting that although no reference was made to this study during the interview, the discussion with the Rector of the *Pontifical Scots College* in Rome was punctuated with reference to several of these elements and his responses reflected a similar commitment to the ideals listed above and converged on the same themes.

In terms of the historical and theological appreciation of the liturgy mentioned in Belsole's research, the information generated by the semi structured interview at the *Pontifical Scots College* in Rome indicates that seminary training at the college currently provides excellent liturgical theological study in relation to the history, development and structure of worship. Study of Liturgical Theology is undertaken at institutes of higher learning in Rome principally *The Pontifical Gregorian University* and *The Pontifical University of St Thomas Aquinas* known universally as the 'Angelicum', a reference to its patron's title of 'Angelic Doctor'. University study is

complemented and enhanced within the seminary itself with impressive opportunities to experience and express the relationship between formal aspects of theological study and the life of faith, prayer and liturgical practice. This clear priority in the training of priests for the Scottish Catholic Church concurs with the findings in Belsole's investigation.

Fr J and Bishop J both expressed confidence about the way in which the Church was continuing to develop a sense of liturgical fidelity in future priests and young priests. The notion that the liturgy is no single person's possession is central to the planning of the liturgy in the *Pontifical Scots College* in Rome where every student is engaged over time in liturgical decision making. During the interviews Bishop J, Fr A, Fr J and Fr C all recalled the words of the Second Vatican Council:

No person, even if he be a priest, may add, remove or change anything in the Liturgy on his own authority (*Sacrosanctum Concilium*, #22).

This admonition is also echoed in the words of Joseph Ratzinger's *The Spirit of the Liturgy* during his discourse on attempts to privatise the liturgy and the use of inappropriate notions of creativity within liturgical celebrations (p,168).

The dominant themes addressed by Ratzinger are clearly reflected in the responses given by the interviewees. Although the experts did not make any overt reference to the text (*The Spirit of the Liturgy*) the elements of Ratzinger's liturgical agenda were clear from responses which mentioned a desire to promote an ever deepening understanding of *the organic development of the liturgy; the nature of the liturgy; the ownership of the liturgy; the need for a more transcendental approach to liturgical*

planning and there was also a deep awareness both within the Scottish context and the Irish context of the vital role played by liturgical aesthetics.

Post – Ordination

This enquiry revealed a consensus of opinion that Liturgical Formation for those in active ministry is vital to the life of the Church because liturgical leadership executed within a valid understanding of the liturgy is considered a prerequisite to reverential liturgical celebrations. *Optatam Totius* demonstrates this understanding that the priest post ordination is still in the process of being formed (#21).

The analysis of the data generated by the interviews reveals that ongoing formation, referred to as ‘permanent formation’ (*Pastores Dabo Vobis*, #70), receives at least adequate attention in the Scottish Church. The responses from the interviewees identified nine particular sources of permanent formation which consistently emerged in the discussion. These were: The *Priests for Scotland* initiative; The *Ministry to Priests Programme and Support Groups*; Programmes offered by Retreat Centres; Individual or self-selected opportunities; Scots College Study Centre in Salamanca; Diocesan provision; On-line facilities and Advice/Instructions/Printed Communication which are disseminated to the clergy from the Curial offices. Those interviewed did not appear to attach a hierarchy to these sources and appeared to value the contribution that each could make to the formation process in terms of both academic opportunities for learning and the sharing of professional and pastoral insights. Four of the interviewees Fr C; Fr D; Fr J and Fr PJ explicitly stated, however, that formation was best experienced in the company of other priests and this would imply a ranking order in terms of preference.

There are five key features of Liturgical Formation which those interviewed felt believed to be central to formational opportunities for those already in ordained ministry. These are:

- I. The provision of opportunities for formation in liturgy should be at least adequate.
- II. Formational programmes/events model fidelity to liturgical norms.
- III. All ordained ministers are assisted in the development of their technical confidence in liturgical matters.
- IV. Provision is made for the clergy to develop their knowledge and awareness of liturgical aesthetics
- V. All formational opportunities recognise that there is *one* Roman Rite with two forms.

Within the framework of formational opportunities currently provided for the Church's ordained ministers, those interviewed felt that various ministerial skills, including communication strategies and knowledge of liturgical norms dominate as primary elements in the provision. All of the high status experts who were interviewed believe that the clergy have a profound self-awareness of their own needs in terms of Liturgical Formation and also a deep sense of their responsibilities as stewards of the sacred mysteries. There is a gap between the interview content and the reality of liturgical practices in some parishes and this may indicate a weakness in strategy. The awareness, coherence and commitment evident in the responses to questions given by the high status experts do not always penetrate into parish consciousness.

Analysis of Data and *The Spirit of the Liturgy*

Since part of the aim of this thesis is to engage with Ratzinger's text *The Spirit of the Liturgy* some focused comment will be presented on the relationship between the data gathered from the case study, the perspectives of the milestone documents and five of the major implications arising from this text. The broad umbrella themes of the implications identified in *The Spirit of the Liturgy* are: *the essence of liturgy; fidelity; aesthetics and beauty; physicality; formation and catechesis*. Some consideration will also be given to how the findings of the case study, and the implications from the landmark text can be used to advance Liturgical Formation within the chosen geographical context of the Catholic Church in Scotland.

Liturgical Formation and Liturgical Fidelity

There was a dominant agreement in the responses given by the interviewees that liturgical leadership should exemplify adherence to liturgical norms and demonstrate a mature and ever deepening understanding of the General Principles of the Liturgy as outlined in *Sacrosanctum Concilium* (Chapter 1). Both Fr A and Fr D highlighted that the liturgy does not belong to any person and therefore cannot be changed at will. Bishop J identified and welcomed an increasing sense of this fidelity among younger priests. This fidelity will be more of a guarantee if ongoing Liturgical Formation is compulsory, with continuous advice and support given at every stage of priesthood from ordination to retirement from active ministry. The work of restoring the 'damaged fresco' described by Ratzinger must begin with the Church's ordained ministers. Liturgical awareness and fidelity to the Church's norms by those with responsibility for liturgical decision making and sacramental leadership will assist in

this process and help to ensure that the Church does not continue to suffer from the liturgical distortions of the post conciliar years. In the Post-Synod Apostolic Exhortation *Sacramentum Caritatis* (2005), Pope Benedict XVI stated:

The first way with which the participation of the People of God in the sacred rite is fostered is the proper celebration of the rite itself. The '*ars celebrandi*' is the best premise for the '*actuosa participatio*' (#114).

Redemptionis Sacramentum (2004) also emphasises the preservation of the sacred rites and defends and promotes the right of every Catholic to participate in a liturgy celebrated according to the approved books of the Church (# 10, 12, 18, 24, 184).

All of the interviewees referred to the average age of the ordained ministers in the Scottish Catholic Church and noted that many are elderly men and although there should be consistently applied criteria for accountability in liturgical practice, these should always be applied in a climate of support and trust. There are, and perhaps always will be, examples of inadequate liturgical practice and some individual ordained ministers have at times chosen to ignore some aspects of liturgical norms. On this matter of fidelity and accountability Bishop J's observation about the Catholic Church in Scotland having a 'light touch' in relation to liturgical norms is an interesting one. Other parts of the global Church, for example, the United States of America appear to have more liturgical prescription but there are also more examples of extreme liturgical practice (Ruby 2002, p,35).

There are at least three challenges for the Scottish Catholic Church in relation to the matter of fidelity to liturgical norms. The first aspect of the challenge is to prevent the possibility of major departures from normative practice occurring, but when they do happen, to ensure that such occurrences are isolated and infrequent and that they are

remediated and resolved in a supportive manner. The second element of the challenge is to collapse the discrepancy between knowing and doing in terms of liturgical practice. Thirdly, it is vital that all ordained ministers recognise that fidelity to liturgical norms is associated with the one Roman Rite. Addressing these three challenges will help the Church to construct a relevant programme of Liturgical Formation.

Liturgical Formation, Beauty and 'Noble Simplicity'

Several of the interviewees referred to the concept of 'noble simplicity' and for the need to interpret this phrase accurately in order to avoid 'careless' liturgy. It is vital that all opportunities for ongoing formation take into account the collective insight on this aspect of liturgy that is provided by the greater corpus of liturgical scholarship. (Nichols 1996, p22). This knowledge base will help to ensure that ordained ministers do not associate 'noble simplicity' or 'noble beauty' too closely with modernist principles of minimalism and functionalism (Tribe 2009). These principles are discussed in an earlier part of this thesis [p, 139]. Fr. JP's work in the Pastoral Liturgy Centre in Ireland gives very eloquent expression of how to mediate an accurate translation of this concept into the reality of liturgical planning and practice. Both the liturgical celebrations at the centre and the physical environment in which liturgy takes place express the concept of 'noble simplicity' very accurately.

The interviewees focused on particular areas of liturgy that contribute in a significant way to 'noble simplicity' with the three most frequently mentioned ones being music, environment and vesture. It is worth noting that the interviewees selected those dimensions of liturgy that provide the liturgical leader with a degree of *choice*. Of

these three areas music dominated the responses given by the high status experts. Every interviewee agreed that it is highly important for the ordained minister to demonstrate a conviction of the pivotal role of music in ensuring beauty in the liturgy but they emphasised their desire that the Church be committed to promoting theological meaning as the fundamental criterion in *all* of its liturgical choices. Bishop J was particularly specific in selecting liturgical music for special attention because it is in this domain that the sacramental leader has the greatest choice. Fr C concurred with this view and added that for this very reason liturgical music can become the focal point of the most intense conflict.

There is a significant challenge for the Church in endeavouring to harness ‘noble simplicity’ to experiences of liturgy that are both transcendent and Christ-centred while at the same time ensuring the absence of unnecessary or superfluous adornment. The attachment of interviewees to the concept of noble simplicity suggests that this matter needs further exploration through opportunities for Liturgical Formation.

Liturgical Formation and the Technical Confidence of the Clergy

All of the interviewees recognised the need to restore sacredness and reverence in the liturgy. One of the proposals of this thesis is that the reverential liturgy that Ratzinger expresses a desire to restore will be the outcome of a renewed and permanent commitment to ongoing formation for those who perform the actions of the liturgy. In its broadest context, Liturgical Formation will help to ensure that liturgical leaders exemplify ministry that is confident, competent and above all characterised by an interior understanding, respect and love for the essence of the liturgy. Such

characteristics and dispositions will promote and restore reverence in the celebration of sacred rites. Formational opportunities be aimed at developing in the Church's ordained ministers, technical and physical confidence, liturgical literacy and leadership in the administration and celebration of sacred rites.

The relationship between Liturgical Formation for ministry and confident presidency is an indisputable one. If the ordained minister has a self-awareness of his responsibilities as a practising "liturgist" of the Church, he will also have a desire to develop his own liturgical skills and confidence. Louis-Marie Chauvet recognises competence for leadership in worship as a pastoral priority, describing it is an essential vehicle for the nurturing of faith (2001, p,123). This view was also expressed by Pope John Paul II in a message addressed to the plenary assembly of the *Congregation for Divine Worship and the Discipline of the Sacraments* (September 2001) in which he declared:

The people need to see in the priests and deacons an attitude full of reverence and dignity, capable of helping them penetrate invisible things, even without a multiplication of words or explanations.

The need to ensure competence in liturgical leadership was also a consistent theme emerging from the interviews. Such competence entails that the ordained ministers learn and develop the art of leading the liturgical action while at the same time not being the focus of it, since this would be contradictory to the very identity of both the ordained priesthood and diaconal ministry. The interviewees were confident that most, (if not all) priests are acutely aware of this and that the priest is not just one who presides, but one who acts in the person of Christ. There was a consistent recognition in the responses that every priest and deacon has a responsibility to continually renew

both their appreciation of the liturgy and their manner of celebrating it in order to lead the People of God in a reverent and sensitive celebration of the sacred mysteries.

One of the key concerns in respect of developing technical confidence in celebrating the liturgy is the learned art of effective communication and the associated matter of developing liturgical literacy. Liturgical Formation should therefore give priority to the importance of helping the Church's ordained ministers to demonstrate, use and teach the languages of faith. This should include a focus on *how* to break open the Word of God and how to use appropriate language in a liturgical setting. The homily, for example, should never be experienced as simply a generic encouragement to a kind, generous, compassionate or 'even' Christian way of life with fleeting reference to the inspired Word.

Since the homily is one of the primary means of catechising the laity, its success is partly dependent upon the communication skills of the ordained minister. It is significant that none of the interviewees mentioned the importance of the homily in response to the question about catechesis. Pope John Paul II during the Year of the Eucharist, when unable to attend the assembly of the Congregation for Divine Worship and the Sacraments, addressed a message to the participants stressing that "in the context of the new evangelization, the homily is a precious and for many, only opportunity for formation" (March 2005). Regarding Liturgical Formation, the Pope said that not only is the homily "fundamental" for "the preparation of future presbyters, deacons, instituted ministers and religious," but it forms part of the "permanent dimension of the catechesis for all the faithful" and he noted that the homily "should not be lacking in the Sunday Eucharist." When seminary training and Liturgical Formation for those in active ministry collectively give due emphasis to

Homiletics as an important aspect of Liturgical Formation, there are at least two complimentary and valuable outcomes. Firstly, the homily forms the deacon or priest who prepares, constructs and delivers it and secondly, the homily in turn becomes a vehicle for the formation of the laity to whom the priest or deacon ministers. It was evident from the responses of Fr J, Fr C and Fr A that courses in Homiletics are becoming increasingly robust and they now carry significant academic weight in terms of the training requirements for the ordained ministry.

Another dimension is that the use of the vernacular and wholesale abandonment of Latin in the years following the Second Vatican Council means that those currently preparing for ministry, and many in active ministry, require significant training and appropriate opportunity to learn and use Latin in their liturgical practice. All those currently in ministry should receive the formation needed to understand and to celebrate Mass in Latin as well as in the vernacular, be able to use Latin texts and execute Gregorian chant. Such a technical standard would allow the Church to appropriately and effectively maintain the *Forma ordinaria* as normative for celebrations of the Mass, but also to make the *Forma extraordinaria* available to the laity as required and requested. At the time of conducting this case study, the Vatican issued a follow up instruction to an earlier papal decree (2007). The instruction (13th May 2011) from the *Congregation for the Doctrine of the Faith* states:

It is the task of the Diocesan bishop to undertake all necessary measures to ensure respect for '*forma extraordinaria*'.

The new English translation of the Roman Missal, with its accuracy of translation from the Latin text and its more transcendental language, may come some way to resolving some of the tension that has developed between the two forms of the Roman

Rite. *Liturgiam Authenticam* (2001, #25-#32), supports the theory of "formal equivalency", with a requirement to translate not just concepts, but words and expressions. This means that there may not be "instant comprehension" by those who hear and use words but this use of language encourages a deeper level of interior reflection and participation.

The Church has used the implementation of the new translation as an opportunity to explore the richness of the liturgy, explain the changes and why the alterations to text have been made. The laity also requires adequate opportunity to develop their confidence in using some of the better-known prayers and Latin hymns of the Church's tradition and, if possible, selections of Gregorian chant. For both clergy and laity the new translation may help to reduce the tensions of a theological, linguistic and ritual nature that have developed from entrenched positions taken in terms of preference for either form of the Roman Rite. At a practical level some provision should be made to ensure that all priests have the confidence in their own ability to celebrate either form of the one Roman Rite. From an attitudinal perspective it is vital that priests recognise and promote the harmonious co-existence of the two forms of the one Roman Rite and help to bring an end to any perceived rift between the liberal 'Vatican II priests' and the traditional 'John Paul priests'.

Liturgical Formation and Liturgical Catechesis

The data collected in the case study revealed a consistent recognition of the relationship between Liturgical Formation of the clergy and Liturgical Catechesis of the lay faithful. In addition, there was a collective view expressed by all those interviewed that Liturgical Formation cannot be a body of knowledge or style of

learning that is reserved for a few and neither can it be the sole preserve of those in the ordained ministry. The interviewees expressed different opinions about how this belief should be expressed and mediated into a structure that makes Liturgical Formation accessible to the laity at every level of their involvement and participation. In 1991 the Liturgy Office of England and Wales published a comprehensive syllabus *Celebrating the Paschal Mystery: A Syllabus of Liturgical Formation* for those setting up courses in liturgy courses. The syllabus includes elements such as *The Liturgical Year*; *Sacraments of Initiation*; *Liturgical Art* and *Liturgical Music*. This type of planning document is a useful paradigm for assisting dioceses, deaneries, parishes, schools and other ecclesial groups in developing a consistent approach to Liturgical Formation and Liturgical Catechesis and would have several highly significant outcomes:

- A heightened awareness of the hallmarks and basic requirements of accurate liturgical practice
- An increase in the laity's expectation of what constitutes engaging liturgical leadership
- A compassionate understanding on the part of the laity of the changing responsibilities of the ordained minister
- Increased confidence in accepting responsibility for liturgical planning by the laity
- A deeper understanding of the objective nature of the sacred liturgy

The Scottish Catholic Church would benefit from a similar advisory statement on 'course content' in order to provide robust opportunities for Liturgical Catechesis and

ensure a more guaranteed standard of excellence in liturgical practice. The subject of Liturgical Catechesis will be examined more fully in the next chapter.

- I. All of the interviewees recognised the critical role of the laity within the liturgy.

- II. All were concerned that the clergy be vigilant about their responsibilities to the laity in providing reverent, planned and vibrant liturgical experiences.

CHAPTER 5

Liturgical Catechesis

Introduction to Liturgical Catechesis

Chapter Three of this thesis explored *The Spirit of the Liturgy*, a text in which Ratzinger examines the objective nature of the sacred liturgy, describes the elements that characterise it, presents his own liturgical vision and outlines a manifesto for liturgical restoration in the contemporary Church. Chapter Three concluded with the identification of five major liturgical implications arising from Ratzinger's text. Following on from this, Chapter Four consisted of a case study focused on Liturgical Formation for the ordained ministry as this was one of the key implications identified as emerging from *The Spirit of the Liturgy*. The issues which will now be explored in this present chapter have been generated from the fifth implication arising from the text (*viz that there must be systematic and integrated Liturgical Catechesis, which articulates coherently and effectively with the other implications*). Liturgical Catechesis is so pivotal to future liturgical development that this entire chapter of the thesis has been devoted to exploring the subject in detail.

The focus of this chapter is predicated on the conviction that *The Spirit of the Liturgy* is an absolutely indispensable point of reference for future programmes of Liturgical Catechesis. The discussion presented here will centre on the two themes 'Liturgy' and 'Catechesis', complimentary and inseparable strands of the life of the Church. Within these two branches four broad areas will be explored: the vital link between Liturgy and Catechesis; how Liturgical Catechesis can address some of Ratzinger's concerns as expressed in *The Spirit of the Liturgy*; current and recurring liturgical matters of the Catholic Church in Scotland and lastly how Liturgical Catechesis can advance those aspects of the liturgy which require particular attention at this stage in ecclesiological development. The exploration of these four broad elements will deal primarily with

issues that relate to: *Orthodoxy in Eucharistic Celebrations*; *Beauty in the Liturgy* and lastly, *the Physicality of Liturgy*. These three aspects have been chosen for specific reasons.

The first aspect to be considered, *Orthodoxy in Eucharistic Celebrations*, has been chosen because the Eucharist is the vital centre of the Church's activity and a lack of orthodoxy in Eucharistic practice can result in confusion, inconsistency and ultimately the spread of experimental and illicit liturgical practice. The orthodox celebration of the liturgy itself becomes a source of catechesis. Restoring *Beauty in the Liturgy* can be perceived as a more specialised territory and aspects of this particular challenge for the contemporary Church can appear to be outside the comfort zone and raw natural talent of many. Nevertheless, this aspect was selected because there are some elements of the craft of *creating* beautiful liturgy that are within the reach of *all* worshipping communities. The third area, *The Physicality of Liturgy*, will be examined and discussed because although it is a crucial aspect of liturgical theology, making a highly significant contribution to ensuring reverential practice, it is also a neglected dimension of liturgical planning. In addition to discussing the catechetical implications of these three fundamental challenges, some focused comment will be made on a broad spectrum of *other* current and pressing catechetical challenges confronting the Catholic Church at this stage in the journey of liturgical development. As appropriate, the discussion will include some specific references to the Scottish context. It is worth restating at this stage, that the Catholic Church in Scotland has been chosen because it typifies important elements of a shared Northern European and North American experience, illustrating the hallmarks of a typically immigrant, modern Catholic population (Mulrooney 2003, p,62). As mentioned in Chapter One,

this thesis has responded to the challenges and opportunities presented by the new English translation of the Roman Missal. The contents of this present chapter, therefore, have been influenced by this highly significant liturgical development but the discussion has not been dominated by it.

Conceptual Analysis

Three terms 'Catechesis', 'Liturgical Catechesis' and 'Liturgical Formation' are used regularly throughout this chapter. A working definition of each of them will therefore benefit the discussion and help to clarify the distinctiveness of each but also the complimentary relationship that exists between these crucial aspects of the educational mission of the Church.

'Catechesis' is the totality of the Church's effort to evangelise and always operates within a context which is aimed at deepening faith. It is a comprehensive endeavour within the Church to make disciples, to help people to believe that Jesus is the Son of God and to educate and instruct them in this life and so build up the Body of Christ (*Catechesi Tradendae* #1). 'Liturgical Catechesis' is a particular form of catechesis and is a multifarious process whose ultimate and specific purpose is to engage participants on reflection on the celebration of the sacred mysteries leading to faith development. The quality of Liturgical Catechesis is profoundly affected by and allied to Liturgical Formation which generally, although not exclusively, refers to ongoing training and education for ministry. Both 'Liturgical Formation' and 'Liturgical Catechesis' involve the participants in reflective evaluation of liturgical practice and both Liturgical Formation and Liturgical Catechesis serve the ongoing and organic development of each other and ultimately of the liturgy (Ferrone 2007, p,49-50;

General Directory for Catechesis Chapter III #85). In *The Spirit of the Liturgy* it is clear that an educational concern is central to Ratzinger's vision and he expresses a desire for the Church to intensify its efforts in Liturgical Formation and Liturgical Catechesis (p,211, p214, p215).

Liturgical Catechesis

The need for an intensification of the relationship between liturgy and catechesis is clear and indisputable. Describing this need, Hughes (1990) has written:

Catechesis is fundamental if the community is to be fully aware of what it is doing, actively engaged in the rite and enriched by its effects.(# 11) The clergy must receive appropriate liturgical instruction so that they may live the liturgy themselves (# 14,18) and teach their communities its spirit and power. (#14,#19)

In addition to highlighting the need for Liturgical Catechesis, Hughes also describes the relationship between the Liturgical Formation of the clergy and its effects on the life of the worshipping community. This is a useful starting point for examining the dynamic between the two elements '*Liturgy*' and '*Catechesis*'.

There are many sources including official Church documents which are particularly important in reaching an understanding of the nature, scope, focus and purpose of Liturgical Catechesis. In *Evangelii Nuntiandi* (1975), the Apostolic Exhortation by Pope Paul VI on the 10th anniversary of the Second Vatican Council, there is a clear focus on making the Church better fitted for proclaiming the Gospel to the world (#2). Equally important is the first Apostolic Exhortation of Pope John Paul II, *Catechesi Tradendae* (1979) which insists on the need for *lifelong* catechesis (#45) and which emphasises the 'Christocentricity' of all catechesis, a concern which is reflected in the beautiful title of Chapter 1: ('We have but one teacher, Jesus Christ'). The *General*

Directory for Catechesis (1997) goes further and roots catechesis above all in the conciliar Constitution *Dei Verbum* (1965), and places it in the context of evangelisation (#1;#7-#10). This matter of identifying the various agents involved in Liturgical Catechesis is central to the discussion contained in this chapter. On this matter, the *General Directory for Catechesis* (1997) recognises the primary task of preparing and forming catechists and appeals for an intensification of catechetical activity (Part V Chapter II# 234f). Part of the argument of this research is that in responding to the challenges associated with the formation of catechists the primacy of the liturgy is pivotal. The centrality of the liturgy in the formation of catechists is then a challenge that calls for urgent and intensive attention because these leaders in liturgy play a crucial role in developing and restoring literacy and reverence to liturgical practice. It is the responsibility of those called to the ministerial priesthood to enhance the confidence of catechists in order to maintain standardisation and coherence across the universal Church.

A Focused Discussion on a Vital Relationship

The case study which formed the previous chapter of this thesis highlighted the criticality of Liturgical Formation for the ordained ministry and its relationship to Liturgical Catechesis for the laity. The body of documentation which was referred to in the case study, confirmed Ratzinger's view that formation in the liturgy cannot be reserved for the clergy (*The Spirit of the Liturgy* p175), a message expressed in very specific terms by Fr C, one of the high status experts who was interviewed in the enquiry. In fact, all of the interviewees were unanimous in the view that Liturgical Formation is vital to the life of the *whole Church*. There was also agreement that the complimentary task of Liturgical Catechesis for the laity has an important role to play in the process of helping to secure excellence in liturgical practice and the restoration of reverence in the celebration of sacred rites.

Since the Second Vatican Council numerous Church documents have emphasised the relationship between liturgy and catechesis describing it as an inextricable and intimate one. The *Directory for Masses with Children* (1973) points out:

...liturgy itself always exerts its own inherent power to instruct (12).

The *Lectionary for Masses with Children* (1992) emphasises that:

The liturgy has the power to form children and all believers in the paschal mystery (21).

It is instructive that the two statements above come from sources aimed at the catechesis of children. Interestingly, the clear and principle focus of Liturgical

Catechesis highlighted by the Council Fathers is in respect of adults (*Sacrosanctum Concilium* #64). Adults who have been given robust catechesis will themselves be formed and transformed and this in turn will strengthen the Church and its liturgy. An investment in Adult Catechesis will ensure an adult Church characterised by a mature and intimate relationship with Christ.

The relationship between liturgy and catechesis is also consistently expressed in *The Catechism of the Catholic Church* (1993). This is one of the Church's primary catechetical texts with a dominant liturgical theme and it demonstrates a commitment to the axiom attributed to Prosper of Aquitaine, that the *lex orandi* is the *lex credendi* which translates as the law of prayer is the law of faith (*Catechism of the Catholic Church* #1224). This text (Article 1074) echoes the conciliar vision as expressed in *Sacramentum Concilium* that the sacred liturgy is the proper place for catechesis:

Liturgy is the summit toward which the activity of the Church is directed; it is also the font from which all her power flows. It is therefore the privileged place for catechising the people of God. (23-24)

At a later point (Articles 1140 to 1144), the Catechism presents a beautiful picture of the whole assembly as the celebrant of the Divine Liturgy.

It is evident then, from various sources, that the relationship between liturgy and catechesis is both vital and indisputable. It is, however, the case that the balance of the relationship between liturgy and catechesis has at times been disturbed and even obscured. More than thirty years ago the relationship between liturgy and catechesis was described by Petrazzini (1979, p498-511) as “a difficult dialogue” and by Rouet (1979, p7-23) as an “insufficient debate”. Although liturgy and catechesis are theoretically and theologically linked, in reality there is significant divergence. This

divergence stems from the disciplinary specialisation that has emerged for the role of the liturgist and the catechist. Jungmann (1889-1975) and Michel (1890-1938), recognised scholars of the Liturgical Movement of the twentieth century made significant contributions to the renewal of the relationship between liturgy and catechesis (Wainwright & Westerfield Tucker 2006, p,702).

In the Apostolic Exhortation *Catechesi Tradendae* (1979), Pope John Paul II made overt reference to some of the inadequacies in the relationship between liturgy and catechesis and in particular he called for a more robust approach to Liturgical Catechesis.

Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings. Liturgy is a privileged expression of faith and its organic development must be preserved at all costs.

This preservation will only be guaranteed if there is a parallel organic development in the area of catechesis with dialectic between the two. It is a sad reality that catechesis has not always had the liturgy as its focus and the link between these aspects of the Church's work has been weak, fragmented and incomplete. The deficient and problematic relationship between catechesis and liturgy is recognised in the *General Directory for Catechesis* where it is affirmed that, although "catechesis is intrinsically bound to every liturgical and sacramental action," it is nevertheless often the case that frequently. . . the practice of catechetics testifies to a weak and fragmentary link with the liturgy: limited attention to liturgical symbols and rites, catechetical courses with little or no connection with the liturgical year; the marginalisation of liturgical celebrations in catechetical programs. (30) All of this amounts to ineffective use of liturgical sources. The Catholic Church needs to explore the possibilities and challenges of developing a more liturgically integrated and cohesive catechesis.

The words cited above require significant comment and unpacking. Firstly, Pope John Paul II highlights the pastoral responsibility to preserve the nature of the relationship between liturgy and catechesis. Two key words in the above quotation, 'intrinsically' and 'dialectic', help to define the nature of this relationship. The word 'intrinsically'

suggests that liturgy and catechesis belong essentially to each other and cannot be separated at any point. The use of the word 'dialectic' promotes a relationship between liturgy and catechesis in which there is mutual influence, debate and discussion between the two elements. There is a recognition by Pope John Paul II, that at times in the Church's history, the relationship has not been preserved and these two elements of the Church's work have functioned independently. Chupungo (1998, p99) argues that in the contemporary Church there is now a stronger conviction that liturgy and catechesis are two aspects of the one mission of the Church, but he also concedes that there continues to be a difference of mentality when dealing with the *work* of catechesis and the *practice* of liturgy. Catechesis, Chupungo states is more 'synchronic' and attached to the cultural situation whereas liturgy is more 'diachronic' and rooted in tradition. The papal liturgist Marini also argues that a lived faith is not only *synchronic* in character but also *diachronic*. At a symposium in Rome (23 March 2003), Marini presented a paper entitled *Returning to the Sources* which illuminated these concepts and in which he asserts that only a faith which has a history, is a truly Catholic faith. He quotes from the Preamble of the *Roman Missal of Pope Paul VI*:

The "tradition of the Fathers" does not require merely the preservation of what our immediate forbears have passed on to us but also an understanding of the Church's entire past and of all the ways in which her one and only faith has been set forth in the quite diverse human and social forms prevailing in Semitic, Greek, and Latin cultures. Moreover this broader view allows us to see how the Holy Spirit endows the people of God with a marvellous fidelity in preserving the unalterable deposit of faith, even amid a great variety of prayers and rites (#9).

In the contemporary Church the approach taken to the implementation of the new English translation of the Roman Missal, the approach taken has modelled an appreciation of both the synchronic and the diachronic nature of the liturgy. The catechesis in preparation for the 'new missal' has involved a return to the earliest

sources in the sense of historical or diachronic linguistics. The catechesis has also been concerned to communicate more than individual word changes but to develop a richer understanding of the heart of the liturgy and how all the elements relate to each other.

Another dominant element that emerges from the quotation from *Catechesi Tradendae* is the concern to describe the manner in which the *total* educational mission of the Church matches the liturgical life of the Church in terms of its breadth and scope. Chupungo would argue that catechesis has advanced too far without liturgy (p98), and yet it is the liturgy that is the very source and summit of the Church's life in all aspects: doctrinal, moral, missionary and pastoral (*Lumen Gentium* #11). Currently, some examples of adult catechesis appear to have merely a liturgical *angle or dimension* to them, an approach which constitutes a profoundly inadequate expression of the relationship between liturgy and catechesis. For example, a typical pre-sacrament of marriage course might include topics such as Communication; Commitment; Conflict; Keeping Love Alive; Shared Goals and Values; the teaching of the Church on the rights and obligations of marriage. In Scotland, candidates will be asked to attend the preparation course by Scottish Marriage Care, FOCCUS (Facilitating Open Couple Communication, Understanding & Study). This preparation tool, which includes a couple inventory and pre-marriage questionnaire, was revised in the year 2000 and is focused on compatibility. This thesis argues while compatibility tools may have a value in themselves, to place them at the centre of the Church's engagement with the couple diminishes the role of pre-sacramental catechesis in the whole process. An alternative to this would be a vibrant, evangelical use of the *Rite of Marriage* embracing all of the aspects of Pastoral Theology required

for robust preparation and the promotion of deep liturgical spirituality in the context of sacramental commitment. At times of sacramental preparation, the Church can express a strong link between liturgy and catechesis. However, it needs to reclaim this relationship in every experience of Church, not just at points of sacramental initiation.

There are two specific episodes in catechetical development that exemplify a deficient relationship between liturgy and catechesis. Firstly, the Roman Catechism (1566), which was devised as an outcome of the Council of Trent was used as a powerful teaching tool that assisted the Catholic Church to spread dramatically in the countries colonised by European Catholic nations in the early modern period. By the middle of the twentieth century this Catechism had been used around the world for four hundred years with generations of children learning the answers by heart (Kelly 2000, p28). In his *Ad Limina* discourse to the Canadian Bishops (1998), Pope John Paul II, whose pontificate was marked by a profound enthusiasm for catechesis, made it clear that liturgy has a pivotal role in the teaching ministry of the Church. Throughout his pontificate he cautioned the Church in terms of the relationship of catechesis to learning, emphasising that catechesis is essentially mystagogical rather than pedagogical in nature. He stated:

..... is to put people not only in touch but in communion, in intimacy with Jesus Christ. (*Catechesi Tradendae* #5)

Groome (2006) highlights the historical perspective taken by theologian Karl Rahner who makes the point that a question and answer catechism, as was used for many years following Trent, emphasised faith as cognitive knowledge and assent to official teachings. The Second Vatican Council, however, fostered an understanding of faith

as cognitive but also emphasised it as affective, behavioural and transformational (Mark 12:28-33).

The second episode in the development of the relationship between liturgy and catechesis was in the 1950s and 1960s. The Catholic Kerygmatic Movement, which preceded Vatican II, attempted to return catechetics to the context of the narration of Scripture partly because sound catechetical technique had been lost in favour of a cognitive approach to passing on the tenets of the faith. In the years immediately after the Second Vatican Council, there was a period of liturgical experimentation coupled with catechetical reductionism which left many in the Church with a limited understanding and knowledge of the teachings of the Catholic faith. This was exacerbated by a diminished systematic teaching of doctrine and faith in Catholic schools over a significant number of years. During this time many Catholics were also deprived of a meaningful liturgical understanding. Experimental and inaccurate liturgical practice, coupled with inadequate catechesis and Religious Education Programmes which were doctrinally weak (Lane & Leahy 2006, p,167), combined to leave their damaging legacy on the Church's work in the field of Liturgical Catechesis. Liturgy was an immediate casualty of the fragmented and weakened catechesis.

Understanding the rubrics of liturgical celebrations and the language of liturgical prayers and being able to participate in them is inextricably linked to content and methodology in teaching. Reverence within the celebration of sacred rites continues to be deeply affected as a result of this problematic relationship between liturgy and catechesis. Post Vatican II Mass attendance went into decline, although clearly there would have been other sociological factors contributing to this — not just in the

religious domain, but also demographically. Pope John Paul II refers to this wider cultural shift and the rise of individualism stating that all human activity takes place within a culture and interacts with culture. For an adequate formation of a culture, the involvement of the whole man is required, whereby he exercises his creativity, intelligence, and knowledge of the world and of people (*Centesimus Annus*, 1st May 1991 Ch V #51). It is essential that catechetical endeavour takes cognisance of this.

The *General Directory for Catechesis* (1997) in making direct reference to *Liturgical Catechesis* describes this as “an eminent form of catechesis” (#71). There are two observations worth making here. Firstly, within the *General Directory for Catechesis* superlative expressions are also used with reference to other matters eg *Lectio Divina* (#71) and secondly, the proportion of the document devoted to Liturgical Catechesis is remarkably small and it could mistakenly be concluded that this is inconsistent with the conciliar vision that proclaims the liturgy as the source and summit of the Church’s life.

The *General Directory for Catechesis* in summary, outlines the continuing concerns and challenges for the Church in respect of Liturgical Catechesis. It speaks of the marginalisation of liturgical celebrations in catechetical programmes, recognising that when the relationship between liturgy and catechesis is weak there can be a lack of attention given to the liturgical year and the symbols and rites of the Church (#30). When the bond between liturgy and catechesis is strengthened, and when these two aspects of the Church’s life display a synergy with each other, the best intentions to form faith are nourished. As the Church advances into the second decade of the third millennium, a new framework for Liturgical Catechesis is a vital key to developing vibrant, reverential, attentive and active participation in the celebration of sacred rites.

Strengthening the Relationship

As highlighted at the beginning of this chapter, the Catholic Church does have a well articulated vision of the relationship between liturgy and catechesis. This understanding of the dialectic between these two vital branches of the Church's life always needs to be strengthened and requires to find vibrant and robust practical expression. Part of the challenge facing the Church in every age is to discover ways of expressing what should always be a working, cyclical and organic relationship between liturgy and catechesis. There are at least three elements that should be part of the process of developing the relationship between liturgy and catechesis in the contemporary Catholic Church.

In the years since Vatican II there have been several significant efforts made to extend the opportunities for Liturgical Catechesis and these developments are to be welcomed as part of the catechetical activity of the Church. The first requirement is to *structure* this effort through an actionable and pragmatic improvement strategy for Liturgical Catechesis with identifiable and measurable indicators which are allied to the liturgical cycle. The implementation of the new English translation of the Roman Missal has reflected this type of approach in respect of liturgical change. There have been many excellent formational opportunities for both clergy and laity which have served to express and deepen the bond between liturgy and catechesis. Increased efforts for a comprehensive renewal of the liturgy, however, should amount to more than the sum of the Church's individual programmes, initiatives and processes, because these by themselves will always constitute an inadequate and deficient response to developing long term and effective Liturgical Catechesis. The Church's

entire liturgical life provides a complete source of catechesis and provides a structure for a more extended and systematic response.

The second requirement for strengthening the relationship between liturgy and catechesis is based on the premise that the liturgical cycle *does* teach. From the time of the early Church up until the Middle Ages, liturgical rites were the major source of education in the faith for all laymen and women. The use of drama developed in the liturgy across the monasteries of Germany and France in the tenth century and flourished through the twelfth and thirteenth centuries. In this context religious drama in particular served both a liturgical function and also a teaching one. Birge Vitz (2001, p20) succinctly states:

It was in church and through church services, that people learnt what it meant to be a Christian; that was their most important religious “school”.

The point being made by Vitz is that liturgy is a teaching medium conveying knowledge and understanding, but it can also act as a catalyst with immense potential for both *forming and transforming* faith. In the contemporary Church catechesis can assist in creating an experience and understanding of the formative and educational power of the liturgy through which the Church flourishes.

Liturgy is a powerful experience of text, of music, of theology and of vision and it is important to explore the heuristics of liturgy by describing the *manner* in which liturgy teaches and *how* it is a source of catechesis. There are many *ingredients* of liturgy that teach and are a source of catechesis including the Liturgical Cycle; the Word; sacred music; movement; the liturgical space; signs; symbols; sacred objects; sacramentals; language; ritual and the Assembly itself. The relationship between liturgy and catechesis will be strengthened by ensuring that all liturgical celebrations

reflect sound theological understanding and informed choices in these areas and the desire to do this is a pastoral priority in all ecclesial communities. Within the limitations of this thesis it would not be possible to analyse every one of these in order to demonstrate what and how the liturgy teaches. A succinct examination of key elements of one Eucharistic Prayer will be given as one example of how the liturgy teaches.

Eucharistic Prayer IV is chosen here because it provides a comprehensive account of salvation history, it contains elements of Eastern Orthodox Eucharistic prayers and is also part of the fruit of the liturgical reform initiated by Vatican II (*General Instruction of the Roman Missal*, #365). The new English translation of the Roman Missal has provided a more theologically accurate translation of this Eucharistic Prayer than the previous one. The ‘new Missal’ teaches that Jesus “shared our human nature in all things but sin” a change of language from “a man like us in all things but sin”. A vital theological distinction is made here. Jesus “possesses two natures, one divine and the other human, not confused, but united in the one person of God’s Son” (*Catechism of the Catholic Church*, #481). Human beings do not possess two natures. The words used in the new translation of the Eucharistic Prayer teaches that Christ is like us in all things pertaining to his human nature and at the same time highlights the doctrine of the Incarnation. In another place the previous translation of Eucharistic Prayer IV states that God “helped all men to seek and find” Him. The new translation restores the image of a merciful God describing how He “came *in mercy* to the aid of all”.

In the Scottish context the third strategy for strengthening the relationship between liturgy and catechesis pertains to the educational provision made in Catholic schools.

Part of the process of 'restoring' the liturgy across the whole Church must be to challenge any expectation that liturgical celebrations in the context of a Catholic school setting can ignore the liturgical norms which other worshipping communities adhere to. It is perfectly acceptable and indeed desirable to execute school based liturgy with imagination and vitality, but adapting liturgy for pupils ought to be within what the Church permits. In current practice, there can be a chasm between the liturgical life of a school and that of a parish, partly because a Catholic school is an artificially created community and by and large representative of a single generation. It is also the case that attendance at school Masses may be the only source of liturgical socialisation to which many young people are exposed. For both of these reasons there should be no cutting of liturgical corners in a Catholic school setting otherwise children and young people become confused and wrongly informed. Weak justifications for abbreviating or adjusting sacred rites in schools are often given on the basis of time, administrative matters; attention span, issues of crowd control or pupil behaviour management. This is not acceptable. Catholic school and parish faith communities have a responsibility to find ways to expose children and young people to celebrations which are simple, beautiful, inspiring but also consistent with the traditions and liturgical law of the Catholic Church. Ensuring excellence and accuracy in liturgical practice in a school setting can present particular challenges in terms of liturgical planning and practice and may also require a certain type of liturgical leadership and liturgical presidency. There is a challenge here for Catholic schools to explore practical and achievable methods of using the liturgy to teach, in a manner that does not reduce it to simply another pedagogical tool.

As a method of restoring liturgical socialisation the *Catechesis of the Good Shepherd*, first conceived in the late 19th and early 20th-century by the Italian educator Maria Montessori (1870-1952), could find renewed application for the Catholic Church almost a hundred years later. Montessori had a profound love for the liturgy using its methodology as a model for other forms of communication and teaching. She created a school environment which provided children with a range of sensory experiences from which to learn about the liturgy (Fox 2009, p,32f; Cavalletti 1993, p,56). Central to this environment is a belief that the liturgy engages the whole body in prayer through gestures, smells from candles, incense and perfumed oils; the tactile experience of water; the taste of bread and wine and the rich variety of sights and sounds that appeal to the senses. The environment created by Montessori was called the “atrium,” after the name given to the room where catechumens were prepared in the ancient Church. At a practical level Montessori made the liturgy accessible and meaningful to children by developing models of all the elements found in local churches. Children were invited to imitate and practice prayer gestures, such as the Sign of the Cross, the gesture of invocation over the waters of Baptism and the priest’s gesture of Epiclesis over the Bread and Wine. All of these were demonstrated and repeated in a solemn and careful manner, so that ‘learning’ became a form of praying making use of all of the sacred gestures and objects. There are other comparisons to be drawn between Montessori’s approach and Ratzinger’s own liturgical leadership. For example, the Montessori approach to education also emphasises the cultivation of silence –a matter mentioned frequently by Ratzinger in *The Spirit of the Liturgy* (p209-211).

The Scriptural Basis for Liturgical Catechesis

Liturgical Catechesis is rooted in the earliest experiences of the Christian Church. This is reflected in the content of the corpus of conciliar and post-conciliar documents of Vatican II all of which offer a complete integration of sacred scripture as the source of the Church's liturgical vision. For example, in describing the responsibility of priests in relation to the Divine Office, reference is made to the encouragement in the First Letter to the Thessalonians 5:17 "to pray constantly" (*Sacrosanctum Concilium* Chapter IV #86). A second example is provided by the First Letter of St Peter 2:9 in which the Christian Church is described as "a chosen race, a royal priesthood, a holy nation, God's own people" and this is the scriptural basis for describing the vision of active participation in the liturgy.

There are several crucial events recorded in the New Testament which are central to any understanding of Liturgical Catechesis. Firstly, the *power* of the liturgy is presented in the account of the early Church at Pentecost (Acts 2:1-47) providing an understanding that all effective liturgy reflects the forming and transforming characteristics of the Holy Spirit. In this account liturgy is experienced as life giving, powerful, inviting and inclusive. Secondly, the high point of the Catholic Church's liturgy is the Mass and a highly appropriate starting point for any catechesis on the Eucharist, is the highly dramatic Emmaus story.⁴⁷ The Emmaus narrative of a Eucharistic encounter with the risen Jesus, is in fact, a liturgical template demonstrating a complete integration of both the presence of Christ and his action. This profound post-resurrection story is a Eucharistic exegesis providing a glimpse of the liturgy of the earliest Church and the structure of the Mass:

⁴⁷ Luke 24:13; Mark 16:12

The two then explained to them what had happened on the road, and how they had recognised the Lord when he broke the bread (Luke 24:35).

As a paradigm, the Emmaus encounter between the Risen Christ and his disciples, displays the hallmarks of every Eucharistic liturgy. The first part of the Emmaus narrative, where the disciples listen to Jesus as He explains the Scriptures, corresponds to the *Liturgy of the Word* and the liturgical action moves seamlessly from the table of the Word and culminates in the recognition of the Lord in the *Liturgy of the Eucharist*. In the post synod Exhortation *Sacramentum Caritatis* (2007) Ratzinger addresses in detail this matter of the intrinsic unity of the Eucharistic celebration. He states:

First of all, there is a need to reflect on the inherent unity of the rite of Mass. Both in catechesis and in the actual manner of celebration, one must avoid giving the impression that the two parts of the rite are merely juxtaposed. The liturgy of the word and the Eucharistic liturgy, with the rites of introduction and conclusion, "are so closely interconnected that they form but one single act of worship" (132). There is an intrinsic bond between the word of God and the Eucharist. From listening to the word of God, faith is born or strengthened (cf. Rom 10:17); in the Eucharist the Word made flesh gives himself to us as our spiritual food. (133) Thus, "from the two tables of the word of God and the Body of Christ, the Church receives and gives to the faithful the bread of life." (134) Consequently it must constantly be kept in mind that the word of God, read and proclaimed by the Church in the liturgy, leads to the Eucharist as to its own connatural end (#44).

The words recorded above provide a necessary caution in the light of the liturgical experimentation of the 1970s and 1980s, when fashionable liturgical practice included using separate venues for the Liturgy of the Word and the Liturgy of the Eucharist. The inextricable and authentic bond between the Liturgy of the Word and the Liturgy of the Eucharist described above is symbolically demonstrated when the Book of the Gospels is placed on the altar by the celebrant or deacon at the beginning of Mass. The Emmaus model mediates into liturgical practice in which the Lord himself speaks to the Church through the Scriptures, the inspired Word of God and in the sacramental

and Eucharistic encounter. The meeting between the Risen Lord and the disciples is both a personal and a transcendent experience, and the clear focus is on the conversion of those present (Luke 24:52). The lasting effect of the encounter on the road to Emmaus is that Christ remains in the hearts of the disciples. The challenge for the contemporary Church is to endeavour to make every Eucharistic celebration an Emmaus and ensure that it is a mystagogical, life-giving and life-changing, personal, transcendent, enduring experience. In so doing it will provide a solid foundation for profound Liturgical Spirituality.

The third scripture story which encapsulates the heart and basis for the Church's catechetical activity is the post resurrection missionary mandate given by Christ as recorded by the evangelist Matthew:

Full authority has been given to me both in heaven and on earth; go, therefore and make disciples of all the nations. Baptise them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of time. (Mt. 28:18-20)

The mandate to baptise and to teach is given to the Church by the Risen Christ himself in order that His mission may continue. It is a commission that is characterised by a transfer of authority and also carries an assurance of Christ's continuing presence in the lives of those who 'teach' his message. There are several important elements of the words from St Matthew's Gospel given above that give direction to the Church's catechetical endeavour:

- The teaching should be characterised by mission
- The sacramental dimension is paramount
- The catechist should be formed in the knowledge of Christ's message
- The catechist should have an enduring relationship with Jesus Christ

Since Catechesis “is intrinsically bound to every liturgical and sacramental action” (*Catechesi Tridendae* #23) the liturgy is the first and most significant context in which all of the elements listed above are mediated.

The Need for Liturgical Catechesis

Previous sections of this thesis provided discussion on how the development of liturgy always interacts in complex ways with changes in society and in the prevailing cultural climate. The latter part of the twentieth century and the first decade of the present one have been marked by a secularising and transient culture in which few things are static and life is characterised by rapid change, increasing fragmentation and a decline in religious practice and affiliation (Brown 2006, p,xvi). The Canadian philosopher Charles Taylor (1991, p119) describes how contemporary society is also marked by a preoccupation with human rights and individualism. In a later work Taylor (2007) speaks of the “age of mobilisation” exploring the concept of globalisation and consumer self fashioning by which a person can remake themselves. Taylor (2007 p3) describes a shift to secularity in which belief in a God, and association with religion, is now only one option among many others. This in turn has adversely affected the practice and experience of the Church’s liturgy and the associated catechetical understanding. Societal changes on such a scale can lead to the loss of a sense of community and corporate belonging. As a consequence of such dramatic changes to the lifestyles and cultures of modernity, which have strained the continuity of tradition and practice, the Church is without doubt facing an urgent need for more robust, systematic and integrated Liturgical Catechesis.

In the Western world in particular, liturgical practice has suffered as a result of such dramatic shifts in contemporary society. In the not too distant past Liturgical Catechesis would have co-existed in a very natural way alongside faith development, in a strong and cohesive environment of parish, home and school. In such a context several generations of extended families worshipped and lived out their faith in a limited geographical area in parish communities where their individual and collective history was known to the priests of the parish who served within the community for many years. In addition, Catholic schools were staffed almost entirely with practising Catholic teachers who had made a vocational choice to enter the teaching profession. Many, if not most, of these teachers had an understanding of this dimension of their work and this sense of vocation was supported and expressed by organisations and groups such as the *Catholic Teachers Guild* and the *John Bosco Guild*. In this environment reverential practice of the Catholic faith was cultivated and celebrated by the triple and complimentary agencies of home, parish and school. Such cohesion within the Catholic community ensured a natural, progressive and robust source of both liturgical awareness and liturgical literacy from an early age and families had an almost unquestioned association with religion. As the Catholic Church journeys into the twenty first century, the triangular relationship of parish, home and school has been weakened, presenting new challenges in the field of Liturgical Catechesis.

Historically, liturgy accrued its prestige within the believing community in its support of the wider culture of sign and symbol. However, the rise of reason in the Enlightenment and post Enlightenment period, diminished the use of sign and symbol (Torevell 2004, p112) and this has consequently affected the sacred liturgy. It is a hallmark of modernity that the regular participation in liturgical rites described earlier

is no longer the norm and at this historical juncture the Catholic Community cannot depend on this ‘exposure’ to provide a robust initiation into liturgical literacy or use it as a method of catechesis. There are at least two main reasons for this.

Firstly, there has been a prolonged pattern of dramatic decline in church attendance during the latter part of the twentieth century and this continues to be the case at the threshold of the new century (Hegy 2011, p1). Pope Benedict XVI described this challenge while visiting Spain (17th August 2011), and stated that confronting the decline of Catholicism in Europe is one of the biggest priorities of his papacy. Secondly, the liturgy has become a less secure source of catechesis because during the latter half of the twentieth century it was dominated by innovation and at times it was prey to disorientating and irresponsible liturgical decision making (Nichols 1996, p,12). The experience of liturgy, therefore, throughout these years has been far from stable even for Mass-attending members of the Catholic Church. These societal and ecclesiological changes have generated an urgent need for a new and different strategy for Liturgical Catechesis and part of the challenge confronting the Catholic Church at this juncture is to identify what this new strategy should be.

Catechesis and Liturgical Orthodoxy

It has been explained above that the liturgy has at times been the subject of spontaneity, creativity and improvisation, making liturgical practice an unreliable source of catechesis. This lack of stability, accuracy and incremental loss of focus over a significant period of time has contributed to a diminished understanding of the nature of the liturgy and resulted in a problematic relationship between the liturgy and catechesis. In *The Spirit of the Liturgy*, Ratzinger expresses some concern about these

matters, particularly the loss of an understanding of the objective and unchanging nature of the sacred liturgy (p7). In *The Spirit of the Liturgy* (p159-160), and in various other texts, he describes and examines both orthodoxy and orthopraxy, complimentary and mutually self reinforcing elements of liturgical practice. In *Truth and Tolerance: Christian Belief and World Religions* (2004), Ratzinger discusses orthodoxy, commonly thought of as 'right thinking'. "Mere praxis," he states, "gives no light" (p,72). He further explains that orthopraxy is to be understood as 'right practice' (p72, p94-95) and by this he means that to simply take part in religious rituals without comprehension and assimilation of what is really transpiring is of little value. Referring back to the early Church, he explains that "to be orthodox," meant to know, and to practise, the right way in which God wishes to be glorified (p,123). In other words technical knowledge of worship is not enough and liturgical practice should be more than visibly orthodox but also express depth, lineage and theological accuracy.

Although liturgical practice in the contemporary Church can at times be lacking in orthodoxy, this does not suggest that there is widespread heterodoxy. In current liturgical practice a lack of orthodoxy is more typically associated with a de-prioritising of liturgy rather than an intentional decision to depart from or reject standard practice. Sometimes when liturgical leaders display a lack of orthodoxy their cutting of liturgical corners is because of a perceived poverty of liturgical and human resources available to them. Reflection on the hallmarks of an ideal liturgy may suggest that such features are beyond the reach of ordinary parish practice. However, this need not be the case. Mitchell (in Martin 2005) explains what the characteristics of an ideal liturgical experience might be and these include: vigorous participation; an

absence of self-righteous rubricism; a positive relationship between liturgy, social justice and ethics is expressed; a common silence; encouragement of reverence and all who perform a liturgical ministry undertake all and only those tasks which belong to them (Martin 2005, p,86). In terms of the specific contribution made by the liturgical and sacramental leader, Mitchell lists two of the hallmarks of good liturgy as - action that is led by “strong loving and wise presiders” (p83), and preachers who do not become pundits or comedians (p84). It is very significant that none of these hallmarks of good liturgy are dependent on aptitude, skill, finance or any other resource that may be outwith the reach of any worshipping community. Every one of the defining aspects of good liturgy can be created through effective catechesis which generates a conviction and attitude that liturgical planning, practice and accuracy are vital because they confirm the liturgy as truly the source and summit of the Church’s life.

The Church must always communicate to priests and people that orthodox and good liturgy *is achievable* and that a lack of liturgical orthodoxy strikes at the very heart of the catholicity of the Church. A problematic relationship between liturgy and orthodoxy results in the absence of liturgical and catechetical synergy and in such a context the full fruits of the liturgy are not experienced. The liturgy can, once again, become a reliable source of catechesis but this ideal places a grave responsibility on all ordained ministers to do what the Church does, in the manner that the Church prescribes.

Catechesis and the Physicality of Liturgy

The basis of this part of the discussion on Catechesis and the Physicality of Liturgy is that a Christian anthropology of the human person is an incarnational one. The theological basis of Christian anthropology is that the human body comes from God and is made in the image and likeness of God. The theme of the *imago Dei* is central to biblical revelation (cf. Gen. 1:26f; 5:1-3; 9:6) and is a belief that has been significant in both Catholic and Protestant theology. It was one of the controversial issues at the time of the Protestant Reformation.⁴⁸ Medieval theology placed different interpretations on the *imago Dei* and various theologians including Irenaus (175-185 C.E), Thomas Aquinas (1225-1275), John Calvin (1509-1564), and Karl Barth (1886-1968) have contributed to the debate on the nature of man being created in the image of God (Macquarrie 1990, p,57). The Second Vatican Council gave a renewed importance to the theology of mankind being made in the image of God, and this is reflected in the conciliar and post conciliar documents but especially in *Gaudium et Spes* (#2). The first part of *Gaudium et Spes*, provides a concise statement of the Christian doctrine about man and offers a beautiful reflection on the dignity of the human person in the light of his creation in the image and likeness of God. The Christological conclusion to the opening chapter was often referred to by Pope John Paul II (#22).

The Eucharistic liturgy also demonstrates how the body can be used to worship God. Plater (2009, p52) explains how the doctrine of the Incarnation is central to the Eucharistic action and is expressed in the prayer of the priest or deacon when preparing the Eucharistic chalice:

⁴⁸ *Communion and Stewardship: Human Persons Created in the Image of God* 2000-2002 Chapter 1 #17.

By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.

The prayers of preparation of the gifts include the phrases “accept the sacrifice at your hands” and “human hands have made”. The Epiclesis of Eucharistic Prayer IV states “gathered into one body by the Holy Spirit, they may truly become a living sacrifice in Christ to the praise of your glory”.

Every celebration of Mass incorporates an elaborate sequence of movement, postures and processions for the priest, for others performing specific ministries and indeed for all members of the worshipping community. Focusing on the physical movements of the liturgical president alone, there is an extensive list of symbolically rich actions. The priest kisses the altar; he extends his arms when greeting the people; he opens his arms to pray; he washes his hands; he walks in procession; he raises his arms; he imposes his hands; he blesses with the sign of the cross; he elevates the consecrated bread and chalice; he genuflects and breaks and pours the sacred elements for the distribution of Holy Communion. A parallel range of specific gestures are also used by the laity throughout the Mass and these include: signing the mind, lips and heart; bowing; genuflecting; exchanging a sign of peace and making the sign of the cross at the beginning and end of the celebration. These symbolic actions performed in a liturgical context by priest and people form an unspoken language of communication, of prayer and of interior disposition, all of which are intended to lead the participants to an encounter with God. *Sacrosanctum Concilium* states:

Acclamations, responses, psalms, antiphons, hymns, as well as actions or gestures and bodily attitudes of the people are encouraged to promote active participation. A sacred silence should also be maintained at the proper time. (#30).

The Directory for Masses with Children states:

In view of the nature of the liturgy as an activity of the entire person and in view of the psychology of children, participation by means of gestures and posture should be strongly encouraged in masses with children, with due regard for age and local customs” (#33).

The words cited above give recognition of the value of gestures and postures in terms of their inclusivity, their educative value and their power to engage. Many of the actions, gestures and postures listed above have been adapted and prioritised by the Church in different ways at various stages in the journey of liturgical development. This reflects the fact that over time gestures change and some of those postures recorded in Scripture now find only occasional usage in contemporary liturgical practice. Prostration is a primary example of this. During the covenant ceremony Abraham fell on his face before God (Genesis 17:2); Moses bowed his face to the earth when God replaced the broken tablets (Exodus 34:8); Jairus fell at Jesus’ feet to request healing for his daughter (Mark 5:22; Luke 8:41); Jesus prostrated himself on the ground when he prayed in the Garden of Gethsemane (Matthew 26:39; Mark 14:35). In contemporary liturgical practice, however, the solemn rites of the Good Friday liturgy and the Rite of Ordination remain the only situations in which this beautiful posture, demonstrating total submission, faith and reverence is now observed.

At the other end of the spectrum, the gesture of the Sign of Peace has now become an exaggerated, prolonged and over used expression of human emotion, which on a physical level can be a distraction to prayer, compromising a sense of stillness and reverence at what should be a deeply focused and solemn point in the Mass. The Sign of Peace will be explored at this point in the thesis to demonstrate the need for a *living* relationship between liturgical practice and Liturgical Catechesis.

Part of the aim of Liturgical Catechesis is to communicate why a particular action is used and enable the expression of a valid theological understanding. In terms of the Sign of Peace in particular, and bodily movements in general, catechesis has been most deficient. In *The Spirit of the Liturgy*, Ratzinger singles out, and seems quite critical of the Sign of Peace, and he also alludes to his concerns about its place in the order of Mass:

This is particularly necessary, because in the present order of the Mass the sign of peace frequently causes a lot of hustle and bustle in the congregation, into which the invitation to “Behold the Lamb of God” then comes as a rather abrupt intervention (p,214).

There is an implication in Ratzinger’s words that the *Agnus Dei* is sometimes used to re-establish silence. The “hustle and bustle” that he describes as happening at the Sign of Peace emerges from an inaccurate liturgical theology and unchallenged liturgical practice.

This Christian greeting of peace which dates back to the earliest days of Christianity, was referred to in the New Testament as ‘a holy kiss’ (*en philemati hagio*) and kiss of love (*en philemati agapēs*): (Romans 16:16; 1Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter). The writings of the early Church Fathers also refer to the Sign of Peace. For example, St. Augustine mentions it in one of his Easter Sermons (Sermon 227). The practice of exchanging a sign of peace made its way into the liturgy, originally at the presentation of the gifts, but before the fifth century the gesture was moved to after the Our Father. Its use faded from the mass entirely in the 16th century, only to return after the Second Vatican Council in the 20th century. 49 In contemporary liturgical practice extended opportunities to exchange the Sign of Peace

49 It is of note that in the extraordinary form of the Roman Rite, the Sign of Peace is exchanged only among the sacred ministers and clergy

often result in casual bodily behaviour with hurried and casual movement taking place around the church building and some worshippers attempting to make contact with as many people as possible before the *Agnus Dei* begins. It is now fairly typical for married couples and families to exchange a kiss in what can be interpreted as simply a demonstration of human affection. At a human level this may appear to be acceptable practice but from a liturgical perspective it is not an accurate expression and can destroy the unity of liturgical gestures. The peace comes from Christ and therefore extended gestures of human affection or intimacy, although good in themselves, diminish the theological understanding of this element of the Eucharistic celebration. *Redemptionis Sacramentum* explains this very well highlighting the fact that the peace exchanged, is the Lord's peace emanating from the sacrifice of the altar (#71). The exchange of peace at this point in the Eucharistic celebration is an anticipation of the Emmaus encounter referred to earlier in this thesis. A lack of awareness of the theological understanding of the gesture of peace changes its symbolic value and contributes to an exaggerated horizontal dimension to the liturgy.

The exploration of the significance of the Sign of Peace given above demonstrates that all who participate in the liturgy need to be made more aware of the significance of their movements, postures and gestures at various parts of the Mass. In the contemporary Church, there is now at least one generation of Catholics, many of whom do not know and/or understand the ritual gestures and postures of their faith. This includes when to kneel, when to genuflect, when to bow and how to receive Holy Communion. Liturgical Catechesis can enrich the experience of worship by helping to ensure that movement, postures and gestures are carried out in a manner which is paced, intentional, ordered and communicates an awareness of the action as a liturgical one performed in the worship of God. In addition, when physical

movements are accompanied by a consciousness of being in a sacred space, and for a sacred purpose, body language becomes a sacred language because there is also a sense in which the human body is being used in the worship of its creator.

The starting point for developing this awareness is that those who perform specific liturgical functions or ‘ministries’ execute their role with dignity and with a prayerful physical demeanour. This dignity can be expressed in a variety of ways including: alert and attentive posture; correctly timed movement and also a commitment to observing a clear, stated dress code. On the matter of vesture in particular, participation in sacred rites wearing attire that does not embody the reverence that is due is a barrier to the process of restoring reverential worship. This particular concern is one which requires a broad basis of ownership since upholding those visible signs of the importance that the Church gives to its sacred rites is a collective responsibility.

The *General Instruction of the Roman Missal* states that it is “up to the conference of bishops to adapt the actions and postures described in the Order of the Roman Mass to the customs of the people” (#390). In Scotland, new changes in postures during Mass were introduced simultaneously with the new English translation of the Roman Missal and came into effect at the beginning of Advent 2011. Bishop Joseph Toal of Argyll and the Isles, President of the National Liturgy Commission for Scotland, stated on *EWTN News on 3 August 2011* that “these changes will help to maintain a unity of posture during Mass across the English speaking world.” It is vital that there continues to be appropriate catechesis to explain the changes to posture that have been introduced. Encouraging reverential posture is not a new issue for the Church and the matter of how to behave in Church was addressed as far back as the Second Council of Lyons, A.D. 1274:

It is fitting that He Whose abode has been established in peace should be worshipped in peace and with due reverence. Churches, then, should be entered humbly and devoutly; behaviour inside should be calm, pleasing to God, bringing peace to the beholders, a source not only of instruction but of mental refreshment. Those who assemble in church should extol with an act of special reverence that Name which is above every Name, than which no other under Heaven has been given to people, in which believers must be saved, the Name, that is, of Jesus Christ, Who will save His people from their sins. Each should fulfil in himself that which is written for all, that at the Name of Jesus every knee should bow; whenever that glorious Name is recalled, especially during the sacred Mysteries of the Mass, everyone should bow the knees of his heart, which he can do even by a bow of his head. In churches the sacred solemnities should possess the whole heart and mind; the whole attention should be given to prayer.

There are striking comparisons to be made between the situation described above and the lack of reverence that can sometimes be observed in contemporary liturgical practice. Although there is interior acknowledgement of the presence of God within the celebration of sacred rites, worship also involves the whole physical body and is subject to the discipline of specific postures in the actual performance of the liturgy.

There are a number of factors that have contributed to a lack of appreciation of the significance of the physicality of liturgy. These factors include: a lack of exposure to liturgical rites as a result of a decrease in Mass attendance coupled with a sustained period of inadequate Liturgical Catechesis in homes, schools and parishes. In order to re-establish an appreciation of the value of clear and consistent bodily actions which demonstrate Eucharistic faith and reverence, the Church needs to extend, deepen and structure the opportunities for *adult* Liturgical Catechesis and also Liturgical Catechesis for children and young people in Catholic schools.

Catechesis and Beauty in the Liturgy

In the Case Study (Chapter Four), some of the interviewees referred to their conviction that *every* element of the sacred liturgy can contribute in some way to its overall beauty. A useful starting point for this part of the discussion is a definition of ‘beauty’. St. Thomas Aquinas (1225-1274), succinctly defined beauty as, “those things which when seen please.” Hans Urs von Balthasar (1989) described *beauty* as that which holds truth and goodness to their task and he argues that without beauty, truth does not persuade and goodness does not compel (*The Glory of the Lord: A Theological Aesthetics*, I: 19). A combination of these definitions would suggest that beauty in terms of the sacred liturgy should therefore in classical style please, persuade and compel.

Vital insights on the nature of beauty are also provided by a well attested biblical, patristic and scholastic tradition that perceives beauty as a disclosure of the divine mystery difficult to capture by other means, most especially language itself. In both Greek Philosophy and Old Testament theology there is the recurrent suggestion that certain sensory characteristics of our experience reveal dimensions of the eternal. Sacred scripture describes God as "the very author of beauty" (Wisdom 13, 3) and throughout the centuries theologians and philosophers (including St Augustine of Hippo (354-430), St Albert the Great (1206-1280), St Bonaventure (1221-1274), St Thomas Aquinas (1225-1274), Søren Kierkegaard (1813-1855) and Garcia Rivera (1951-2010)) have also explored and expressed the splendour of beauty and its relationship to truth and goodness. These scholars have made significant contributions to the corpus of literature on beauty and provided multiple theological and philosophical perspectives on the matter. In the classical tradition, objects that delight

the eye and raise the soul are deemed to be beautiful. St Augustine's mature reflections after his conversion communicate a positive appreciation of the saving power of beauty and present an image of God that is incorruptible and a belief that the beautiful things of the world owe their existence to God (1977:10, 27):

Late have I loved You, O Beauty so ancient, O Beauty so new, too late have I loved You! Behold, You were within me and I was outside, and it was there that I sought You. Deformed as I was, I ran after those beautiful things that You have made. You were with me, but I was not with You, for those things kept me far from You, which, unless they existed in You, would have no being. You have called. You have cried out and pierced my deafness. You have poured forth Your light. You have shone forth and dispelled my blindness. You have sent forth Your fragrance, and I have inhaled and panted after You. I have tasted You, and I hunger and thirst for You. You have touched me, and I am inflamed with the desire for your peace (1952. p. 297-298).

In the much quoted reflection given above Augustine describes the way in which a person can be overtaken by an experience of beauty and thereby ushered into the presence of God.

Enlightenment and Post-Enlightenment perspectives reflected a significant shift in the understanding of beauty, divorcing it from other ontological elements such as truth, goodness, love, being, and the divine. Consequently, beauty became more associated with the human faculties and by the 18th century Immanuel Kant (1724-1804) had become the first major philosopher to develop the study of beauty as an autonomous experience approached through the disciplinary practices of philosophical aesthetics and the individual education and cultivation of taste (*Critique of Judgement*: First Book #16-#17). While this change does not deprive beauty of its ontological dimension, it places that dimension squarely in the context of human sensory awareness, cognitive understanding and emotional affect. Hence for Kant the experience of beauty might legitimately assist the religious person in accessing the

divine, but it could equally serve the non-religious person in the enlargement and enrichment of their humanity

It is noteworthy that contemporary theology has increasingly attended to the manner in which earthly beauty can point to God, returning us to questions first addressed by the Old Testament authors and the Greek philosophers. In this setting the Christological and eschatological nature of the liturgy means that it reflects the beauty of the One to whom it is directed. One of the principal themes of the work of Torevell (2007), for example, is that the sacred liturgy is *the means* through which an experience of beauty is communicated. Torevell explores the ways in which the components of the sacred liturgy are able to reflect the One who is the focus of worship. Pope Benedict XVI in *Sacramentum Caritatis* (2007) has emphasised beauty in similar terms, stating:

This relationship between creed and worship is evidenced in a particular way by the rich theological and liturgical category of Beauty. Like the rest of Christian Revelation, the liturgy is inherently linked to Beauty: it is veritatis splendour. The liturgy is a radiant expression of the paschal mystery, in which Christ draws us to himself and calls us to communion. (#7-11; #35)

In the same document the intrinsic relationship between the liturgy and beauty is clearly expressed:

The truest beauty is the love of God, who definitively revealed himself to us in the Paschal mystery (Part II #35).

Benedict asserts that Beauty is an essential component of the liturgical action, since it is an attribute of God himself and his revelation. In the context of current concerns about balance in the axiology of the liturgy, the earlier insights and work of the Carthusian mystic and philosopher Denys de Leeuwis (1402-1471) and the Spanish mystic St John of the Cross (1542-1591) both offer significant insights on beauty

which remain pertinent today. Although emphasising the *apophatic*, these theologians never divorced the *apophatic* from *cataphatic*.⁵⁰

Kataphatic and apophatic theology are not in opposition to each other since it can be important to know what God *is not*, but with the intention of describing more accurately who *He is*. In the modern era the renowned theologian Hans Urs von Balthasar (1989) recognises the theological insights of Denys and St John of the Cross explaining that they could “exalt the *vertical* to such a degree because they never lost sight of the *horizontal*” (p,125). As referenced above, beauty is in fact a primary theme of Von Balthasar's own incarnational theology and he cautions against the serious consequences of ignoring it:

We can be sure that whoever sneers at Beauty's name, as if she were the ornament of a bourgeois past - whether he admits it or not - can no longer pray and soon will no longer be able to love (Preface to *The Glory of the Lord*.)

Von Balthazar focuses on the manner in which the unity of Truth and Goodness in beauty is manifest in the *Glory of God*, which is incarnate in Jesus Christ. For Von Balthazar beauty is "a transcendental property of being" rather than a matter of personal preference. He goes so far as to suggest that beauty is the last thing the thinking intellect dare to approach (1989 p,18) which once again brings us to the early medieval conception of beauty as a mode of apprehension which carries us beyond the boundaries of the expressible.

50 Apophatism is the belief that God cannot be known but is completely 'other'. God is described in terms of what He is *not*. God is undefinable, and He is so infinite and incomprehensible that everything that can be said about God is inadequate and actually less than what God is. It's an important theological principle, and one upheld in the Latin tradition by mystics like St. John of the Cross. Kataphatism is the belief that God has given sufficient evidence to be known to humans positively and affirmatively.

Those who have responsibility for Liturgical Formation should note that at times the Church's liturgy has been affected and damaged by attempts to accommodate modernity by reducing beauty to a secular aesthetic experience, or even a subjective "feeling" induced by the actions of external stimuli upon our senses. This reductionism has been evident in for example the minimalist approaches taken to the reordering and design of the liturgical space, the misinterpretation of noble simplicity and the use of popular rather than sacred music in the wake of the Second Vatican Council (Flannigan 2009, p244). This thesis argues that a mature and comprehensive understanding of the theology of beauty, particularly on the part of those who exercise liturgical leadership, will have profound implications for myriad dimensions of the liturgical experience in the third millennium Church. A liturgical theology of beauty, requires to be *integrated in* a systematic manner within the liturgy and expressed through the splendour of the Church's rituals in diverse components of liturgical practice such as silence, image, sign, music, vesture and bodily postures. The intention here is to harness the instinctive human desire for the beautiful to a larger symbolic and theological order firmly connected with the transcendent presence of God. Liturgical Formation for the Church's ordained ministers should for example include an education in the arts to ensure that they are always used in the service of the sacred liturgy. In this context the repertoire of the beautiful is diverse. The more fundamental challenge facing all those engaged in liturgical leadership is to ensure that decisions about the liturgy are informed by a mature understanding of and respect for the role of liturgical aesthetics within worship. Garcia Rivera (2008) notes that the starting point for liturgical aesthetics is to understand the nature of liturgy itself which is essentially an encounter with the Divine Mystery (p,7 p,10). The third millennium Church finds itself engaging in a new conversation on the aesthetic dimension of the

liturgy in order to ensure that expressions of beauty are not incidental to liturgical planning and experience but are in fact intrinsic to the very nature of liturgical experience, providing channels by which the faithful are sanctified in the encounter with divine beauty which is at the very heart of worship.

The pursuit of beauty in a liturgical context is not for beauty's sake but the focus of this endeavour is God. For example, in the visual arts the Church embraces beauty, not to showcase the art as an end in itself, but rather as a method of creating an experience of the presence of God. At the service of dedication of Antoni Gaudi's unfinished church, the *Sagrada Familia* in Barcelona (7 November 2010), Pope Benedict XVI spoke of beauty as one of mankind's greatest needs because "Beauty reveals God." Referring to this beautiful cathedral Pope Benedict XVI stated:

It stands as a visible sign of the invisible God, to whose glory these spires rise like arrows pointing towards absolute light and to the One who is Light, Height and Beauty itself.

This view expressed by the current pontiff is based on the theological understanding, expressed in the *Catechism of the Catholic Church*, that the Church's liturgy is fundamentally a foretaste of the heavenly liturgy (#1090). From this perspective, any element of the liturgy which lacks beauty can have no place in the rich texture of sacred worship. In the contemporary Church, Liturgical Formation and Liturgical Catechesis each contribute to ensuring a standard of excellence in relation to both of these vital aspects of liturgy. There are many aspects of the liturgy including movement, architecture, vesture and language that contribute to beauty and in the post conciliar years aesthetic standards in all of these aspects have not always been maintained. Part of the challenge for the Church in the twenty first century is to restore excellent practice in these areas and formational and catechetical opportunities

have a vital role to play in this process. Historically, the Church's endeavour to ensure beauty in the sacred liturgy has concentrated on the twin focus of the visual arts and sacred music and these will be explored in the section that follows.

Catechesis, the Visual Arts and Music

Several of the recommendations made in *Sacrosanctum Concilium* in relation to the visual arts have received significant attention in the post conciliar years. *Sacrosanctum Concilium* recommends that clergy and future clergy be educated in an appreciation of all aspects of the arts (#129) – a matter raised by Fr J in the case study (Chapter Four). One of the explicit and enduring mandates of *Sacrosanctum Concilium* was that the Bishop should entrust the proper understanding of artistic and liturgical integrity to priests who have specialist training and expertise associated with the visual arts (#127). There was also a recommendation that each diocese should appoint a Liturgical Commission and additional commissions on Church music and sacred art (#46). Other developments in relation to the visual arts that have been evident in the post conciliar years include lectures, seminars, workshops and exhibitions of liturgical and sacred art. All of these have assisted in developing and promoting an appreciation and understanding of the contribution made by sacred art to *Beauty in the Liturgy*. Moreover, the monitoring by the local Church of the renovation of individual church buildings helps to ensure a consistent standard of architectural and artistic integrity in the sacred space. Despite such measures and initiatives, at this stage in the Church's liturgical development, the full potential of the great wave of theological aesthetics (Torevell 2007, p,161f) and its catechetical potential have not been fulfilled. Hans Urs von Balthasar, (1905-1988) one of the

most significant twentieth century theologians in this field, has attempted to develop a new appreciation in this area.

As the Church advances through the twenty first century liturgical music is also the source of much discussion and tension and this was evidenced by the controversy and polarisation of opinions prior to the Papal Visit to Scotland (2010). 51

One of the constant challenges for the Church is to ensure that those who have responsibility for music in the liturgy are knowledgeable *about more than music*. Fundamentally this would mean that leaders in this aspect of the Church's worship also exhibit a knowledge, appreciation and coherent overview of the meaning, purpose, and nature of the liturgy and indeed the entire liturgical experience.

Such an approach will mean that Catechesis in the area of sacred music will emphasise a wider, comprehensive and critical appraisal of the use of music in liturgical celebrations. Singing not only *at* the Liturgy, but singing *of* the Liturgy (i.e., singing the rites themselves), involves both the priest and the gathered assembly. One of the central concerns in relation to the implementation of the new translation of the Roman Missal is to 'reduce hymn singing' in order to focus on the singing of the Mass itself. This point was made by at least two of the interviewees in the Case Study. The judicious use of music is an important vehicle for fostering the full, conscious, and active participation of the laity as desired by the Second Vatican Council. In his Apostolic Exhortation *Sacramentum Caritatis* (2006), Pope Benedict XVI states that liturgical song has a "pre-eminent place" as an aspect or building block of the *ars celebrandi*, the art of liturgical celebration (#42). In his book *The Experience of Songs*

51 www.thetablet.co.uk/page/papalvisit

(1981), Mark Booth addresses some of the issues around the singing of sacred songs. He points out that singing moves a person from subjective individual expression to transcendent community expression without any loss of individuality. This claim by Booth can be traced to the philosopher Victor Zuckerkandle who claimed that songs can be seen as articulations of shared mythic beliefs (Marini 2003, p5) in a zone of expressive participation.

A key element of any appraisal of sacred music is the extent to which catechesis ensures the theological consistency of decisions made about music in the liturgy and also the extent to which there is a commitment to using music to enhance the beauty and 'noble simplicity' of the sacred liturgy. This dual challenge facing the Church in relation to the place of music in the liturgy is intensified by various associated developments which cannot be examined in all their amplitude within the specific focus of this thesis. These include:

- The globalisation of Catholicism and its encounter with non Western musical cultures has changed the face of liturgical music.
- The blurring of the distinction between secular music and sacred music.
- The impression of an elite dichotomy within the Church in the response to the use of popular music in a liturgical setting.
- The cultivation and maintenance of appropriate musical skills and abilities which have not been well maintained and which worshipping communities struggle to put in place.
- The introduction of the electronic medium in a liturgical context which has been used as a solution to the absence of a music ministry and which has had a profoundly negative effect on the development of sacred music.

The comprehensive nature of the developments listed above would suggest that formational opportunities on sacred music take cognisance of any associated concerns and address them in a systematic and coordinated manner. A dominant feature of this part of the discussion is that in the context of Christian Aesthetics the whole person is involved (Von Balthazar 1982, p247).

Catechesis and the Sacraments

The Church has always recognised that at key points in life's journey people can be more open to a deepening of their relationship with Christ. Within the Catholic tradition these 'moments' are inextricably linked with sacramental milestones. Preparation programmes for the sacraments seek to initiate the participants into the mystery of Christ and for this reason, the *General Directory for Catechesis* calls pre-sacramental catechesis an "eminent kind of catechesis" (#71) and it also states:

Certain situations and circumstances require special forms of catechesis, especially for sacramental moments when people are more disposed to seek out the true meaning of life (GDC, #176).

Referring to the sacraments, the Second Vatican Council asserts that "because they are signs they also instruct" (*Sacrosanctum Concilium* Chapter 3 #59). The primary intention of catechesis is not educational but rather so "that all the Christian faithful [can] be brought to that full, conscious and active participation which is required by the very nature of the liturgy and the dignity of the baptismal priesthood" (*General Directory on Catechesis*, #85). They not only "presuppose faith, but by words and objects they also nourish, strengthen, and express it" (*Sacrosanctum Concilium* Chapter 3 #59). The *Directory* also states:

Liturgical catechesis, prepares for the sacraments by promoting a deeper understanding and experience of the liturgy. This explains the contents of the prayers, the meaning of the signs and gestures, educates to active participation, contemplation and silence. It must be regarded as an "eminent kind of catechesis" (#71).

In *Catechesi Tradendae* (1979) Pope John Paul II rightly states:

'... sacramental life is impoverished and very soon turns into hollow ritualism if it is not based on serious knowledge of the meaning of the sacraments, and catechesis becomes intellectualised if it fails to come alive in the sacramental practice' (# 23).

The process associated with the *Rite of Christian Initiation of Adults* (RCIA) represents a paradigm of sacramental catechesis in terms of the bond that is expressed between liturgy and catechesis while simultaneously forming and transforming the participants. The use of this rite has made a vital contribution to restoring the process of initiation into the Christian Community in a manner which is bound to liturgical rites and highlights the deepening conversion of adults in their journey to baptism and full communion within the Catholic Church. There is a spiral and deepening dimension to the catechesis embedded in the RCIA process, taking place as it does over four stages: *inquiry; the catechumenate; the period of purification and enlightenment and mystagogia*. These stages ensure that the catechesis is adequately structured in a manner that provides a systematic, developmental and coherent reflection on the sacred mysteries focused on an encounter with Jesus Christ. Despite the success of this particular process, Liturgical Catechesis for the sacraments in general continues to be a fairly fragmented aspect of the Church's catechetical endeavour lacking a systematic and coherent approach. The contemporary Church can find in the RCIA process a model of how to strengthen the bond between liturgy and catechesis and seek to develop a strategy of this kind in other areas of sacramental catechesis.

One of the concerning trends in the European and North American experience as identified by Roberto et al (2006 p4), is the inability to sustain Liturgical Catechesis by keeping families engaged and involved in Church life after children have received the three sacraments of initiation. Pastoral experience in the Scottish context would concur with this pattern and the issues and opportunities surrounding *adult* catechesis in preparation for children's reception of First Holy Communion require to be addressed as a matter of profound urgency. A failure to do so may result in a further decline, both in liturgical practice and in reverence for the sacred liturgy. Current practice in relation to children's first reception of the sacraments often results in situations in which very large numbers of adults, that are either un-churched or de-churched, are brought together for what should be a profoundly reverential experience. This thesis makes no judgement on the faith of those present at such celebrations but observes that there would appear to be an insufficient level of liturgical awareness on the part of many adults in the preparation for these sacramental milestones. Celebrations of First Holy Communion, in particular, have become characterised by inappropriate physical demeanour; unacceptable noise levels and irreverent vesture and posture, all of which can militate against creating a transcendental experience for the child and the adults present. Since the Catholic Church is one of *mission* not of *maintenance*, the un-churched and the de-churched must always be welcomed by the worshipping community. But mission must also have a strategy and in this context there must be systematic attempts made to ensure that the mission of the Church, its liturgical life and its catechetical endeavour support and enhance each other. In Scotland, catechetical praxis with children has had much to commend it, even when at times there has been the use of doctrinally deficient catechetical texts in Catholic schools. However, the *General Catechetical Directory*

quite explicitly states that it is *adult* catechesis that must be the priority (#258a). This must surely be the case in situations where the adult has accepted a role which insists on a responsibility of spiritual care for a child. In the arrangements for the first reception of Holy Communion, part of the answer to what has become a major problem in the contemporary Church is to put in place a more demanding, robust and compulsory catechetical process for the *adults* by virtue of their association with the children involved.

One of the shortcomings mentioned by the *General Directory for Catechesis* is the limited catechetical attention that has been given to liturgical rites. It is important to view this concern in conjunction with the vision and practice of Liturgical Education in Catholic schools, but it is also a matter that needs to be addressed with adults as they prepare for the sacraments. In a previous section of this chapter [A Focused Discussion on a Vital Relationship] some consideration was given to the extent to which a pre-sacramental programme for Marriage is used as an opportunity for Liturgical Catechesis with a similar emphasis on the patterns of day to day life. The Church has a richness of liturgical prayer to be unfolded including the Morning and Evening Prayer of the Church; numerous liturgical blessings and non-sacramental penitential services. An intensification of the efforts made to use the liturgical rites and prayers of the Church in the ordinary pattern of life will result in more robust pre-sacramental catechesis for both children and adults.

Current Priorities in Liturgical Catechesis

In addition to the central challenge of more intense and effective sacramental catechesis for both adults and children (as discussed in the previous section), a range of other liturgical and catechetical challenges confront the Catholic Church at this stage in its history. One pressing need is to ensure that in its wider context, Liturgical Catechesis has a clear relationship to other principles: active participation; learning; social justice; the languages of faith and the promotion of fidelity to liturgical norms. All of these principles located in the liturgical renewal mandated by Vatican II are also integral to the restorative vision of Ratzinger as expressed in *The Spirit of the Liturgy* (p8, p18, p21). Four areas will be given closer analysis in this thesis.

Liturgical Catechesis and Active Participation

Liturgical Catechesis has at times been so deficient that there are many mass attending Catholics who readily perform gestures or actions in a liturgical context but are unable to explain the significance of them. Empowering the laity to answer questions such as *Why Catholics bless themselves on entering a Church? Why do liturgical ministers bow when passing the altar? Why is the Paschal candle moved to the Baptistry area at the end of Eastertide?* is important, but this is only a partial response. The role of catechesis and its relationship to participation in the liturgical life of the Church is described in the *General Catechetical Directory*:

Therefore, catechesis must promote an active, conscious, genuine participation in the liturgy of the Church, not merely by explaining the meaning of the ceremonies, but also by forming the minds of the faithful for prayer, for thanksgiving, for repentance, for praying with confidence, for a community spirit, and for understanding correctly the meaning of the creeds. All these things are necessary for a true liturgical life (#25).

The above quotation provides a helpful list of the ‘*how*’ of catechesis and there is a clear insistence that there must be a wider focus than merely explaining rites and ceremonies. There must be the teaching of different forms of prayer; teaching about the hallmarks of community and the relationship between community and liturgy.

No Christian community is built up which does not grow from and hinge on the celebration of the most Holy Eucharist. From this all education for community spirit must begin. (Vatican II, *The Ministry and Life of Priests*, 6.)

The words cited above provide the key by which the Church will find a more profound way to express a mature and refined interpretation of the vision of full, active and conscious participation in the liturgy as envisaged and expounded by the Fathers of the Second Vatican Council. It is vital that catechesis moves beyond a response to intellectual curiosity or a theatrical appreciation of the drama of the liturgy.

Liturgical Catechesis and Learning

For many adult Catholics the celebration of the liturgy is their principal exposure to the public life of the Church and a rare opportunity to experience any form of catechesis. The central role of liturgy in the teaching ministry of the Church is, therefore, a vital one. It is recognised in *The Directory for Masses with Children* (1973), which states that “even in the case of children, the liturgy itself always exerts its own inherent power to instruct” (#12). *Sacrosanctum Concilium* makes a clear statement that the liturgy contains ‘abundant instruction for the faithful’ and that words will be at the heart of that instruction (#34). It has already been highlighted earlier in this thesis that in order to explore *how* the liturgy instructs, some consideration should be given to identifying and exploring the *nature* of the

relationship between Liturgy and Education and also between Liturgy and Catechesis. There are at least three powerful ways in which the liturgy teaches. These are: through the liturgical calendar; through symbols and through liturgical prayer. Firstly, the Church has a responsibility to examine how well it uses the catechetical opportunities afforded by the liturgical calendar. Secondly, one of the primary methods used to teach people is through symbols, and sacred ones can be the most formative of all. Thomas Groome (2006) refers to the work of the influential American anthropologist Clifford Geertz (1999 in Banton 2006), who describes sacred symbols as having ‘an aura of ultimacy’ (p2). Liturgy teaches by using the language of ritual, the language of symbols, gestures, music, space, sacred words and silence and it operates on the affective level as well as the cognitive. Thirdly, the magisterial catechetical documents of the Church have also consistently urged catechists to take advantage of the formative power of liturgical prayer (*Lectionary for Masses With Children* #21, *Catechism of the Catholic Church* # 1074). A practical expression of the Church’s belief in the formative power of liturgy will mean that the rites themselves are *the primary source of catechesis* as opposed to them being used to ‘punctuate’ the catechesis. When catechesis takes the form of instruction on the liturgy it can nurture faith and also enhance the technical and aesthetic quality of participative liturgy. The *General Directory for Catechesis* describes this type of catechesis as nothing less than education (#85).

A helpful step forward in ensuring robust education and catechesis in liturgy would be an insistence that all programmes and opportunities for faith development for the Catholic Church at National, inter-diocesan and diocesan levels articulate more precisely with what can be an intricate network of relationships and professional responsibilities between Religious Education, Religious Instruction, Catechesis and

Liturgy. In *Catechesi Tradendae*, Pope John Paul II describes the participants in the process of catechesis as having “shared but differentiated responsibility” (#16). An excessively detailed analysis of these relationships can be unhelpful and lead to increased fragmentation. For planning and organisational purposes, however, some description and definition of areas of responsibility and involvement within the overall pastoral, catechetical and liturgical strategies of the Church would assist in developing a more coherent and effective approach.

In the Scottish context, with its highly distinctive Catholic school settlement, every Catholic school must express in specific terms its own plan to help to make “the liturgy the source and summit” of the Church’s life. Such an approach is exemplified outwith Scotland in the Archdiocese of Vancouver in British Columbia, Canada. As part of a larger catechetical programme of action the *Archdiocese of Vancouver Synod Study Commission on Teaching the Faith* (2008) has made six recommendations for improving Catholic Schools relating them specifically to liturgical experiences. The first of these recommendations was “to affirm the central role of liturgy in the teaching ministry of the Church”. This was based on the assertion made by the Fathers of Vatican II in *Presbyterorum Ordinis* (1965) that no Christian community is built up which does not grow from and hinge on the celebration of the most Holy Eucharist. The Vancouver Commission also listed the associated actions which they considered would mediate the vision of the school as a Eucharistic community. These actions include a decision that Mass be at the centre of school life and that all children be instructed in how to approach the celebration of Mass with reverence. This exposure to and participation in sacred rites from a young age would be fruitful in restoring the reverence in the liturgy which is central to Ratzinger’s manifesto and

which develops liturgical confidence, liturgical consciousness and liturgical literacy. In the Scottish context the catechetical opportunities afforded by the new syllabus of Religious Education *This Is Our Faith* (2011), which places significant emphasis on the liturgical seasons and major feast-days, will help the Church to reclaim, restore and revitalise this aspect of its teaching mission.

Liturgical Catechesis and Social Justice

The Church's involvement with social justice is such a vast area that only brief and focused comment on two broad aspects of its work in relation to the liturgy are considered here. These are the relationship of liturgy to the Church's *option for the poor* and secondly *justice in the workplace*. Pope John Paul II, the great advocate of 'the new evangelisation' writes in *Evangelium Vitae* (1995) that Christians need to first of all foster in themselves and in others a contemplative outlook (#83). Magisterial teaching has consistently taught that the new evangelisation also has an intrinsic social dimension. For example, the *Catechism of the Catholic Church* expresses how the Mass combines these two elements and challenges the participants in the Eucharist to interior reflection and to then to mission:

The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognise Christ in the poorest....(#1397).

The words cited above locate the Church's treatment of the poor, the weak, the vulnerable and the voiceless (*Novo Millennio Ineunte* 2001, #50) in the liturgy. In discussing this matter, Mitchell (in Martin 2005) refers to the warning of St John Chrysostom who described the option for the poor as a Eucharistic obligation:

It does no good to adorn and adore Christ's body in the Eucharist if we fail to recognise Christ's body when it stands outside in our streets hungry and neglected (p85)

Pope Benedict (2007) expressed the same sentiment when before a *Corpus Christi*

procession he stated that the Eucharist calls Christians to give themselves to others "because the vocation of each of us is to be, like Christ, bread broken for the life of the world".⁵² These words demand that the Church demonstrates integrity and an authenticity between the Eucharistic liturgy and its option for the poor. Catechesis has a vital role to play in developing a clear and organic relationship between the Church's social teaching and the sacred liturgy.

The second area to be considered relates to the catechesis surrounding the relationship of liturgy to aspects of social justice in the workplace. In the final chapter of his encyclical *Laborem exercens* (1981), Pope John Paul II underlines the vision of a 'spirituality of work', in which mankind through the dedication of work, shares in the work of the Creator (#24). Liturgically this dedication and offering can find perfect expression in the consecration of the Eucharistic elements of bread and wine. The liturgy is a form of human work which is sanctified by the sacred action and by transforming products into *gift*. The elements for consecration are presented as "...the work of human hands":

Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life. Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands it will become our spiritual drink.

These prayers of offering stress that just as the elements for the Eucharist become Christ's Body and Blood, the Church also looks forward to the perfection of all creation in the heavenly Jerusalem and the *spiritual food and drink* both sustain and define the nature of that journey.

⁵² Catholic News Service www.catholicnews.com

In the contemporary Church the Eucharistic obligation to express justice must also carry a cautionary note for liturgical practice. First and foremost, the Christian life and a commitment to social justice is much more than simply an ethical choice but the fruit of what Pope Benedict XVI has described in *Deus Caritas Est* (2005) as “an encounter with an event, a person which gives life a new horizon and a decisive direction” (#1). Through the sacred liturgy, it is God who forms and transforms. An additional aspect of the caution about expressing justice through liturgical practice is that the lessons of the 1960s (when liturgy was used as a platform to campaign about a range of social issues) must be remembered, recalled as a learning curve and never repeated. It can be too easy for liturgy to become secondary to social revolution (Hahnenberg 2003,p,7).

Liturgical Catechesis and the New English Translation of the Roman Missal

At the time of writing this thesis (2011), the Catholic Church in the English speaking world was implementing the new English translation of the Roman Missal which had been under development since 2002. This new translation of the Roman Missal is best understood in the context of a long history of liturgical renewal in the modern era and is the culmination of a series of highly significant and convergent developments that have challenged and changed the use of domestic language in the liturgy. Three of them are discussed here.

The first of these developments was *Liturgiam Authenticam* (2001) a document produced by the *Congregation for Divine Worship and the Discipline of the Sacraments* which sets out the basis for authentic liturgy and consistently expresses the need for the use of liturgical language (#7). Secondly, *Redemptionis Sacramentum*

(2004) which focuses on the centrality of the Eucharist, strongly criticises the illicit liturgical practices that have damaged the Church's worship (# 6, # 9). Thirdly, the establishment of the *Vox Clara* Committee (April 2002) whose work has ensured that ICEL's new translation of the Roman Missal has been created in accordance with the principles set out in the other two documents referred to above.

The reception of the new translation has presented real and immediate catechetical challenges for the Church in terms of the management of very significant changes in the language of the liturgy. The more far reaching opportunities and implications for catechesis presented by the process of implementation will also need to be firmly grasped. Central to the long term catechesis that lies ahead should be an awareness of the place and evolution of the new translation in the organic development of the liturgy. This awareness will ensure that the implementation process for the new translation of the Roman Missal is much more than *an event* or a time in the Church's history when the clergy and laity were asked to learn new words. It is rather, the beginning of a vital new developmental stage in liturgical renewal which has provided an opportunity for robust catechesis on the nature of the sacred liturgy and has assisted clergy and laity to rediscover and express their fidelity to the Church's received tradition. It has been an opportunity for the Church to give pastoral and liturgical expression to what Pope Benedict XVI referred to as the 'hermeneutic of reform'.

Debates and disagreements about the merits of the new translation have been long and heated and there have been serious attempts to polarise and demonise positions taken and even to derail its reception. The debate has been dominated by fear of the changes and although this is understandable, robust catechesis will help to ensure that change

is embraced. Cardinal Newman, the great pioneer of Christian Unity advised that “to live is to change and to be perfect is to have changed often”. The disagreements about the changes to the missal have in large measure been about how to balance the persistence of tradition and the Church’s links with the past with the need for adaptation to the present. Discussions about the most appropriate and authentic form and style of the Mass remain contentious. To advocate retaining a more “everyday or pastoral” style rather than sacral language in the liturgy is an avoidance of the real issue. The changes in translation are not about feelings or about ‘feel good language’ in the liturgy but are intended to reflect a greater fidelity to the original Latin text and express a more authentic correspondence between sacred scripture, the liturgical texts and ultimately the essence of the Eucharist (*Sacrosanctum Concilium*, #24; #49).

Any discussion on the new translation should be rooted in and arise from arguments that have a strong basis in liturgical theology. Translation is not just a matter of words but is also about theology, accuracy, fidelity and responsibility. There is a responsibility on all those who exercise liturgical and sacramental leadership to demonstrate an awareness that these changes have been sanctioned by papal authority. The Church in its preparatory catechesis has encouraged such a spirit of fidelity. Long term catechesis should aim to sustain this. It is noteworthy that in discussions about the new translation, the sole focus appears to be on the language changes with no reference to the additions which will give increased choice in liturgical planning. These additions include several Masses of the Blessed Virgin Mary; Masses for Various Needs and Intentions and additional Prefaces and Solemn Blessings. This enrichment to the range of liturgical possibilities exemplifies the organic development of the sacred liturgy. It is important to recognise that despite the inadequacies of translation in the previous text, it has served the Church well since 1965. At the

foundation of the Church's catechesis is the belief that the new translation for the English speaking world is a restoration and a rediscovery as opposed to an innovation. This same concept was expounded by Saint Augustine (354-386AD) who described the Church's liturgy as "ever ancient, ever new" and part of the current challenge for the Catholic Church is to seek an understanding of what this means in practical terms. At an attitudinal level the greatest challenge will be for the Church to ensure that the revised text acts as a catalyst for a deepening of the level of care and attention that is given to liturgical practice.

On a general level the implementation process will provide the opportunity to raise awareness about the laity's expectations of liturgical practice and examine the extent to which they are provided with adequate Liturgical Catechesis on the liturgy's fundamental nature. The sources of Liturgical Catechesis were already in evidence months ahead of the implementation date of Advent 2011 including parish websites; inserts for parish bulletins; pamphlets; parish catechetical emails; books; interactive DVDs; blogs; Facebook; Podcasts. In 2009 the Bishops Conference of Scotland launched an internet site [Being Catholic.org](http://BeingCatholic.org) providing a valuable approach to catechetical and liturgical development through ongoing and coordinated opportunities for Catholics to grow in faith. This has been a timely addition to the range of catechetical resources used to support the implementation of the new text of the Roman Missal. However, it is vital that the implementation of the new translation is perceived as a process which will take years to fully realise in terms of establishing a depth of understanding. The whole process of adjusting to a new translation will raise questions and the apprehensions that exist are best faced in a collaborative manner. The long term plans for developing confidence in the use of the new translation will require a uniform, accessible and robust National Catechetical

Programme spanning several years. There is a need for Catechesis to focus on the attempt being made in the new translation to express the deposit of faith; incorporate and clarify biblical connections; retain the Latin tradition of the Church and the theological and elevated nature of the language used.

In the years ahead, the bishops in the English speaking countries will without doubt ensure that a multi-level approach to the theological, historical and liturgical aspects of the new translation is provided through formational opportunities. The implementation of the new translation (2011) is for all in the English speaking world, a God-given opportunity to nurture a deeper understanding of the nature of the sacred liturgy. Priests as the Eucharistic ministers of Christ's Church will be the key players in this whole process and this historic 'moment' affords them the opportunity to publicly recommit themselves to the liturgy as central to their own ministry and also to demonstrate collaborative and empowering catechetical leadership in their community in order to ensure a growing appreciation of the essence of the sacred liturgy.

The Outcomes of Liturgical Catechesis

It is a clear part of the catechetical responsibility of the Church to invite and provide for robust and extensive reflection on the sacred liturgy and this should manifest itself in a variety of ways. Firstly, it should promote an increased unity of vision and practice in the Church's worship. Secondly, effective Liturgical Catechesis should help to communicate a depth of understanding of the nature of the sacred liturgy and develop a deeper and more mature appreciation of the nature of full, conscious and active participation in sacred rites. Thirdly, adequate and connected opportunities for Liturgical Catechesis will help to restore and renew the confidence of ordained and

lay ministers in planning and celebrating the sacred liturgy. Fourthly, effective Liturgical Catechesis will give an increased assurance that liturgical practice will be characterised by orthodoxy and orthopraxy and experienced as a vital proclamation and a celebration of good news. Fifthly, Liturgical Catechesis will help to engender increased dispositions of reverence, wonder, and contemplation in the celebration of sacred rites.

Concluding Remarks on Liturgical Catechesis

Liturgical Catechesis is a lifelong process of Christian Education *of all* at all stages through all liturgical opportunities. For the Catholic Church in Scotland, the formulation of an action plan aimed at establishing a deep, intergenerational and coherent understanding of liturgical rites is now an urgent necessity. Such a plan should be a central element of a broader strategy focused on organic liturgical development for the Church of the 21st century.

Chapter 6

The Journey Ahead: Some Proposals and Recommendations

Proposals and Recommendations

As indicated above, in *The Spirit of the Liturgy* Ratzinger draws an analogy between the liturgy and a damaged fresco (p,8). Despite this ‘damage’, some of which has been the effects of unauthorised alterations to the liturgy that have taken place as a consequence of the misinterpretation of the conciliar vision, the liturgical renewal of Vatican II has been a vital instrument in helping the laity to understand, appreciate and celebrate their identity as the *Body of Christ*. Although certain illicit practices have taken place in the post conciliar years there have also been many positive fruits of the liturgical reformulation of the Council. Among these are the new esteem given to liturgy; a strengthened conviction of the role of the assembly; a renewed theology of the Baptismal vocation; a changed understanding of the nature of the ministerial priesthood (Donovan 1992, p3); an enriched and extended use of Sacred Scripture; a restructuring and simplification of rites and the use of the vernacular (Roll, p95,96 97).

The deep concerns that continue to exist stem particularly from specific sources: hermeneutics of the Council itself; matters of language and text; sacred music; the physical aspects of liturgy; issues surrounding ministry; the ongoing challenges in the areas of Liturgical Formation and Liturgical Catechesis and lastly an escalating sense of liturgical polarisation. This latter issue and accompanying perceptions about ‘continuity’ verses ‘rupture’ in terms of liturgical practice have been raised in previous chapters of this research [Chapters 1,2 and 3]. Contemporary conservative liturgists such as Thomas Kocik (2003) have argued a case for "reforming the reform" and they express a desire to correct the erroneous liturgical practices that have ensued since the Second Vatican Council. At the other extreme are those who suggest that the

inclusivity and mind of the Council Fathers has not been fully embraced and they demand a more radical approach to matters such as inculturation in the liturgy (Ferrone 2007, p,103). There now needs to be an informed and moderate discussion on the liturgical challenges that currently face the Catholic Church as it advances into the twenty first century. A commitment to pursuing the proposals listed in this present chapter will help to ensure that the contemporary Church is not characterised by one extreme of liturgy or the other but rather is marked by excellent standards in liturgical celebrations in both forms of the one Roman rite. These standards would include:

- The use of language, vesture, music and images which communicate ‘noble simplicity’ (Sacrosanctum Concilium #34) and noble beauty (*Sacrosanctum Concilium* #122-124).
- Reverence in movement, gestures and in the carrying out of all genuine liturgical functions (*Sacrosanctum Concilium* #29).
- Contemplative and active participation by all (*Sacrosanctum Concilium* #12, #19, #14, #30).
- The exercise of informed and responsible liturgical leadership (*Sacrosanctum Concilium* #17, #105, #127).

The processes of implementing the new translation of the Roman Missal and the attendant approach taken to Liturgical Catechesis have helped the Church in the English speaking world to begin the task of reflective appraisal in respect of some of the ideals listed above and to ascertain and articulate the nature of the sacred liturgy and its theological content. This remains a challenge for liturgical leaders as they continually evaluate what it means to "worship in Spirit and in Truth" (John Ch 4:23).

This chapter contains some additional recommendations that could contribute to this work.

The Proposals

The discussion in this present chapter does not cover an exhaustive list of proposals that relate to matters on the Church's liturgical agenda for the twenty first century. The thesis does, however, propose that there are at least ten actionable and achievable targets of a liturgical and catechetical nature, that would help to protect, promote and enhance liturgical practice for the twenty first century. These proposals are offered as a contribution to an on-going conversation about how best to honour the liturgy.

Returning to the earlier discussions on the theology and role of the laity and the question of authority in the Church [Chapter One Section C], it is suggested here that some of the recommendations made in this chapter will entail an enhanced understanding of several significant issues arising from these discussions including the nature of ordained ministry; baptismal vocation; liturgical functions and specific lay 'ministries' that are exercised within the ecclesial community. Since Vatican II there has been a significant effort to reinvigorate the Church's liturgical life and this has been accompanied by the expansion of ministries. Church authority itself has experienced renewal. (Gaillardetz 1997, p,ix-x).⁵³ Confoy (2008) suggests that the division that existed in the pre-conciliar Church, particularly at the level of leadership, is still operative in the present ecclesial context (p, xvi). She asserts that the "power struggles" that took place in the decades that followed Vatican II are still obvious both at hierarchical and grassroots levels of the Church. This thesis argues that 'power

⁵³ Vatican II taught (*Dei Verbum* # 10): "The task of authoritatively interpreting the word of God, whether written or handed on [Scripture or Tradition], has been entrusted exclusively to the living Magisterium of the Church, whose authority is exercised in the name of Jesus Christ."

struggles' within liturgical planning and practice are less likely to emerge when there is clarity about the functions that are proper to the ordained minister and also those activities ordinarily undertaken by the lay faithful. All authority in the Church is vicarious; no one governs in the Church by his own right, but as one who takes the place of someone else. A mature understanding of this principle implies that there will be a full relationship in ministry between the laity and the clergy.⁵⁴ The nature and location of authority within any institution is a complex one and although the Church is not democratic in nature the exercise of authority within it should be modelled on the highest standards of openness and accountability and exercised in a climate of mutual respect. A more intense engagement with questions of authority, power and decision-making within the clergy-laity relationship will help to construct a future Church in which ordained ministers and lay people assume increased collaborative responsibility and meaningful decision making (Dean Hoge 2004, p,2). The present project has explained with a higher degree of granularity the relative roles of laity and clergy and seeks to honour both appropriately, while at the same time underscoring the particular responsibility that the clergy have for the organisation of and care for the liturgy. It is important that these powers are exercised responsibly without marginalising the role of the laity. This thesis does not advocate authoritarianism or misplaced control in respect of liturgical planning and practice. The proposals presented here are seen as liberating the laity from attempts to clericalise them and also empowering the clergy to be confident in their offices.

As indicated above, issues surrounding power-sharing may emerge in the implementation of the proposals made in this chapter. The recommendations are not

⁵⁴ Sociological research indicates that age, gender, education, ethnicity, level of involvement affect perceptions of power sharing within the Church (D'Antonio 1996, p1)

intended to create a ‘litmus test’ but rather an enabling environment where priests and laity work collaboratively to achieve rich liturgical experiences. The strategies listed below would help to map a way forward for the contemporary Church in attempting to transfer the underlying principle of collaboration into the reality of liturgical practice:

- Since the liturgy belongs to the whole Church a programme of Liturgical Formation of the whole assembly is vital (*Sacrosanctum Concillium* #7).
- The ongoing development of a culture in which there is a supportive relationship within ministry that will lead to a continual recommitment by all to the competent exercise of liturgical ministries
- The recommended structures within the Church are used effectively in order to facilitate participation by both ordained ministers and the laity. ⁵⁵
- The provision of specific formational opportunities aimed at capacity building and at encouraging greater confidence (on the part of both laity and clergy) in participating in collaborative approaches to liturgical planning and decision-making. This might be an element of the *National Programme of Liturgical and Formational Events* referred to below.
- New strategies, agencies and bodies are developed aimed at providing significant collaborative experiences in liturgical leadership for both the ordained and the laity. Such initiatives may be developed through the *National Improvement Plan* discussed as part of the first proposal

⁵⁵ These include Diocesan and Parish Pastoral Councils (c.511), Diocesan Synods (cc.460-68), Liturgical Commission and Institute of Pastoral Liturgy (*Sacrosanctum Concilium* #44).

- The demographic trends related to the decline in priestly vocations (Pope 2004, p,5) are taken as an opportunity to understand the diverse matters related to the proper exercise of ministry within the Church.

A renewed understanding of the nature of ministry through formation on the theological and canonical requirements associated with specific vocations will assist the Church of the twenty first century to envision a fresh approach to the challenges of the new evangelisation. As envisaged by the Fathers of the Second Vatican Council the laity should receive adequate formation to enable them to become more confident and vitally important partners in the challenges facing the Church in the modern world (*Gaudium et Spes* Ch II #62; *Apostolicam Actuositatem* Ch IV #20-#22).

Although the non-ordained have limited decision-making authority in the contemporary Church (particularly in terms of liturgical leadership), fifty years after the Council there is now a significant opportunity to enhance the influence of the laity without compromising the hierarchic nature of the Church. This challenge and a commitment to the norms of collaboration and co-responsibility are implicit in all ten proposals presented in this chapter.

The first three proposals have been given more extensive discussion and exploration because they explicitly link with the dominant themes and title of the thesis. The organic relationship between the proposals made in this chapter of the thesis and the case study investigation of Chapter Four is expressed in cross referencing.

Part of the claim being made is that the recommendations made here could contribute to the construction of a more recognisable and coherent strategy for future liturgical

practice, liturgical development and liturgical catechesis particularly within the Catholic Church in Scotland. The proposals would also contribute to realising in some important respects Ratzinger's desire to recover reverence, and establish in the mind of the whole Church the essential and objective nature of the sacred liturgy (p, 8). At the heart of this vision is a commitment to developing an increasingly seamless and organic relationship between liturgy, formation and catechesis.

First Proposal

A National Strategy for Liturgical Development

The first proposal is that the Catholic Church in Scotland should devise a *National Strategy for Liturgical Development*. The Oxford English Dictionary defines a 'strategy' as 'a plan that is intended to achieve a particular purpose'. In simple terms then, a 'strategy' includes a decision and a declared statement of intention about a chosen course of action, both of which are directed at a particular goal or result. The goals of a liturgical strategy should involve continuous renewal of worship and a desire to ensure excellence in all liturgical practice. This is a useful place to begin the discussion surrounding this proposal.

As described above, a strategic plan is in essence a directional map which is drawn up in and through engagement with a series of strategic processes. In terms of a national strategy for liturgical development key components of these processes will include the use of some 'technical' means of analysis (e.g. a SWOT Analysis, or Appreciative Enquiry) in order to carry out an appraisal of the present standard of liturgy; formal interviewing of clergy; religious; catechists; parishioners and those who exercise leadership in worshipping communities as a means of data collection on liturgical

practice leading to a critical audit; the identification of specific objectives, targets, goals and milestones; the systematic profiling of the work being undertaken within worshipping communities. The Church like others who employ strategic methods require to benchmark continuously in order to achieve the full impact of the plan and also to ensure that the strategy used is actionable in terms of the human and material resources available.

With specific reference to liturgical development, future direction is best identified by a strategy that reflects and promotes the interdisciplinary context in which excellent liturgy is always planned and celebrated (García-Rivera, 2007, p,5). In the Scottish context, strategic action should also take account of the different cultures that currently influence and enrich the Church's worship in this country, including many people of Irish, Italian, Filipino, Indian and Polish ancestry (Maan, 1992, Edwards, 1993, Devine, 2006, Harrell, 2006, Morris, 2007).

The proposal to develop a National Strategy for Liturgical Development is based on a belief that far-reaching and sustained progress in liturgical development and its attendant catechesis will never be made simply by isolated, brief and unconnected opportunities. The strategic plan will have its full effects when it is embedded in everything the Church does and all those who exercise liturgical leadership use it as an immediate primary focus in all aspects of their planning. Such a plan will then become a valid and meaningful framework from which the Church can meet current and future challenges and prevent strategic planning being perceived as an attempt to 'police' the liturgy. In making this proposal for a national strategy there is no suggestion that the individual initiatives that have been undertaken are inadequate in

themselves. A *National Strategy for Liturgical Development* would, however, provide increased opportunity for lay involvement in decision-making, for more inter-diocesan collaboration and greater integration within the Scottish Church. The strategy would consist of several branches including a *National Improvement Plan*; a *National Programme of Liturgical and Formational Events* and the establishment of a *National Centre for Pastoral Liturgy and Catechesis*.

National Improvement Plan

Turning to the first of these, liturgical development needs to be rooted in an intentional, systematic *National Improvement Plan*. The framework for the strategy for liturgical development should be characterised by vision and partnership; explicit planning and target setting; intentionality; organisation; responsibility for action; a rootedness in every day of the liturgical season and also have an adult focus. There are three immediate benefits of putting in place such a plan. Firstly, it will enable a projected and steady growth in liturgical awareness, liturgical knowledge and an ever deepening appreciation of the nature of the sacred liturgy for both clergy and laity. Secondly, the formulation of such a plan would provide a valuable structure giving direction and support to the Church's ordained ministers; to volunteer and professional catechists; to catechetical leaders in Catholic schools and to all others involved in decision making at every level of liturgical and sacramental engagement. The third benefit is that the strategic planning used in the construction of an Improvement Plan will assist the Church in developing a more authentic and stronger relationship between its vision and the liturgical experience of the Mass-attending laity. Organisational research supports a strong link between the structure of an organisation and performance (Scott & Davis, 2007). If liturgical planning and

practice is to improve over a specified period of the time the Church requires to raise its profile to a higher point to ensure excellence. The Bishops Conference would have two primary concerns in respect of initiating a National plan for improvement. Firstly, it would require to appoint a high status expert who has both a competence in liturgy and an expressed commitment to the value of strategic planning within the Church. Secondly, the Bishops Conference will be challenged even further to provide increased formational opportunities for clergy in order to support professional responsibility for demonstrating the desired outcomes described in the plan.

National Programme of Liturgical and Formational Events

The *National Liturgical Development Plan* should be coupled with a *National Programme of Liturgical and Formational Events* all of which consistently model excellent liturgical planning and practice and are celebrated as ‘Good News’. Currently, such major liturgical events tend to focus on the development of skills for particular groups. The *National Centre for Pastoral Liturgy* in Maynooth (which was visited as part of the Case Study of Chapter Four) provides an example of this in terms of the experiences and formational opportunities for artists, architects and Church organists. Although provision of this type has a value in itself, it has limitations and there are other areas for development required in this area. Firstly, it is vital that in devising a *National Programme of Liturgical and Formational Events* for the Catholic Church in Scotland, the provision is not a random one but structured in such a way that each event is part of a strategy with identifiable targets and objectives (Geel 2011, p,22). Secondly, celebratory liturgical events for specialist groups should be matched by a similar programme which is inclusive of the whole Church. This would require a clear relationship between developing the *skills* of particular groups

who have a high level of responsibility for liturgy and the *processes* involved in developing and promoting liturgy for *all* in the worshipping community. Events focused on the *processes* for the promotion of excellent liturgy would involve opportunities such as *Developing Collaborative Ministry* and *Strategies for Evaluating Good Liturgy*.

National Centre for Pastoral Liturgy and Catechesis

The strategic plan and programme of events suggested above should emanate from a recognised and professionally organised *National Centre for Pastoral Liturgy and Catechesis* located in a central and accessible geographical location. The profile of the *National Centre for Pastoral Liturgy* in Maynooth mentioned above gives an insight into the work that could be undertaken by a Scottish counterpart.

This centre in Maynooth also houses the *National Secretariat for Liturgy* which works on behalf of the Episcopal Conference and the Irish Episcopal Commission for Liturgy and co-ordinates the work of various consultative agencies on liturgy, church music, sacred art and architecture and *liotuirge in nGaeilge*. At the heart of the mission for the centre in Maynooth is a desire to promote Liturgical Formation in the light of the renewal of liturgy mandated by Vatican II. Other features of its work include the production and dissemination of a quarterly bulletin of the Secretariat; the provision of certificated courses in liturgy and shorter courses at other pastoral centres throughout Ireland.

In the interview responses (Chapter Four) made by the current coordinator of the *Pastoral Centre of Liturgy* in Ireland, Fr PJ made it clear that it is vital that such

establishments must never be viewed by priests and people as ‘ivory towers’ but as a place where “things happen”. If a *National Centre for Pastoral Liturgy* were to be established in Scotland, there are various crucial roles that such a centre could perform. It could:

1. Become the primary physical focus for the management of the *National Liturgical Improvement Plan*
2. Assist in the construction, organisation and coordination of a *National Programme of Liturgical and Formational Events*.
3. Work with and serve dioceses and parishes in developing an understanding of the relationship between liturgy and catechesis
4. Strive to be a catalyst in the liturgical and catechetical formation of the assembly
5. Foster communication in the areas of liturgy and catechesis
6. Support those who serve in parish ministry; gather theologians, clergy, catechists, liturgical musicians and others who exercise liturgical and sacramental leadership
7. Engage in the nurturing and promotion of a sense of liturgical spirituality across the Catholic Church in Scotland.

Over time the work of a *National Centre for Pastoral Liturgy* would prepare and provide a cadre of lay and clerical liturgical specialists for the Scottish Church. This was certainly the experience of Fr PJ one of the high status experts who was interviewed as part of the Case Study of Chapter Four of this thesis [Appendix Y].

Starting with the premise that the purpose of any organisation is to achieve specific goals (Scott & Davis, 2007, p.35), a *National Strategy for Liturgical Development*

would provide a clear framework and articulation of the Church's priorities, goals and direction in relation to worship. The following goals are listed as ones which would be appropriate examples:

- To celebrate liturgy in an inspirational sacred space
- To provide robust programmes of adult Liturgical Catechesis
- To plan the use of liturgical music for Eucharistic celebrations
- To provide regular training workshops for all liturgical ministries
- To provide academic accreditation on Liturgy by establishing formal links between a centre of learning and the Church

The stated goals and strategy of the development plan should always serve as an immediate point of reference for all who make decisions and choices in relation to the sacred liturgy. Improved formal reporting systems will help to facilitate the dissemination of information from Diocesan Commissions and agencies particularly those involved in Liturgy, Formation and Catechesis. Access to this information should be provided to the laity and clergy alike.

There is one further suggestion implicit in the formulation of this proposal which would ensure a standard of liturgy across Scotland. The success of such a strategy is dependent upon a serious *culture change* and an increased transparency and accountability for liturgical practice within the Church.

Second Proposal

Profiling of Permanent Liturgical Formation of Clergy

Chapter Four of this thesis focused on Liturgical Formation for the Church's ordained ministers. The second proposal is that the Church extends and formalises the process

and structure for recording the uptake of ongoing Liturgical Formation by individual members of the clergy. It is vital that there is an ever increasing commitment to professional dialogue and evaluation on the quality, extent, uptake and coherence of the opportunities provided for the Liturgical Formation of the Church's ordained ministers. There are two main reasons for this. Firstly, it is crucial as an expression of fidelity to the imperatives of the Council Fathers (*Sacrosanctum Concilium* Chapter One, Section II #17) and the clear prescription given in (*Optatam Totius* #21) and reiterated in the *Norms for Priestly Formation, Scotland* (2005, #9.16). Secondly, Liturgical Formation is the singularly most important investment that will guarantee for the laity a theologically compelling and engaging experience of liturgy. From this perspective ensuring that ordained liturgical leaders are highly trained and skilful celebrants for whom the proper and accurate celebration of the liturgy becomes a significant pastoral priority. This means ensuring that clergy are knowledgeable about the authentic principles outlined in *Sacrosanctum Concilium*; have an impressive level of liturgical literacy; demonstrate prayerful presidency and lastly facilitate excellence in liturgical planning in their worshipping communities. Formal and consistently applied processes of evaluation of the opportunities for Liturgical Formation will help to deliver each of these components and also develop the confidence of the Church's liturgical leaders.

The interview at the *Pontifical Scots College* in Rome (as part of the case study of Chapter Four) revealed that *prior to ordination*, Liturgical Formation is given significant academic weighting and is comparable in status to Doctrinal, Biblical, Moral, Philosophical and Canonical Studies. There was no assumption that Liturgical Formation will 'happen' primarily *in situ* as part of the pastoral placements

undertaken by students preparing for the ordained ministry in Scotland. The development of a similar approach to appraisal and the profiling of formational opportunities *post ordination* will help to ensure that all clergy undertake rigorous, regular, relevant and challenging liturgical study and reflection. The provision and uptake of Liturgical Formation for the clergy should be *at least adequate* for the liturgical tasks that confront them in the daily exercise of their ministry. The case study of Chapter Four revealed that this was not necessarily the case and some clergy had limited opportunity to undertake Liturgical Formation (or indeed any type of formation) and this was posed by the difficulty of obtaining supply cover by another priest. Creative, imaginative and courageous action by the Church will remove this barrier to Liturgical Formation for its ordained ministers. It might be argued that this is an issue of justice for the clergy but also for the Mass-attending laity who have a right to experience inspirational and theologically accurate liturgy. Collaboration by all members of the Church (clergy and laity) will help to overcome or at least minimise those obstacles preventing adequate formational opportunities for those in the ordained ministry. Removing the barriers referred to above will involve the making of difficult, painful and radical decisions which might entail a more structured approach to Mass provision within the Deanery structure with an intentional rethinking of the number and timing of masses. This would facilitate the mobilisation of the Catholic population in the interests of the very high priority that the Church affords to formation of the clergy.

It is vital that the profile of the Liturgical Formation undertaken by the clergy reflects a dominance of certain core elements that should be at the heart of such formation. There is a task for the contemporary Church in identifying what these components

should be. In 1991 the Liturgy Office of England and Wales published *Celebrating the Paschal Mystery: A Syllabus of Liturgical Formation* for those setting up courses in Liturgy. This comprehensive syllabus included: The Liturgical Year; Sacraments of Initiation; Liturgical Art and Architecture; Liturgical Music; Rites of Commitment; Rites of Healing; The Liturgy of Hours and The Word of God in Worship. This type of guidance and structure is a valuable way of assisting dioceses, deaneries, parishes, schools and other ecclesial groups in developing a consistent approach to Liturgical Formation for both clergy and laity. More than twenty years later the matters listed above continue to be areas of engagement for the Church's ordained ministers. In the context of the Catholic Church in Scotland, however, a contemporary version of such a syllabus would require to address a range of current and emerging challenges for a changed societal and liturgical landscape. These challenges include:

- The Physicality of Worship [pages 156,165,185,368]
- The axiology of Worship [page164]
- Transcendence in the ordering of liturgical space [pages 120,122,286]
- Lay liturgical leadership in *Priestless* Parishes [page 356]
- The shape and structure of Liturgical Catechesis for adults [pp 278, 310-312]
- Restoring Liturgical Literacy [p 4, 243, 265-6, 276, 294-5, 316, 335, 341-343]
- New and emerging challenges in sacramental leadership [p 3, 150,193-4, 207, 218, 223,230, 261, 266, 321, 333, 338, 344-8]

Looking at the last area listed above, one of the foundational elements of the profile of formation for sacramental leaders should consist of opportunities to embrace more fully the concept of 'professionalism' as a way of developing aspects of ministerial effectiveness.

In secular terms to be called a professional can mean that a person is regarded as a reliable and trained specialist capable of carrying out particular functions and there is an assurance that the individual will have both knowledge and the wisdom of experience. The sociological analysis of the clergy as 'a profession' is a field of enquiry in which there has been a marked absence of consensus (Bryman 1985). For Borsch (1975, pp.111-116), the professional person is one who is trained and educated for his or her work. Another figure who has influenced this debate is the French philosopher Pierre Hadot (1922-2010). His understanding of ancient philosophy as a *bios* or way of life (*manière de vivre*) is summed up in the aptly entitled text *Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault* (1995). The recurring theme of his argument is based on the conviction that philosophers should be judged by how they live their lives, what they do, not what they say (2002, p6). There is an interesting comparison to be made here in terms of the priest's self understanding. Prior to ordination, the entire formational programme of a seminary is geared to the education of a student for *professional* ministry. This in no way diminishes the sense of vocation that lies at the heart of seminary life neither does it affect an appreciation that the Church is much more than an institution. Since there is no conflict between professionalism and vocation prior to ordination, there should be no apparent disconnect between these two elements post ordination. This insight amplifies the insights of Hadot as referred to above.

Many tasks are required by the ordained minister and there are closely defined aspects of his ministry where there is an expectation of professionalism. These include counselling; preaching and teaching and in the context of this research, the practice of liturgical, sacramental and catechetical leadership. In other professions the expected

and primary hallmarks of professionalism would include excellence in practice; a spirit of service and self-accountability. A professional is a person, whose life publicly declares certain values and commitments. This understanding of professionalism is not cold and clinical but communicates both an expectation in terms of competence and outcomes but also an awareness of the high calling of the ordained minister of Christ's Church (Vera 1982, p1).

A second core element of the formational profile of all clergy is what Pecklers, (in Martin 2005, p23), describes as priestly formation that moves '*Towards a Spirituality of Presiding*'. He identifies three key ingredients in this process: *prayerfulness*, *intentionality* and *transparency*. A significant element of the conciliar imperative and subsequent magisterial documents focuses on giving guidance about the relationship and the dynamic between liturgy and spirituality (*Pastores Dabo Vobis* #20-21). In ministerial priesthood there is a particular responsibility to be holy in order to act effectively *in persona Christi*, and be configured to Christ. The ideal is that the development of a *Spirituality of Presiding* is accompanied by a deep knowledge and understanding of sacred rites and fidelity to liturgical norms.

The presider's spirituality should be imprinted with these theological ideals in order to ensure that the celebration of the sacred liturgy is marked by transcendence and an experience of being in the presence of God.

The Catholic Church in Scotland currently makes a significant investment in the formation of its clergy in terms of human and financial resources. Like any other institution, it will desire to reap the fruits of its time and financial commitment in this

area. Clearly, many of the fruits of this investment are unquantifiable, but others should be observable in liturgical practice. Vibrant and engaging pastoral liturgy will become more of a reality when decisions about liturgical practice are made by sacramental leaders who have been afforded regular, connected and robust opportunities for mature and reflective consideration of liturgical principles.

Third Proposal

Restore a Liturgical Timetable and devise a more robust strategy for Liturgical Education in Catholic Schools

Since Catechesis is a primary theme of this research this particular proposal will be explored and discussed in considerable depth. The insights and comments presented in this section draw on the strengths of a unique compact of Church and State within the Scottish context.

The place of liturgy in Catholic Education would be integral to the *National Strategy for Liturgical Development* which formed the first proposal of this chapter. The third proposal being made here is that there should be identifiable and measurable success indicators emergent from a discrete and robust programme of Liturgical Education in all Catholic schools. This programme should be delivered in a manner which permeates and impacts on the entire life of the Catholic school, particularly in those polities such as Scotland where so much of the faith formation of the young has been formally outsourced to schools. Currently, the significant elements of formal and intentional Liturgical Education in Catholic schools can be completed when pre-sacramental catechesis comes to an end. The recommendation being made here is that

Liturgical Education should be identified, measured and evaluated at every level, and for all Catholic children and young people in every Catholic school. In order to achieve this vision certain steps will help to ensure a consistent and robust approach to the process:

- The formulation and development of a rationale or philosophy of Liturgical Education in every Catholic school.
- All Catholic schools express and manifest a liturgical vision through their procedures and administration.
- Leaders in Catholic Education ensure that there is an action plan of liturgical development for their institution with an inbuilt system of support for its implementation.
- Worship in every Catholic school adheres to liturgical norms
- All Catholic schools remain faithful to the *National Syllabus of Religious Education* integrating it seamlessly with a body of liturgical knowledge delivered as part of the classroom learning experience.
- This syllabus is enhanced by a wider whole school curriculum of catechesis focused specifically on developing liturgical literacy including an appreciation of sacred music and sacred art.

In the closing stages of this research, the Scottish Catholic Church launched a new Syllabus of Religious Education entitled *This Is Our Faith* (2011).⁵⁶ This new development holds great promise in terms of the vision contained within the six elements as described above.

⁵⁶ <http://www.sces.uk.com/>

The manner in which a Catholic school is managed should proclaim liturgy as a pivotal value and as an integral ingredient in the spiritual formation of children and young people. The best efforts of the Church at a national level and a local level will be only partially successful unless there is a robust liturgical timetable in every Catholic School. Restoring a distinctive and obvious liturgical structure and timetable in Catholic schools might include a weekly school Mass; regular experiences of Benediction; Marian devotions; and also the celebration of the feasts and seasons of the liturgical year.

This conscious and intentional handing on of a heritage and liturgical tradition will involve more than simply reviewing courses in Religious Education and more than exposure to liturgical events. Some management and evaluative tools are already available to the Church, including in Scotland *The Charter for Catholic Schools* (2004) and *Shining the Light of Christ* (2010). This latter one is a resource which takes particular account of the distinctive mission of the Catholic school referring to all aspects of the school's key activities. These include its vision, values and the processes which underpin its work and life (*Shining the Light of Christ* QI 9.1). The tool invites the Catholic school to reflect on Liturgical Catechesis in terms of how well young people know and celebrate their faith. Part of the difficulty is that, as an evaluative tool, it can be perceived as an option and the extent and depth of its usage is currently unknown.

In terms of identifiable outcomes, the establishment of a robust liturgical timetable in Catholic Schools will help the Catholic community to address the matter of liturgical literacy. Liturgy forms habits and children and young people learn and develop a spiritual awareness through hearing and repeating this language. At present there is a

generation of Catholic children and young people who are comfortable with the concept of *physical participation* in the liturgy. Questions remain however about the extent to which this is an informed participation in terms of the level of understanding of the words spoken and of the desired level of attentiveness which should accompany the language used. It has already been highlighted that liturgical *illiteracy* is partly the consequence of prolonged periods in the history of Catholic Religious Education in Scotland when there was a lack of rigour and some of the resources used had limited doctrinal content, resulting in a more experiential approach to teaching and learning. Murphy (2001), offers an additional explanation as to the roots of this liturgical illiteracy in the contemporary Church stating that it is mainly the result of family situations where faith is hardly practised, seldom celebrated, and attributed little practical importance ⁵⁷ Catholic schools currently face a significant challenge in striving to be a more effective formative environment in which young people are increasingly exposed to and grow into a mature appreciation of this language. The liturgy strengthens the school community with all its diversity and fragmentation and provides an explicit, visible and core statement that the school is a worshipping community not simply a community of religious learning (*Gravissimum Educationis* 1965 #2; *Religious Dimension of the Catholic School* 1988, part II #50).

There is a further stage in terms of the school's responsibility to put liturgy at the top of the agenda and this arises from a clear need to determine and articulate the differing but complimentary responsibility that homes, schools, parishes and dioceses have in terms of Liturgical Catechesis. Traditionally, Catholic Education in Scotland has been marked by a particularly close relationship between parishes/dioceses and schools (*Religious Dimension of the Catholic School* 1988, Part II #41; Part IV #70).

⁵⁷ (Cf. "Catholic Education at the Crossroads," The Catholic Register, Aug. 25, 2001).

This continues to be the case although there are influences in contemporary Scottish society that would seek to secularise all social institutions, including Catholic schools (McKinney 2011, p157). This view presents significant challenges for all the educational partners in Catholic schooling and for the Church in a particular way. Currently the relationship between parish and school and the associated areas of catechetical responsibility can lack both clarity and balance and there are also many instances after children have received the Sacraments of Initiation where the relationship is greatly diminished or even ceases to exist.

One particular aspect of the broader challenge arising from this seventh proposal is for the Catholic community in Scotland to examine its current use of professional and volunteer catechists to minister to children and young people and to examine what happens in those areas of the country where there are no Catholic schools. In the absence of Catholic schools the Church requires to know where and how it ministers specifically to children and young people. At present a suitable infrastructure does not exist in parishes and the Catholic Church in Scotland faces the challenge of devising a highly coordinated and organised liturgy based Youth Ministry programme which can be made available to those children and young people who do not have access to Catholic schooling.

Fourth Proposal

Increased Interdisciplinary Liturgical Leadership

Since the time of the Council of Trent in the sixteenth century until the present day the Catholic Church has steadily lost what might be described as its liturgical confidence (Senn 2000, p84). The proposal being made here is that the development

of a broad liturgical leadership, embracing not just expertise in liturgy but knowledge, talent and experience from a wide range of complimentary disciplines, would help to restore a sense of liturgical security to the Catholic Church as it advances into the third millennium. It is recommended, therefore, that the Church demonstrates an increased commitment to interdisciplinary conversation as a way of helping to develop aesthetic coherence in the Church's worship and this will in turn restore the confidence, reverence and beauty that have been lost.

This proposal is based on the premise that the skilful liturgical leader is one who considers and embraces every facet of the liturgy and recognises that each one contributes, although not necessarily in equal measure, to an accurate and informed liturgical experience for the mass attending laity. Fr J (who was one of the high status experts interviewed for the Case Study of Chapter Four) placed a particular emphasis on the fact that students for the priesthood who are trained in Rome are exposed to the "vast heritage of the Church in the visual arts and music, and this should help develop a sensitive aesthetic intelligence" [Appendix Y].

In respect of this interdisciplinary approach to liturgy there are some examples of good practice from other specialist areas that are noteworthy. The first example is *Fire Cloud*, a small, independent organisation based in Central Scotland that aims to build vibrant communities through faith, arts and research. Secondly, the Archdiocese of Glasgow Arts Project ⁵⁸ which was established in 2006, also exemplifies worthwhile practice by providing opportunities to explore, express and celebrate faith through the arts. AGAP organises annual arts festivals, including *LENTfest* and also makes provision both for Pastoral Formation and the development of skills.

⁵⁸ AGAP www.agap.org.uk/

Continuing the long tradition of the Catholic Church, AGAP encourages the celebration of human life through various art forms and recognises these arts as a gift from the Divine Creator. Although neither *FireCloud* nor AGAP are directly responsible for liturgical practice this type of multi disciplinary approach to the development of the arts within the Church is a useful paradigm from which a broader liturgical and catechetical model of leadership could be developed. The value of groups such as these is the contribution that they make to capacity building and the positive benefits to the development of liturgy. It is paramount, however, that initiatives and groups of this kind keep a sense of attachment and accountability to the Church. Edwards and Hulme (1996b, p. 967) define accountability as “the means by which individuals and organisations report to a recognised authority (or authorities) and are held responsible for their actions. A commitment to the concept of accountability for liturgical practice invites the development of a structure of line management

The contemporary Church needs to ensure that the theological education that is provided for the new cadre of leaders becomes increasingly less compartmentalised. Certain key elements would require to be deeply embedded in the formation process to ensure that an approach such as described for the groups above is applied to the training of liturgical leaders. As a prerequisite, the interrelatedness of liturgy, catechesis, spirituality, language, music, art, architecture, and *most importantly*, of theology, should be made clear. This is the premise and focus of the work of Alejandro García-Rivera (1999, p10) who argues that the things of God and beauty are one. He proposes a new aesthetic principle based on a restoration of the relationship between God and beauty and a reconstruction of the ‘True’, the ‘Good’

and the 'Beautiful'. His exploration seeks to identify, describe and celebrate those things which move the human heart. This appreciation of the importance of other domains is not the preserve of a select few but with a broad basis can be used to advance and enrich liturgical theology for the *whole* Church. In the contemporary Church there is a pressing need for both clergy and laity to know and be able to articulate the theological meaning and spiritual significance of all of the elements that collectively make a vital contribution to accuracy and excellence in the liturgical celebration. This means that those preparing for ministry and lay and ordained liturgical leaders should be knowledgeable about matters such as *Liturgical Aesthetics, Human Development, Ritual Studies* and an understanding of *Leadership* within the Catholic tradition. This can be facilitated to some degree by personal self-development but a formal link to a recognised centre of learning would provide a more consistent approach to theological capacity building.

Nichols (1996), despite being a strong advocate for the use of Sociology in the study of liturgy still concedes that it is Theology, guided by the Magisterium, which is the ultimate measure and criterion for liturgical practice (p,86). This desire to develop liturgical practice which has a rootedness in theology has been evident in the preparation programmes for the implementation of the new translation of the Roman Missal for the English speaking world (Pecklers 2009, p93). Garrigan (2004, p42) claims that the foundations of the vision of liturgical theology, being complemented by other disciplines, was laid by Kavanagh (1973, p145-160), who pioneered the idea of applying Erikson's human development theory to the Church and its rituals.

Fifth Proposal

Establish a National Academy/Faculty of Study for Sacred Music and Sacred Art.

One of the most far reaching recommendations of the Fathers of the Second Vatican Council was in respect of the establishment of schools or academies of sacred art in order to train artists (*Sacrosanctum Concilium* #127) and that "higher institutes of sacred music be established wherever possible" (*Sacrosanctum Concilium* #115). The fifth proposal in this chapter of the thesis argues for the establishment of a *National Academy/Faculty* of Sacred Music and Sacred Art for Scotland. A provision for the academic study of sacred music and sacred art would make a significant contribution to restoring beauty in the liturgy and assisting in the development of those skills required for inspirational liturgical leadership for the Scottish Catholic Church as it advances into the third millennium.

Evidence exists of a vibrant tradition of sacred music in Scotland up until the period of the Protestant Reformation but owing to the iconoclasm of the mid-16th century only elements of this remain (Purser 1992, p. 16). In this context, there is a vital challenge in returning the heritage and tradition of sacred art and sacred music to the people of this country. Scotland has a rich history of Scottish music exemplified by the work of dynamic composers like Robert Carver (1485-1570). There is a significant task for the Church in recovering the deep roots of this musical, artistic and textual tradition. In rising to this challenge the passion displayed by Richard Demarco (Edinburgh 1930) one of Scotland's most influential advocates for contemporary art, provides an interesting and strategic approach. His innovative contribution to recovering Scotland's aesthetic heritage involves establishing outgoing connections for Scottish artists across Europe. In practical terms this would require institutional

collaboration between the Church, civil society and the artistic community. Such an approach may seem counter cultural to modernity with its characteristic individualism but projects which demonstrate a collective responsibility to showcase, celebrate and invest in art would be an effective strategy for re-connecting the Church with society.

A necessary first step to establishing an Academy/Faculty would involve the Church in calling forth, promoting, celebrating and investing in scholarly collaboration between Departments of Theology, Departments of Education, Departments of Fine Art and Departments of Music within Scotland's universities in order to train professionals who understand the liturgy and also its formational and catechetical implications. This may require the establishment of a Catholic Academy, with or without a formal affiliation to a centre of Higher Education.

Music

The establishment of such a Faculty /Academy of Sacred Art and Sacred Music would provide long terms benefits to the development of sacred music. Firstly, it would facilitate the training of choirs, choral conductors, organists, and cantors and engage these groups and individuals in an ever deepening understanding of the religious roots and contemporary application of the music that they perform. The implementation of the new translation of the Roman Missal has presented the church with an ideal opportunity to reflect on this need to rediscover and teach the beauty of chant, although mastery of this skill will challenge the human resources of many worshipping communities across the English speaking world. A practical way in which the Church can rekindle chant is by establishing a *schola*, (a choir that sings

chant), in *every deanery of every diocese*. This is surely an achievable target and one which could be an impressive vehicle for the teaching and practice of ecclesiastical chant.

Secondly, an Academy/Faculty of Sacred Art and Sacred Music would assist the Catholic Church in the urgent task of relocating sacred music into a liturgical context and ensuring that decisions about the music used gives appropriate expression to the nature, spirit and theological basis of what is being celebrated. The proposal for a National Academy/Faculty could address some of the concerns that exist in respect of sacred music and also assist in the permanent formation of the clergy. Since the ordained liturgical leader is the one who exercises the greatest influence over the parish liturgy the clergy require adequate training in liturgical music both prior to ordination and post ordination. Formation in sacred music is not an issue only for those clergy who have obvious ‘musical talent’ but it is a matter of planning, decision making and management of a key aspect of liturgy involving *all clergy*. Some level of training at an Academy/Faculty of sacred music and art would enable all the Church’s ordained ministers to engage more confidently in providing Liturgical Catechesis for the laity in these domains. Courses in sacred music, sacred art, the craft of designing the sacred space and the rich variety of aesthetic skills, sensitivities and knowledge necessary for the development of authentic, beautiful and reverential liturgy in all worshipping communities would be vital components of the training offered to the clergy by such a faculty connecting to a global Church with its international resources in the support of these initiatives.

Sing to the Lord: Music in Divine Worship (2007), although devised for use in the North American context, expresses the call to every member of the Church to

participate in the sacred liturgy through song and it also addresses some crucial considerations in relation to the musical preparation and structure of the liturgy. This same document also notes that seminarians and priests should be familiar with celebrating the liturgy in Latin and with the use of Gregorian chant (#20, #23, #65) and that this chant, being “uniquely the Church’s own music,” deserves “pride of place in liturgical services” (# 72). It is also stated that: “Chant is a living connection with our forebears in the faith, the traditional music of the Roman rite, a sign of communion with the universal Church, a bond of unity across cultures, a means for diverse communities to participate together in song, and a summons to contemplative participation in the Liturgy”. Interestingly, the document tacitly admits that the Second Vatican Council’s request that “the faithful be able to sing parts of the Ordinary together in Latin,” has not been fulfilled. *Musicam Sacram* (1967) proposed a model of the principle of progressive solemnity which identifies three *degrees* in order to encourage an ordered singing of the sacred liturgy (Gill 2009, p35). For example in the first degree the dialogues and presidential prayers are to be sung before any other element of the liturgy. The responsibility to ensure the singing of these parts of the mass is primarily that of the ordained liturgical leader:

The ordained, above all because of their sacramental leadership roles in the liturgical assembly, bear the weight and duty of fostering the tradition and practice of singing the sacred liturgy (Gill 2009 p,11).

Returning sacred music to a liturgical setting will be dependent to some extent on the degree to which the Church’s ordained ministers are convinced about the merits and pivotal role of music in the sacred liturgy. Confident, knowledgeable and accurate liturgical leadership in this particular area of the liturgy is not always guaranteed and therefore it is essential that the Church asks how prepared its ministers are (pre and post ordination) for this role in terms of their education in sacred music. It is vital that

all those who are trained or training for the ordained ministry have a sense of their deep responsibility in terms of making decisions in relation to liturgical music. In the North American context the *Snowbird Statement on Catholic Liturgical Music* (1995) expresses the challenge as follows:

.....the leadership of the parish clergy is the single most influential factor in the liturgical-musical life of the church; yet the formation of most seminarians in this area remains seriously inadequate. The experience provided in seminaries and seminary chapels forms the attitudes and musical values of future priests, often for the remainder of their ministry (5).

There is a recognition in these words that the inadequacy in seminary formation has far reaching implications both for priests and people. Although this statement is an independent initiative of the North American Church the issues that it raises are applicable in the Scottish context. It is significant that the interview at the *Pontifical Scots College* in Rome gave no sense that formation in liturgical music was unimportant. There was a clear desire to develop in the students an engagement with musical choices when preparing major liturgies within the college.

Liturgical Formation of both the clergy and laity is a first step towards the restoration of beauty in the sacred liturgy. Formation in the area of sacred music is a vital component of a wider, comprehensive and critical appraisal of the use of music in liturgical celebrations. Central to this appraisal will be the theological accuracy of decisions made about music in the liturgy by the liturgical leader and also the extent to which there is a commitment to using music to enhance the beauty and ‘noble simplicity’ of the sacred liturgy. This dual challenge facing the Church in relation to the place of music in the liturgy is intensified by various associated concerns. These include: the globalisation of Catholicism and its encounter with non-Western musical cultures all of which has changed the face of liturgical music. Secondly, the Church

has not maintained the distinction between secular music and sacred music and communicating the theological focus and purpose of the latter continues to be a significant challenge in many worshipping communities (Gill 2009, p, viii). Thirdly, within the Church there is an impression of an elite dichotomy in the response to the use of popular music in a liturgical setting. Fourthly, the cultivation and maintenance of appropriate musical skills and abilities has not been well supported and worshipping communities struggle to put in place musical leadership because of this neglect. The introduction of the electronic medium in a liturgical context has been used as a solution to the absence of a music ministry and this has had a profoundly negative effect on the development of sacred music. It is essential that any formational opportunities on sacred music take cognisance of and respond imaginatively to these concerns and developments.

The idea persists that musical and liturgical depth of expression of this kind is alien to vernacular and working class people. At the heart of the tension are two conflicting views of liturgical music. The first view assumes the existence of an educated elite whose levels of taste are too sophisticated for the majority of worshippers whose aesthetic allegiances lie in the music of the popular culture. The second view is that music is the possession of *all* Catholics and to suggest otherwise is patronising. These views have ramifications for any intended Academy which would be expected to exercise leadership in reconnecting all of the faithful with the best traditions of Catholic sacred music, ancient and modern.

In short, working with clergy and congregations the establishment of a National Academy/Faculty of Sacred Art and Sacred Music would provide an increased

assurance that pastoral decisions taken in relation to sacred music are theologically informed ones.

Sacred Art

The Church has a responsibility to train professionals who can fashion sacred art and who also have the skill to design and redesign liturgical spaces in which sacred rites are carried out. The challenge of establishing 'higher institutes' for this purpose is currently entrusted to local Episcopal conferences (*Sacrosanctum Concilium*, #127) but this part of the conciliar vision has never been fully implemented. At a global level there are, however, some examples of good practice in this area including the *Foundation for Sacred Arts* based in Washington USA which was established to stimulate a vibrant renewal in the production of Sacred Arts (art, architecture, and music). This foundation arranges and coordinates initiatives which encourage the production of new work in art, architecture and music:

- Lectures and conferences with presentations from distinguished artists, architects, musicians, and scholars
- Providing tours of churches, shrines, and sacred art collections
- Arranging events that showcase the finest examples of contemporary sacred arts
- Providing concerts featuring the works of contemporary composers of sacred music
- Organising International Competitions in the field of Art, Architecture and Music

The Council Fathers also envisioned a relationship between local Church communities and artisans (*Sacrosanctum Concilium* #123 - #127) and there is ample evidence of this part of the conciliar vision flourishing within the Catholic Church in Scotland. The Scottish hierarchy has a proud record of using Scottish artisans when commissioning liturgical art. At the time of writing this thesis, St Andrew's R.C. Cathedral in Glasgow reopened (April, 2011) after a major refurbishment. One of the new centre pieces of this historic Cathedral is a painting of the martyrdom of St John Ogilvie by the renowned Scottish artist Peter Howson. In addition, many clergy use Scottish or regional artists when commissioning sacred art for their parish churches and also when making minor and moderate decisions about the internal redesign of the liturgical space. This degree of understanding of the importance of sacred art within the liturgy makes the establishment of an Academy/Faculty of sacred Art and sacred Music in Scotland a strong possibility and perhaps an ever increasing requirement.

In terms of architecture many churches in Scotland are modern builds of Gillespie, Kidd & Coia, a Scottish architectural firm, famous for their application of modernism in church buildings. St Patrick's Church in Greenock 1934; St Paul the Apostle in Glasgow 1959; St Mary's Bo'ness 1962 and St Mary of the Angels Falkirk exemplify this style of architectural build. These constructions marked a departure from the traditions of sacred architecture and the design now appears dated and the constructions have significant structural inadequacies. Clearly, in terms of falling numbers there is no requirement for the contemporary Church to build new churches but there is a pressing need to upkeep and maintain the buildings that exist. The Church must reflect on how best to take care of its estate and make a judgement on the viability of those churches which even with internal re-ordering of the sacred

space provide an inadequate environment for the celebration of the sacred liturgy. The principle challenge is about how to combine the requirements of liturgical development, the demands of beauty and the need to ensure transcendence in worship within the limitations of a building which is architecturally poor. Evidence would suggest that the liturgical re-ordering of many Churches in Britain and indeed throughout Europe has had limited success (Yates 2008, p161). The establishment of a National Academy/Faculty of the study for Sacred Music and Sacred Art would assist in the development of skill and policy formulation in this vital area of liturgy.

The establishment of a *National Centre for Pastoral Liturgy* as part of a strategy for liturgical development as outlined in the first proposal coupled with a *National Academy/Faculty for Sacred Music and Sacred Art* suggested here would create a significant physical focal point for the coordination and promotion of a more fruitful partnership between diocesan, deanery and parish communities. The foundation of such an Academy/Faculty would mark a significant next stage in the organic development of the liturgy in this country. It would also develop an even greater sense of the local Church since the sharing of liturgical resources makes an eloquent statement about the nature of a diocesan Church. The existence of these centres for liturgical improvement and liturgical promotion would facilitate the development of those human and tangible resources which will be vital tools in establishing the renewed reverence in liturgical celebrations that Ratzinger is eager to restore (2000, p, 194).

Sixth Proposal

Robust Formation for Lay Liturgy Coordinators

Liturgical Formation is not just the preserve of ordained ministers, but should also be accessible to all other individuals who share the responsibility for the planning and coordination of the celebration of liturgy. Since Vatican II, liturgical practice has not only involved a priest-presider but readers cantors, servers, music ministry and all those who perform specific liturgical functions. This diversification and growth of new ‘ministries’ that currently exist would have been unimaginable before the Council (*Sacrosanctum Concilium* #28, 29). Accompanying this change in the pattern of non ordained ministries, the steady decline in the number of priests in active ministry in the contemporary Church inevitably leads to what Stillwell (2001) describes in her aptly named text as ‘*Priestless Parishes*’. In the increasing reality of parishes where there is no resident Eucharistic President, those lay members of the worshipping community who exercise specific liturgical functions will have growing responsibility for the planning and coordination of the liturgy. Additionally, there is an emerging need for a lay person to undertake, *in a formal and professional capacity*, the role of a *Lay Liturgy Coordinator*. Currently, and in the recent past, such a role has been performed by volunteers who have not been given any formal opportunity for Liturgical Formation. Despite a renewed commitment by the Church to the development of Adult Faith and efforts to reclaim the primacy of Catechesis, formation in liturgy has not received the priority it merits. The time is right for Church leaders to consider the creation of the post of *Lay Liturgy Coordinator* as part of a broad and creative response to the pastoral and liturgical demands of the new century. Such an individual would perform functions such as those listed below:

- The preparation of major liturgical celebrations
- Assist in the educational mission of the Church by helping to unfold the theological density of liturgical documents and mediate this into liturgical practice at parish level.
- Assist in developing a spirit of collaboration within the local Church
- Enable all those who exercise liturgical ministries and functions to have a coherent understanding and confidence about their own ministry and how each ministry relates to the entire liturgical experience.
- Help to ensure that the mass attending laity experience prayerful, vibrant and engaging liturgy

The development of the role of a *Lay Liturgy Coordinator* will also bear fruit in planned and orderly liturgy and excellence in liturgical practice would, therefore, become more of a guarantee. Some attempts at Liturgical Formation for the laity have emotionalised engagement in liturgical planning without necessarily developing and extending the knowledge and understanding axis. Such training is seriously inadequate. In order to ensure that roles and rules within liturgical practice are never subverted, blurred or confused, the formation necessary for such a remit should include an awareness, appreciation and respect for the hieratic nature of the sacred liturgy both in terms of liturgical concepts and the theological basis of each ministry (Champungo 2010, p185). There can be a level of Theological competence achieved through acquiring formal theological qualifications. Without doubt a third millennium Church will need many more lay people who have received robust training in all aspects of liturgical theology. The Catholic Church will, therefore, need to examine the existence and accessibility of its provision of Liturgical Formation for those individuals identified as suitable ‘candidates’ for the post of *Lay Liturgy*

Coordinator. In a changed and changing pastoral and liturgical landscape there is an urgency to act *now* in support of those who voluntarily accept major responsibility in the planning and coordination of the sacred liturgy.

Seventh Proposal

Accountability for liturgical practice

It has already been pointed out in the course of this thesis that following the Council of Trent liturgical practice over a prolonged period became vulnerable to a kind of narrow rubricism. At the opposite end of the spectrum, some experiences of liturgical practice in the contemporary Church can at times completely ignore the rubrics of the Roman liturgy (Torevell 200, p,165). Between these two extremes there are also illicit adaptations or adjustments to the liturgy which have become almost acceptable practice. For example, in the course of writing this thesis the researcher was aware of many parish communities who celebrated the Mass of the Lord's Supper and included the ritual of the Washing of the Feet. There can be all kinds of variations in this practice many of which ignore the prescription in the *Paschales Solemnitatis* (Jan. 16, 1988) and the rubrics of the 2002 Latin Roman Missal. The rubric for Holy Thursday, under the title WASHING OF FEET, reads:

Depending on pastoral circumstance, the washing of feet follows the homily. The men who have been chosen (*virii selecti*) are led by the ministers to chairs prepared at a suitable place. Then the priest (removing his chasuble if necessary) goes to each man. With the help of the ministers he pours water over each one's feet and dries them.

Despite the clarity of the Vatican instructions cited above, many liturgical leaders do permit female participation in the Washing of the Feet and this can lead to controversy and contrasts in liturgical practice from one parish to another.

Referencing once again the criticisms levelled by certain sections of feminist opinion, it might be argued that there is a fundamental injustice in women not being permitted to participate in the Rite of the Washing of the Feet on Holy Thursday and that there are unexplored pastoral advantages to deepening the role of women within this particular liturgical celebration. There are three essential considerations in this debate: the nature of the rite; the interpretation of the rite and lastly the application of the rite. There may be an exaggerated, misplaced and unnecessary fear that to admit women to the Washing of the Feet would signal the possibility of admitting women to the ministerial priesthood. A closer examination of what is being presented within this rite would contribute to a more accurate and reasonable response. It is important to determine if the focus of the action explicit in the rite is *the action itself* or *the figures* who are the recipients of Christ's action (John Ch13: 1-20). The participation of women in the Washing of the Feet is seen in a new light if like the Eucharist itself the *mandata* is an anticipation of the *eschaton* in which there is no marriage, no male and female and no sacraments (Luke 20:27f; Matthew 22:23f; Mark 12:18f). It can then be argued that the events in the upper room anticipate heavenly life in which there are no barriers or distinctions. It is perfectly possible for feminists to focus on this episode and express a desire that the whole Church develops a coherent theological rationale and the formulation of this would enable women to contribute to a process which focuses theological minds on the feminist question. Conversely, there are powerful traditions in Christian thought, most obviously associated with the Orthodox Communion, which lay emphasis on the iconic character of the tableau, the nature of priesthood and the maleness of the servant Jesus. This thesis recognises that there are other aspects of the liturgy that might be explored in an illustrative manner but it is hoped that the acknowledgement of this particular dimension within the research will

give encouragement to those who would embrace a more extensive feminist theological vision.

Another example of unacceptable liturgical practices would be the extensive use of *Extraordinary* Ministers of the Eucharist when the *Ordinary* Minister of the Eucharist is available. This matter is explored in the eighth proposal. The seventh proposal being made here is that the Church extends and formalises its strategies for ensuring fidelity to liturgical norms and accountability in liturgical practice.

At a foundational level this means that it is incumbent upon the ordained minister to ensure that liturgical norms are respected and upheld. The more significant challenge for the Catholic Church is to provoke reflection and discussion on how to practise accountability for the sacred liturgy while at the same time offering support to its ordained ministers. It is important to distinguish between those efforts made in an educational context to ensure fidelity to liturgical norms and those approaches which are characterised by recrimination or blame. Part of the complexity and magnitude of the challenge of ensuring accountability is that the Church has, at times, permitted a prolonged and excessive degree of liturgical autonomy and privatisation of the liturgy which has contributed to an extensive range of illicit liturgical practices. Dobszay (2010, p26) bluntly states that the Church has been weak in dealing with such instances and he suggests that there should now be the “medicine of obedience”. Such language may not prove helpful to the process of restoring a loving reverence for the sacred liturgy. This thesis argues that the promotion and development of a greater respect for the role of liturgical authority is best carried out in the context of educational structures and formational opportunities.

Ongoing Liturgical Formation of the clergy exercised in a climate of trust, support and partnership will enable the ordained liturgical leader to understand his role as one who is the servant of the liturgy and accountable for the quality and accuracy of liturgical practice within the worshipping community (*Sacrosanctum Concilium* # 33). Central to any discussion on this matter is the concept of liturgical freedom — a matter which was one of the significant misrepresentations of the conciliar vision.

Embedded in this seventh proposal is a conviction that the liturgy should be celebrated within the broad context of a singular liturgical practice with a *restricted but legitimate* flexibility element for pastoral, local and cultural expression. In order for this to be a reality some degree of accountability is necessary. It is also vital to create a culture which seeks to develop the desire of every ordained minister to ensure liturgy that is beautifully practiced in a spirit of loving obedience to the Church.

The matter of exercising control over the liturgy is not a new challenge for the Church and the task of standardising liturgical practice has been an almost constant feature of the Church's ongoing mission. It has already been highlighted that standardisation in the liturgy was a key element of the Council of Trent. Centuries earlier, however, St. Thomas Aquinas (1225-1274) in his unfinished *Summa Theologica* (1266-73) wrote:

One who offers worship to God on the Church's behalf in a way contrary to that which is laid down by the Church with God-given authority..., is guilty of falsification (II-II, q. 93, a. 1).

The point being emphasised by St Thomas Aquinas is that in liturgical practice the personal preferences of individuals can never replace those decisions which have been sanctioned by papal authority and by the collective conciliar wisdom of the Church. In today's Church, liturgical scholars such as Dalmais (2000, p18) *et al*, continue to

debate the same matter of the objectivity of the sacred liturgy (Reid 2004, Op. cit. p. 19) (Gamber, p142) and it is a constant theme in Ratzinger's writings.

There are at least two sociological explanations for the autonomy that has become evident in some of the Church's liturgical practice. These are: *the increasing individualism associated with consumer culture* and secondly, *a lack of respect for traditional authority as a consequence of the shift from hierarchical to democratic culture*. Powerful expressions of solidarity and community have been massively reduced by the individualism prevalent in contemporary society.⁵⁹ To some extent, liturgy is one casualty of this radical sociological shift. In such a climate, an insistence on promoting and developing standardisation in worship will be a difficult target to achieve. Guardini (from whom Joseph Ratzinger takes his inspiration), raised this matter forcefully decades ago and questioned if modern human beings could *ever* overcome the individualism that isolates them from one another in order to become part of a corporate whole that celebrates the liturgy and achieves "solidarity of existence". He goes so far as to suggest that people are no longer capable of a liturgical act (1964, p24). Such individualism in the context of a postmodern climate in which there is a blurring of the role of legitimate authority, has further contributed to the excessive degree of liturgical autonomy that currently exists. Lack of respect for authority is evident in social and family contexts where much has become negotiable. Such negotiation has become an expectation if not a perceived feature, of the modern Church.

The principle of fidelity to liturgical law, as enunciated by Vatican II, demands correct attitudes and extensive knowledge, in relation to the General Liturgical

⁵⁹ (www.interscience.wiley.com)DOI:10.1002/casp931.

Principles (*Sacrosanctum Concilium* #11) and liturgical norms, but such fidelity is not always reflected in the reality of current liturgical practice. In some places there continues to be arbitrary individual adaptations coupled with local ways of acting which have compromised the fruits of the genuine liturgical renewal initiated at Vatican II. The Mass has fallen victim to various kinds of irregularities some of which may have originated in an attempt to introduce novelty in order to sustain attention or to create a positive reaction. Ignoring liturgical norms is not necessarily a protest or an attempt to usurp. In fact, the ‘bending of the rules’ can be well intentioned and an attempt to put in place what could be perceived as being ‘pastorally suitable’. A typical example of this would be the agreement by some clergy to requests for the use of secular, and at times inappropriate, music at weddings and funerals. Whatever the reason for the request, the sacred action of the liturgy should never be weakened by the acquiescence of those who want to be either accommodating, relevant or even radical. Attempts made to customise the liturgy according to personal preference constitute a lack of respect for the integrity of the liturgy. When the Church sanctions, or ignores, situations in which individuals determine their own form of worship and then assume responsibility for its control this can escalate into confusion for the laity and greatly weaken the Church’s catechetical endeavour. In *The Spirit of the Liturgy*, Ratzinger makes it clear that illicit liturgical practice cannot be permitted since it is a question of what the liturgy demands *by virtue of its very nature* (p,21; p,166). In other words, liturgy is *subject to rules*, and to ignore these rules will diminish an understanding of the nature of the liturgy. There should always be the opportunity for choice within the liturgy, but these options are within the parameters of what is permitted.

Isolated cases will occur where there has been a decision *not* to implement liturgical norms. Such situations present a significant challenge in helping both clergy and laity to realise that a reluctance, reticence or even refusal to respect the legitimate role of the liturgical law and to implement it presents a real threat to the unity of the whole Catholic Church. Gamber described blatant and unauthorised experimentation as “liturgical anarchy” (2002, p7). Although distortions of the liturgy are a matter of deep concern, extreme language of this type can lead to further polarisation. Part of the solution to such situations lies more appropriately in improved efforts to communicate effectively, consistently and authoritatively the ecclesiological importance of what can sometimes be perceived as simply a matter of emphasis, preference or nuance. Guardini, writing on the occasion of the German liturgical congress at Mainz (1964), summed up the situation then, and his words remain relevant today:

The question is whether the wonderful opportunities now open to the liturgy will achieve their full realisation; whether we shall be satisfied with just removing anomalies, taking new situations into account, giving better instructions on the meaning of ceremonies and liturgical vessels or whether we shall relearn a forgotten way of doing things and recapture lost attitudes.

For Ratzinger, establishing global practice and consistency in the celebration of the liturgy, is not an option but an absolute imperative (p,168-169). It is noteworthy that this very issue dominated some of the early controversies regarding the new translation of the Roman Missal for the English speaking world. ⁶⁰

A dual approach to translating liturgical imperatives into the reality of liturgical practice is proposed here. Firstly, the experience of the Church’s liturgy would be

⁶⁰ www.adoremus.org/1211Hitchcock.html

enhanced by a collaborative commitment by both clergy and laity to ensuring consistency in terms of fidelity to liturgical norms and directives. Both clergy and laity need to know what these norms are and therefore the detail and content of the norms cannot be the sole preserve of the ordained ministers of the Church. Informed and moderate liturgical decision-making will be more of a guarantee, if knowledge and appreciation of these norms is accompanied by an understanding of the General Liturgical Principles as outlined in Chapter One of *Sacramentum Concilium*. Secondly, when instances of unorthodox or idiosyncratic approaches to the celebration of the liturgy happen, the Church does have a responsibility to act *sensitively and supportively* to resolve them. A consistently applied procedure of resolution focused on liturgical formation will assist the Church in discovering anew its liturgical confidence and the unity which is expressed through its sacred rites.

Eighth Proposal

Teach and Demonstrate Meditative Quietness in Liturgical Celebrations

Contemporary culture is devoid of stillness and silence and this concern can at times also apply to experiences of the Church's liturgy. Pope John Paul II addressed this very matter in *Spiritus et Sponsa* (2004):

One aspect that we must foster in our communities with greater commitment is the experience of silence. We need silence "if we are to accept in our hearts the full resonance of the voice of the Holy Spirit and to unite our personal prayer more closely to the Word of God and the public voice of the Church". In a society that lives at an increasingly frenetic pace, often deafened by noise and confused by the ephemeral, it is vital to rediscover the value of silence. The spread, also outside Christian worship, of practices of meditation, that give priority to recollection is not accidental. Why not start with pedagogical daring a specific education in silence within the coordinates of personal Christian experience? Let us keep before our eyes the example of Jesus, who "rose and went out to a lonely place, and there he prayed" (Mk 1: 35). The Liturgy, with its different moments and symbols, cannot ignore silence (#13).

There are four key messages to be taken from the words cited above. These are that the value of silence is currently lost to modern society; that silence is required in worship; that to foster silence demands intentionality and lastly there is an educative dimension to restoring silence in the liturgy. This issue is an important one requiring a high place on the Church's liturgical agenda. Intentionally teaching the art of interior listening and demonstrating a commitment to it in the celebration of sacred rites will help to restore a sense of the transcendent. The eighth proposal is, therefore, that the Church fosters, teaches and demonstrates meditative quietness in all its liturgical celebrations.

The lack of silence referred to above, is in part, the result of a misguided interpretation of Vatican II's call for full, conscious and active participation in the liturgy. In trying to realise this vision there have been exaggerated attempts to make the implicit *explicit*, which has at times created an unacceptable level of verbosity and unnecessary movement in the liturgy. The accumulative effect of this has been to trivialise worship, give it an unbalanced horizontal axis and diminish stillness and reflectiveness in the celebration of sacred rites. One example of this would be excessively extended symbolic offertory processions with lengthy explanations and commentaries on what is being presented at the altar. A second example would be the illicit practice of bringing groups of children or adults onto the sanctuary area during the Eucharistic prayer. Both practices raise serious questions about the maturity of understanding of the nature of active participation on the part of those who plan the liturgy. Full participation in the liturgy does not mean that everyone does everything and equally it has no relationship to physical proximity to the altar. Examples of the *interior* active participation that is desired include the act of listening to the readings from Sacred Scripture; giving attention to the homily and praying the words and

actions of the Mass. Experiences of silence and stillness in the celebration of the liturgy are also in their own way, profoundly 'active' since they provide space to enter more deeply into the action of the sacred mystery that is being celebrated (*Sacrosanctum Concillium* #30).

Stillness and reverence in the liturgy is partly dependent on the balance of movement within the entire liturgical experience. In *The Spirit of the Liturgy*, Ratzinger refers to the lack of stillness at the time around the distribution of Holy Communion describing it as "hustle and bustle" (p214). Therefore, an authentic and mature interpretation of the conciliar vision of full, conscious and active participation, includes and promotes the active passivity of attentiveness, silence, stillness, and listening.

Pope Benedict XVI has insisted that prolonged moments of silence be added to every liturgy he celebrates. Throughout his pontificate World Youth Days have had significant opportunity for prayer and silence. In Cologne, for example, the Pope concluded the event with Eucharistic Adoration with thousands of young people kneeling silently in a field. This was repeated in Australia in 2008 and during World Youth Day 2011, in Madrid, adoration and prayer was arranged on a military airport with 17 tents set up as chapels for all-night adoration. Pope Benedict XVI's emphasis on silence is demonstrating and teaching the liturgical leaders and planners of the future Church, that silence is not fallow time to be filled but is part of the response that is made to God in the sacred liturgy. In *The Spirit of the Liturgy* Ratzinger describes this as "silence with content" and as "a positive stillness" which is "integral to the liturgical event" (p209) and as "an interior conversation" (p210). He also states that "the distribution often lasts too long" in relation to the rest of the liturgical action.

Efforts to rationalise this anomaly will help to ensure that the silence that is engendered in the liturgy is balanced with actions, music and words (CCC 1158). One way of doing this would be to look at the canonical norms and understanding of “Extraordinary” in terms of Ministers of the Eucharist. The document on the introduction of Extraordinary Ministers of the Eucharist, entitled *Immensae caritatis* (1973) authorises the use of extraordinary ministers in "cases of genuine necessity" listing one of these as the number of the faithful requesting Holy Communion is such that the celebration of Mass or the distribution of the Eucharist outside Mass would be unduly prolonged. Decisions of this kind are a part of the craft of liturgical planning and catechesis. This craft is not intuitive but learned (Willey, De Cointet & Morgan 2008, p,1).

Ninth Proposal

Articulate Principles on the Physicality of Liturgy

There are many different aspects of liturgy that involve the five senses of the human body. An awareness of the importance of this is vital when attempting to ensure reverence in the celebration of sacred rites. In any discussion about the physicality of the liturgy, the ‘body’ carries a number of associations. In a world that is so body and image conscious, the positive elements of the body and its postures are not always transferred and translated into liturgical worship. This is especially true in a western consumer culture remarkable for its pervasive fetishisation, sexualisation and objectification of the human body as the site of frequently immodest self-representation. Therefore, the fundamental premise on which this ninth proposal is based is that a more extensive and robust consideration of the *Liturgical Theology of*

the Body would make a highly effective contribution to restoring reverence and beauty in contemporary liturgical practice.

In Chapter Five of the thesis it was explained how Christian funeral rites can provide an excellent prototype of the manner in which the physical body can be honoured within the sacred liturgy. These rites include many excellent practices and traditions associated with the use of sacramentals, dress, deportment and the expression of emotions, all of which provide the Church with abundant opportunity for Liturgical Catechesis. The body of the deceased is brought into the church and blessed with holy water __an action that recalls the waters of baptism. A white pall cloth is then used to cover the coffin, again recalling the *Rite of Baptism* and the clothing of the individual with a white garment. The body is incensed, which is a reminder of its sacredness and dignity. In terms of vesture and deportment, those attending a requiem Mass are soberly dressed and reverent conduct during funeral rites is almost always guaranteed.

Part of the rationale behind the proposal being made here is that the same level of reverence does not always extend to other sacramental celebrations and the lack of reverence displayed can often stem from matters related to the physicality of worship. For example, at Masses where the reception of first Holy Communion is celebrated, dress codes can be excessively casual and inappropriate; there can be disturbing and irreverent levels of noise; distracting movement around the church and concerning demeanour can be evident throughout the liturgical celebration. The Catholic community does attempt to use the opportunity afforded by this sacramental milestone to catechise. However, the efforts are clearly not adequate or effective and on these occasions there continues to be a diminished respect for Catholic belief in the Real Presence of Christ in the Eucharist. A deeper awareness of the essence of what is

being celebrated during Mass would surely have a positive influence on both bodily movement and bodily vesture during the celebration of Mass. Some practical measures now require to be put in place in order to protect Catholic understanding of the Eucharist.

Guidance

A foundational step in this process would be to provide a detailed, structured and practical description of the manner in which the body can be appropriately prepared for worship. The absence of such a description in today's Church has left room for a broad margin of interpretation about what constitutes appropriate body language in a liturgical context. Some aspects of contemporary liturgical practice cause alarm and distress to many members of the worshipping community for whom the reverent celebration of liturgical rites is deeply important. The time has come for the Church to formulate and promote a set of priorities which address a range of issues related to the physicality of liturgy. Such a statement, for the use of both clergy and laity, might address some of the causes for concern in this area including movement, gestures, silence, listening and posture. Vesture is taken here as an example.

Vesture

In most social contexts clothing bears an important symbolic meaning and dress codes can be a visible indication of invisible dispositions. To import a well used secular expression into this discussion, it might be said with accuracy, that 'casual dress has resulted in a casual attitude'. Casual street clothing reflecting leisure pursuits or physical recreation is visually at odds with the sacred task of contemplation and the public worship of God. In contemporary society, liturgical celebrations can be omitted

from the learning curve about appropriate dress codes and there are some occasions when adult bodies are clothed in inappropriate and at times revealing attire, during liturgical celebrations. In the not too distant past, the wearing of new clothes for the first time was reserved for Sunday Mass (Mt.22:12) and this custom, was for many people, an outward sign of respect for the importance of worship. The decline in appropriate vesture has, however, been a contributory factor in creating the 'horizontalism' that can be characteristic of contemporary liturgy.

The casual clothing of the body has also impacted on those who perform specific liturgical roles, functions and ministries within the sanctuary area. Fundamentally the dignity and essence of the sacred liturgy as outlined by Ratzinger *et al* should mean that every person performing a liturgical function dresses in a manner which reflects the profound and sacred nature of the activity they are engaged in (Torevell 2004, p189). There is already a degree of prescription for the liturgical vesture of the ordained ministers of the Church (*Redemptionis Sacramentum* Chapter V #121-128), but even with this prescription, there has been at times an excessively relaxed attitude to liturgical attire by some members of the clergy. Official church documents require that "...the chasuble [should be] worn over the alb and stole..."(*General Instruction on the Roman Missal* #299). The abandonment of the chasuble in favour of a stole worn on its own has, however, been one of the practices that have contributed to the rise in informal liturgical style in post Vatican II years (*General Instruction on Roman Missal* # 337).

In many ways the Church at a global level has not managed to retain some aspects of formal and traditional dress within worship although there are some individual examples of worthwhile practice. There are two particular examples worth citing

when considering the viability of this ninth proposal. Firstly, in churches with a high volume of tourist traffic, statements requiring a respectful dress code continue to be the norm and these are usually enforced rigorously. The second example comes from the Catholic Church in the Philippines where robust attempts have been made by the Catholic Church authorities to address the issue of enforcing an appropriate dress code. The Archdiocese of Manila in particular has issued a circular entitled *The proper Attire Inside the Church* calling on all those attending Mass to come in formal and conservative attire. This statement cites the reason for this request as a response to “the increasing number of people who come to church to attend Mass or other liturgical functions garbed in a way that disrespects the sanctity of the House of God and the sacredness of the liturgical celebration”.⁶¹

The time has now come for the Catholic Church in Scotland to at least encourage appropriate attire for all those exercising a ministry during the celebration of the Eucharist and other sacraments. In cases where it is necessary to do so, advice on appropriate vesture can also be offered to all others attending or participating in liturgical celebrations. An important consideration in the argument about vesture is that those who are still engaged in the practice of their faith should not be made to feel that attire is the major priority. There are at least three principles that should govern the construction of a policy or position statement on this matter. (1) Advice on dress codes should always be given and exercised with charity and within a flexible framework of cultural and economic circumstances. (2) It is important to express the virtue of modesty with a recognition that clothing that draws too much attention to the

⁶¹ Manila Standard Today, Frjesse.Wordpress.com, Inquirer 22nd July 2007

body detracts from the primary purpose of liturgy which is the worship of God. (3)
The guidance is based on a conviction that the honour of being called to the banquet of the Lord's Table can be reflected in how the body is prepared for worship.

An insistence by the Church on appropriate forms of vesture in a liturgical setting is emblematic of deeper concerns to combat the forces of narcissism which are so widespread in post modern society (Schultz 1998). In a culture where the self is the measure of all things, the Church has a responsibility to ensure that the physical aspects of liturgy are intentionally countercultural and point to the deepest values of the ecclesial community, and ultimately to God, in whose name they have come together.

Tenth Proposal

A Renewed Commitment to Liturgical Spirituality

This tenth proposal may reassure readers of this thesis who may have been concerned about the emphasis that has been placed on matters such as 'strategy' 'improvement planning' 'profiling' 'accountability' 'policies' and 'professionalism'. It is important to establish that a commitment to liturgical development is not simply about a desire to promote good order and accuracy in terms of fidelity to principles and norms. The final proposal being made here is based on a conviction that authentic organic development of the liturgy is inextricably linked with a theologically integrated vision of liturgical renewal which brings about a profound deepening of liturgical spirituality. Shawn Madigan (1990, 1224-25) describes such liturgical spirituality as follows:

...the participation of a faith community in God's creative and transformative love for the world.

Though the Paschal mystery of Jesus Christ is at the heart of all Christian spirituality, liturgical spirituality is formed and informed through the ritual celebrations of the paschal mystery. Though all Christians celebrate the cultic liturgy of the Church, Christians who live a liturgical spirituality experience the liturgical life of the Church as their source of spiritual direction.

This descriptive approach to liturgical spirituality by Madigan articulates perfectly with the work of the Council Fathers at Vatican II in their efforts to connect liturgy with the call to discipleship. Part of the misinterpretation of Vatican II has been that in attempting to do this, Catholic liturgy lost its distinctive identity (Torevell 2000, p169) and its transcendent nature. In response to this concern some scholars including Caldecott, Mannion et al have proposed a programme for *recatholicising* the reform to enable the Roman Catholic Church to discover again the spirituality which lies at the core of the conciliar vision. ⁶²

In this respect three suggestions are made here that would help to restore an understanding of the essence and purpose of liturgy within the Catholic tradition and bring about a spiritual re-awakening within the Church.

- I. Ratzinger has insisted that the Church's liturgy must not be a fabrication and cannot embrace excessive levels of inculturation. By its very essence, liturgy transcends time and space, history and the cosmos (*Sacrosanctum Concilium* #8). This conviction is expressed in the third Eucharistic Prayer of the new English translation of the Roman Missal (2002) which echoes the words of the prophet (Malachi 1:11) and beautifully states that the liturgy of the Church is not restricted by time. The words of the prayer invite the Church to pray that "from

⁶² The *recatholicising* agenda is one focused on spiritual rather than structural reform (Caldecott 1998, p,28).

the rising of the sun to its setting a pure sacrifice may be offered to your name”.

Ratzinger’s cosmological interpretation and vision of the liturgy serves as a reminder to the contemporary Church that the focus of worship is God.

II. The Church’s liturgy has a clear relationship to the witness of faith and has a locus in the *already but not yet* Kingdom of God. This thesis has been dominated by a concern to promote an increasing awareness of the role of the five senses within liturgical experience and to present liturgy as a materialism of the worship of God. It is argued here that a reclaiming of distinctive liturgical practices, devotions and traditions (e.g. Exposition of the Blessed Sacrament) will assist in communicating a heightened awareness of transcendence within the liturgy.

III. Roberto in Koester (2001, p139) proposes a Church-centred process of faith formation that integrates liturgy, justice and catechesis. The sacred liturgy expresses and sustains the Christian commitment to social justice which is integral to the Church’s life and self-understanding. Although Roberto’s proposal might appear to be an attractively radical way forward and make a significant contribution to developing liturgical spirituality, it is important for the contemporary Church to recall that since the primary purpose of liturgy is the worship of God and the sanctification of the faithful it should, therefore, be *Christ-centred* before it is Church-centred.

It is noteworthy that any approach to developing and promoting liturgical spirituality should always be made with caution in order to guard against the liturgy becoming a platform for expressing a myriad of devotions and practices associated with personal piety.

Conclusion

Claims for originality

There are six aspects of this thesis that form part of the claim for methodological and conceptual originality. Firstly, this is an original interpretation of a range of current liturgical trends, questions and challenges in the life of the Catholic Church. Secondly, part of the claim for originality is based on the particular choice and use of expert interviews in order to gather data about the Liturgical Formation of the clergy and associated matters. Thirdly, the accounts given by the high status experts who were interviewed and the responses to questions created for the case study (Chapter Four) which formed part of this research, contribute to the originality. Fourthly, the interpretation of the information provided by the interviewees is unique to this thesis. Fifthly, the exploration of the implications and application of Ratzinger's text *The Spirit of the Liturgy* has been made with reference to a particular geographical context. Lastly, the proposals and recommendations made for future liturgical development have been formulated with reference to the particular context of the Catholic Church in Scotland. All of this is uncharted territory and contributes to "knowledge in a way that hasn't been done before" (Phillips and Pugh 2003 pp 63-64).

The Limitations of the Research

There are a number of methodological limitations which relate specifically to the case study which formed Chapter Four of this research. These include: (1) the single sex sample of experts that were interviewed (2) the gender of the interviewer in relation to the single sex sample of experts (3) the national-cultural context for the research although the sample of experts were located in widespread geographical areas (4) access to the interviewees was not without difficulty because of their fragmented

geographical location (Rome, Dublin, Glasgow, Oban) (5) all of those interviewed are permanent ordained ministers of the Catholic Church (6) the possibility that previous professional association between the interviewer and the interviewees can mean that responses may be influenced (7) the analysis of data was based on information gathered using a single method and from a small group of experts. The first six of these limitations are discussed in the Methodology section of the case study of Chapter Four of this thesis (Pages 198). In respect of the seventh limitation listed above, it may be argued that the literature and interview sources could have been complemented by another method, such as a questionnaire to enable greater triangulation and there is a recognised tension between *depth* and *breadth* (Rossman and Rallis 1998, p.118). However, the comprehensive use of current literature and the researcher's confidence about the quality, accuracy and insightfulness of information provided by the high status experts combined to yield rich data. The lack of breadth is a possible limitation of the research.

There are other limitations arising from various aspects of the thesis. All interpretation is historically and culturally situated and the author of this research will have been influenced by the conditions in which the investigation was carried out and this in turn will have influenced the conclusions drawn (Feig & Stokes 2011, p,59). For example, the researcher is very conscious that a key concern of this thesis has been that individuals have assumed a misguided license to depart from the Church's liturgical norms. The researcher has extensive experience of this happening and the negative effects that this has on catechetical clarity and on the quality of the liturgical experience.

In addition, several decisive developments and ‘events’ have been introduced to the mosaic of Church life since the thesis was commenced. These include the new English translation of the Roman Missal; a new National Syllabus of Religious Education for Scotland and the permission for more extensive use of the Extraordinary form of Mass in parish communities. Each of these has provided the Church with the opportunity for more profound reflection and a re-orientation of its liturgical and catechetical focus. The thesis has acknowledged and referred to these developments and demonstrated an awareness of them but their influence has not been explored in entirety in order to remain within the parameters of the debate. Other researchers in the future may wish to examine the comprehensive and long term effects of these matters on the Scottish Catholic Church.

Sources

High Status Experts Interviewed

(Date of interview, location of interview provided in Appendix Y)

Bishop Joseph Toal

Member of the Scottish Hierarchy who is a member of ICEL and has National responsibility for Liturgy

Fr John Hughes

Rector of the *Pontifical Scots College* in Rome

Fr David Wallace

Director of Liturgy for the Archdiocese of Glasgow

Chairman of the Liturgy Commission of the Archdiocese of Glasgow

Fr Andrew McKenzie

Director of the *Priests for Scotland Initiative*

Fr Allan Cameron

Assistant Director of the Permanent Diaconate Programme for the Archdiocese of Glasgow;

Fr Patrick Jones

Director of the *Centre for Pastoral Liturgy* in Maynooth, Ireland

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Church Liturgy and Catechesis:

**A critical examination of liturgical development in its relationship to
catechesis in the modern Catholic Church**

Volume 2 of 2

Appendix X and Appendix Y

Josephine Mary Smith

B.Ed. Dip. R.E. M.Sc.

Submitted in fulfilment of the requirements for the Degree of Ph.D

School Of Education

College of Social Sciences

University of Glasgow

April 2013

Appendix X

Questions /High Status Experts

1. What opportunities are there for ongoing Liturgical Formation for those already in ministry?
2. How would you compare the levels of attention given to Liturgical Formation in comparison with other key aspects of education for those in the ordained ministry?
3. To what extent are those training for ministry aware of the need to promote integrated and systematic Liturgical Catechesis for the laity?
4. To what extent are those in active ministry aware of the need to promote integrated and systematic Liturgical Catechesis for the laity?
5. What role does Liturgical Formation play in ensuring fidelity to the GIRM and liturgical norms.
6. Since Vatican II roles and responsibilities within ministry have changed and continue to change. How is this change reflected in your work?
7. Recent Church documents are encouraging reverence and beauty in the liturgy. How in your view should the Church ensure these characteristics in the celebration of sacred rites?
8. Church authorities agree that formation in the sacred liturgy is especially urgent today in the light of the revised translation of the Roman Missal. What do you see as the priorities?

Appendix Y

Interview Data

Responses to Questions

Fr John Hughes

Designation: *Rector of Pontifical Scots College in Rome*

Date of Interview: *16th October 2010*

Duration of Interview: *2 hours*

Location of Interview: *Pontifical Scots College in Rome*

1. What opportunities are there for ongoing liturgical formation for those already in ministry?

Regular opportunities for on-going formation in Liturgy are provided by '*Priests for Scotland*'. Resources are made available and in-service courses are offered for priests, sometimes in Scotland and sometimes in our College in Salamanca. Details could be had from the Director of *Priests for Scotland*. The *Ministry to Priests* Programme is a wonderful formational support for all those priests who avail themselves of this structure and I would commend it to our students in training. There are other sources worth identifying and these would span the range from other centres such as St Mary's Monastery and retreat Centre through to opportunities taken and identified by individual priests e.g. online. Some men are elderly...but even then they demonstrate a concern to embrace the opportunities provided. Here in Rome we provide a base...when we can for those undertaking a course. What used to be ..our sister college in Salamanca provides a fantastic facility...so all of those opportunities are

certainly available...for some priests cover can be a challenge as can access. But our Church does make solid provision.

2. How would you compare the levels of attention given to Liturgical Formation in comparison with other key aspects of education for those in the ordained ministry?

The level of attention given to Liturgical Formation would compare very favourably with other areas. At present, this will be partly because of the need for adequate preparation for the introduction of the revised or so-called 'new Missal' (*Missale Romanum Editio Typica Tertia*). I keep a watchful eye that all students are involved in liturgical planning and preparation within the college and that they see the liturgy as central to the life of this community. The Church in its documents prescribes the importance that should be given to the liturgy...so it can never be about personal preferences. The prescription is well outlined in terms of expectations. Within this educational and formative context...I have to ensure that is the reality of practice. Liturgical formation must be at the core..the centre...of my own professional response and it must be at the heart of undertakings within the college. It is important that the students learn that liturgical formation is vital in order to be "good" liturgical leaders. Here at the college students are taught about liturgy at the Roman University...but they plan and celebrate liturgy here. As a college family we place great importance on that ...so from that perspective liturgy and the planning and celebration of..is not an added extra but one that is vital

3. To what extent are those training for ministry aware of the need to promote integrated and systematic liturgical catechesis for the laity?

I would consider that they are well aware of such needs. When the seminarians are commissioned for the preliminary ministries of Lectorate and Acolytate and when they are formally received by the Church in the ceremony of Candidacy, it is made very clear that a key role which they will have is precisely in catechesis of the lay faithful.

The expression *integrated and systematic* seems to indicate a sense of formal or academic instruction. This might well be unrealistic both in terms of provision and expectation of what ‘the laity’ might practically be prepared to receive. There certainly would be provision for individuals and groups who might ‘self-select’ for such formation, through diocesan or other specialist institutes. In addition to this, the phrase *integrated and systematic*, if taken seriously, would require a previous adequate preparation for theological studies. What is more urgently required and might profitably be attempted more widely would be a preparation of laity for an informed and enthusiastic reception of the ‘new missal’. This in itself would offer various possibilities for taking forward a programme of catechesis at a level and in a manner adapted to the target audience. In any change in people’s lives ...early intervention is important to ensure clarity from the beginning...clarity about a sacramental milestone or a major change for all of us....for example the “new missal”.

The background from which seminarians come is a changed one. Sometimes they are converts to Catholicism...sometimes having come back to the Church after a long

period away...sometimes not from Catholic families and schools. So there is a lot to learn from their own point of view.

4. To what extent are those in active ministry aware of the need to promote integrated and systematic liturgical catechesis for the laity?

The answer to the previous question, I think, deals with this.

5. Church authorities agree that formation in the sacred liturgy is especially urgent today in the light of the revised translation of the *Roman Missal*. What do you see as the priorities?

Over some considerable time, there has been wide-spread and, to some extent, ill-informed debate about the revision of the Roman Missal. For example those with little competence in Latin or indeed the history of the evolution of the Roman Missal, have been quite vocal in criticising translations and dismissive of ecclesiological issues. Much of the discussion has been further complicated by conflating quite disparate topics. Emotive exchanges for or against ‘traditionalism’ and mis-readings of documents such as *Liturgiam Authenticam* and *Summorum Pontificum* have produced more heat than light. Perhaps also a lack of awareness or understanding of the processes involving ICEL and *Vox Clara* have led to frustration or a reluctance to be receptive and accepting of change.

One of the priorities will be for the Church to use this as an opportunity to make a Commitment to singing the parts of the Mass rather than simply picking hymns or teaching new hymns. This is an opportunity to re-focus in terms of the use of sacred music at Mass.

In view of these and other complexities, an initial priority would, of course, be to achieve a certain clarity of understanding why and how liturgical texts have changed. Theological and liturgical principles need to be adequately investigated. The Holy Father in his visit to Britain, addressing the Hierarchies of Scotland and England & Wales, exhorted our local churches to embrace generously the revised liturgical rites. Only when there has been a proper explanation of the theological and pastoral contexts for the revision of the Missal, would it make sense to address the more practical issues of teaching and learning with regard to the adoption of changes.

6. Since Vatican II roles and responsibilities within ministry have changed and continue to change. How is this change reflected in your work?

Clearly, part of my work as Rector of the Scottish seminary is precisely to prepare seminarians for ministry in the Church. Students are expected to have a sense of the evolution of ministry before and after Vatican II, especially as articulated by Pope Paul VI, for example, in *Ministeria Quaedam*, 1972. Theological Faculties in the Pontifical Universities give thorough academic underpinning to Liturgical and Pastoral Ministry, while in the seminary, we supplement that with preparation which

takes account of ministry and ministries in the Church in Scotland. This includes a progressive induction into the practical aspects of ministerial skills.

7. Recent Church documents are encouraging reverence and beauty in the liturgy. How in your view, should the Church ensure these characteristics in the celebration of sacred rites?

Terms such as ‘reverence’ and ‘beauty’ are far from univocal. Unfortunately, these terms can become something of an unseemly battle-ground. Some can be dismissive or disparaging of reverence on grounds of ‘accessibility’, while others opt for overdone ‘ritualism’ (‘rubricism’) and fussy, demonstrative piety. Neither approach does justice to appropriate attitudes for worship. ‘Beauty’ (like charity!) can ‘cover a multitude of sins’! Again, Paul VI gave wise counsel in encouraging “noble simplicity”. Aesthetics, an art rather than a science, will probably remain a contested topic. (Recent history in Scotland with disedifying, public squabbles over liturgical music may serve to illustrate the point.) However, for seminarians, living in Rome and having immediate access to long centuries of artistic achievement, particularly the vast heritage of the Church in the visual arts and music, should help develop a sensitive aesthetic intelligence. One young priest from the college, returned to the Archdiocese and has been highly involved in helping to make the liturgy beautiful. He has established a schola which sings Gregorian Chant for major liturgical events. This is a great step forward for beautifying the liturgy and giving sacred music its rightful place in that process.

8. What role does liturgical formation play in ensuring fidelity to the GIRM and liturgical norms?

Liturgical formation within the context of a comprehensive theological formation would seem to be the crucial element in ensuring fidelity to not only GIRM, but all aspects of Sacred Liturgy. (Detailed rationale articulated in previous answers.) It is never just a matter of the technical aspects of liturgy. Liturgy is about what we as Church believe. There is a Theology and this can never be self scripted. Fidelity is a crucial attitude...but for the correct reasons.

Communicatio

Dear Josephine, I hope my answers during the interview were of some use to you.

Good luck with the final stages of your research / writing. My kind regards to Bob and my former colleagues at the university

All best wishes,

Fr. John

Very Rev. John A. Hughes,

Rector

Pontificio Collegio Scozzese

Via Cassia 481

00189 Roma

Bishop Joseph Toal

Designation: *Bishop of Diocese of Argyll and the Isles*
Member of ICEL/Bishop Conference of Scotland/Implementation of New English Translation of Roman Missal

Date of Interview: *11th Jan 2011*

Duration of Interview: *90 minutes*

Location of Interview: *Glasgow*

1. What opportunities are there for ongoing liturgical formation for those already in ministry?

A number of the On-going Formation courses offered by Priests for Scotland in Salamanca are on liturgical themes - this is not surprising as Fr Andrew McKenzie, who organises these courses, has done further studies in Liturgy and is able to contact good speakers on this subject. Apart from that there may be some formation offered at Diocesan level. Certainly during the rest of this year there will be opportunities offered in all the Dioceses to prepare for the introduction of the New English Missal. Many priests search out opportunities that answer their own needs depending on the situation or context in which they minister. Sometimes those in more remote locations will make use of online facilities and distance learning.

2. How would you compare the levels of attention given to Liturgical Formation in comparison with other key aspects of education for those in the ordained ministry?

Judging from the topics for courses in Salamanca the level of attention given to Liturgy is higher than other aspects of education for those in the ordained ministry. The general level though may be quite low.

3. To what extent are those training for ministry aware of the need to promote integrated and systematic liturgical catechesis for the laity?

I don't know about what level of awareness they will have of the need to promote integrated and systematic liturgical catechesis for the laity. I would suspect that their awareness of catechesis in general is quite low, and subsequently liturgical catechesis would be at a fairly low level, unless someone has chosen to specialise in this subject or has already had a career in teaching through which they will be more clued up on catechetical methods and approaches.

4. To what extent are those in active ministry aware of the need to promote integrated and systematic liturgical catechesis for the laity?

I think there are those who are very aware and those who do not take an interest. Many in ministry are elderly men and they are doing their best to serve their communities, but they are not of an age to initiate new approaches. We are very much maintaining the status quo rather than taking initiatives. In the Diocese of Argyll and

the Isles we have been running a Pastoral Music Weekend twice a year for the last 15 years, with upwards of 50 people attending. This weekend includes liturgical input beyond music. There are priests and deacons who organise this weekend who are very interested in promoting lay interest in the Liturgy, but whether they promote it in terms of integrated and systematic catechesis is another matter.

5. Church authorities agree that formation in the sacred liturgy is especially urgent today in the light of the revised translation of the *Roman Missal*. What do you see as the priorities?

I think liturgical formation will play a vital role in ensuring fidelity to liturgical norms and the GIRM. Much formation though is theoretical and may not reach down to the finer details of liturgical norms. The Church we are part of at present here in Scotland has probably had a light touch with regard to fidelity to liturgical norms - having said that though I don't think there are a lot of major abuses, but minor ones abound. The younger clergy tend not to approve of some of the practices and will probably over time introduce a more demanding approach to liturgical practice and faithfulness to the GIRM. There has been a change in attitude in this regard and this will become more noticeable given time.

Also the implementation of the new translation will help communities to consider again the way in which music is incorporated into the liturgical celebration. This should be a priority. This coupled with the matter of liturgical formation that I mentioned earlier.

6. Since Vatican II roles and responsibilities within ministry have changed and continue to change. How is this change reflected in your work?

I became a priest in 1980 and the reforms of Vatican II were established by then, so personally I don't see much change. One change has been the introduction of communion under both kinds and the subsequent need for many more extraordinary ministers of the Eucharist. The introduction of communion services when a priest is not available is something else which has grown, so many more people lead worship, and handle the Eucharist, than previously - many people also bring communion to the sick and housebound and minister in some way in hospitals and other institutions. In my work as Bishop I have to be aware of the needs of the various communities, some rather isolated and scattered, and encourage the growth of ministry among the laity, especially the ministry of catechesis.

7. Recent Church documents are encouraging reverence and beauty in the liturgy. How in your view, should the Church ensure these characteristics in the celebration of sacred rites?

I think it is very important to encourage reverence and beauty in the liturgy and all aspects of the celebration should give evidence of this - furnishings, decor, music, vestments, comportment of the celebrant and other ministers. I think "noble simplicity" would be the best description from the Church documents to encourage what we should aim for. Exaggerated reverence can be irritating, as can be too much clutter in the sanctuary and on the altar, and excessive singing. Everybody should be encouraged to bring a reverent disposition to the celebration of the Liturgy,

and follow the norms given by the Church, but none of us, including the celebrant, should be holier than thou, attracting attention to ourselves by unnecessary displays of piety.

8. What role does liturgical formation play in ensuring fidelity to the GIRM and liturgical norms?

I think learning to be more faithful to the texts we have been given is a priority. It is not our place to change and adapt when we feel like it, and this should apply also to the norms for celebrating the Sacred Liturgy. The singing of the Mass should be emphasised at the expense of hymns, which at times distract from the words and actions of the Liturgy. New sung Mass-parts should avoid unnecessary repetition, so that the Gloria, Sanctus, Agnus Dei are not too prolonged. We need to try to relieve the boredom factor and win people back to attending Mass - for that they must know and believe in the Catholic faith in the Holy Sacrifice of the Mass. There must be a sense of something special, taught by good catechesis and conveyed by the words and atmosphere of the Liturgy itself.

Communications

Dear Josephine,

I got your letter some time back. Thank you for getting in touch with me. I will be in Scotus College, Bearsden, overnight onif you are free on Tuesday morning between 9 and 11am you could come and interview then at SCotus. Best wishes,

+ Joseph Toal Diocese of Argyll and the Isles

Charity Registration No. SC002876. Dear Josephine,

Josephine..... I hope that the responses I provided to your questions help with the research project on Liturgical Formation and Liturgical Catechesis. It will be good to know the conclusions of your research.

With my best wishes and blessing,

+ Joseph Toal

Diocese of Argyll and the Isles

Charity REgistration No. SC002876.

Fr Andrew McKenzie

Designation: *National Director of Priests for Scotland*

Date of Interview: *Monday 4th April 2011*

Duration of Interview: *2 hours*

Location of Interview: *Scotus College, Bearsden*

1. **What opportunities are there for ongoing liturgical formation for those already in ministry?**

The Ministry to Priests.....provides opportunities every month from Sept to May. The number of participants ranges from 20-35. We have to remember that formation in priesthood ...different imperative from for example teachers. There is also a shortage of supply cover and this can make it very difficult for priests to attend the formational opportunities on offer. One week every two years is a minimum expectation (2007) Bishops produced a statement to that effect. We have provided opportunities to reflect on Celebrating the Easter Triduum; Advent...How to Prepare an Advent evening of prayer; Scripture Reflections How to manage Children's liturgy; How to provide Lay Ministry Formation; it is important to give formation a broad base.

Currently we need to help priests to help people to understand the materials being prepared for the implementation of the new translation. Sometimes in the liturgy we can be guilty of being on automatic pilot and it is good to stop that process and

remind ourselves of the nature of the sacred liturgy. The new translation is providing the Church with that wonderful opportunity.

Some of the other areas that we are helping clergy to get their head around are the implications arising from the new Scottish syllabus of Religious Education This Is Our Faith. We have arranged several opportunities on this as well as attending the national launch. It is vital that priests feel confident enough to work with schools on this and the new programme does have a strong emphasis on liturgy.

Presiding skills is always an important area of Liturgical Formation. If the liturgy is truly the source and summit then this is a vital skill. In terms of Catechesis.there is no end to this. There will always be something to get our teeth into. There are always new challenges in respect of sacramental catechesis. In this respect RCIA is another vital area

It is important for the Church to ask how we market liturgy. Priests can be the source of the formation. The bishops of Scotland have vigour about making the liturgy good. Roman liturgy has to be aware of what is happening in local Churches.

Part of my remit as National director of Priests for Scotland is to have an awareness of what the needs are in terms of Formation and to try to respond to those needs. I need to remember the demands on priests and the fact that priests can be exercising their ministry in two or three different parishes. Knowing the context is vital

2. How would you compare the levels of attention given to Liturgical Formation in comparison with other key aspects of education for those in the ordained ministry?

In the absence of a catalyst it can be difficult to keep liturgy to the forefront of formation. After Vatican II the dominant formation was liturgical and this is currently the case because of the new translation. Lots of other things compete with liturgy. External influences and catalysts like the new translation help to keep liturgy at the top of every agenda...at the moment. It is also worth noting that there is a changed reality in terms of the exposure that seminarians and young priests have about the liturgy. The Catholic Church in Scotlandthe Bishops Conferenceis presently considering the establishment of a Pastoral Institute in Glasgow. Such a centre would contribute to the development of liturgical skills.

3. To what extent are those training for ministry aware of the need to promote integrated and systematic liturgical catechesis for the laity?

The profile of seminarians has changed and continues to change....this is the societal trend. They themselves are not necessarily steeped in liturgy or been given systematic catechesis. Many will not have been involved in a parish community or attended a Catholic school.. Many of those training for the priesthood have decided to explore the possibility of a vocation as a consequence of World Youth Days or a major conversion experience. The seminary training has a lot to achieve in terms of making Catechesis a priority. Systems and integration are perhaps not as robust as they should be and that is a permanent challenge for the Church. As Church our approach to

Catechesis is important...trying to ensure that we provide catechesis early (either in a person's life or in terms of a change for the whole Church eg New Missal)

4. To what extent are those in active ministry aware of the need to promote integrated and systematic liturgical catechesis for the laity?

I think they are very aware and become more aware as they exercise their ministry. Those in the ordained ministry have finite resources and many are elderly men. Part of the answer must be to maximise existing structures in terms of providing Liturgical Catechesis for the laity. This may not result in the most coherent structure but very often it is the most pragmatic way forward.

5. Church authorities agree that formation in the sacred liturgy is especially urgent today in the light of the revised translation of the *Roman Missal*. What do you see as the priorities?

The primary target is to use the opportunity of this new translation to renew our appreciation of the liturgy...in terms of what it is! This must be the dominant theme in the Liturgical Catechesis that the Church offers. Familiarity can make us complacent. The new words are not just a language change but they urge us to reflect and to come to a deeper understanding of the sacred rites. Despite any controversy this can only be a good thing. The Church must embrace it as a God given opportunity. The Church has a role in deepening our understanding of how we celebrate Holy Mass. We must never be on automatic pilot.

6. Since Vatican II roles and responsibilities within ministry have changed and continue to change. How is this change reflected in your work?

Post Vatican II there was a real explosion of ministries. As a priest I am enriched in my own vocation by the many others who love the liturgy of the Church and want to be actively involved in its preparation, planning and celebration. That participation takes many forms.. In respect of formation I must provide and arrange adequate support and training for those members of the laity who exercise a particular ministry. More recently the Catholic Church in Scotland has welcomed men to the Permanent Diaconate and as priests we need to embrace this development. My only experience of Church as a priest is a post Vatican II one but I need to have an awareness of how ministry and the ordained ministry in particular has evolved and also be open to future change according to the mind of the Church. This is Christ's Church and he will always lead us if we are open to the promptings of His Holy Spirit.

It is interesting that Vatican II referred to liturgy under the broad umbrella term of Pastoral. Pastoral can be misunderstood and misleading. Liturgy can never be vague or lack discipline and structure. This would be a diminished understanding of the conciliar vision. The prescription about liturgy is precise.

Post Vatican II liturgy demands a lot of priests...not less as some may suggest. He has a delicate balance to achieve...not absent but transparent...always pointing to God but not taking on the role of an entertainer and not reducing the Mass to a casual conversation. Good liturgy is never too focused on the priest.

7. Recent Church documents are encouraging reverence and beauty in the liturgy. How in your view, should the Church ensure these characteristics in the celebration of sacred rites?

We must never reduce any part of the liturgy to an absolute minimum because if we do What does that say about our worship of God. Beautiful liturgy is ordered liturgy. Beautiful liturgy has a sense of art. Reverence will be assured when we remember that the focus is God. It may seem an obvious statement but we must never forget that fact. The priest needs to know the languages of faith that will help the worshipping people of God to remember the vertical dimension of why we gather. To make liturgy beautiful there must be an investment of time. Time on practical matters but also time in terms of spiritual preparation. In a sense it is a craft and like other crafts there must be a loving commitment to doing it well. Otherwise we neglect what is important!

Other matters such as music, vesture, environment all form part of an unspoken language and each one contributes to what the Council fathers referred to as noble simplicity. The Priests for Scotland initiative...organised workshops on this very matter with the priest of the Archdiocese with specific responsibility for music. All of these matters should speak of ecclesiology. As the Church prays etc...!

8. What role does liturgical formation play in ensuring fidelity to the GIRM and liturgical norms?

Fidelity is vital. It matters what the priest does and the manner in which he does it...but it about much more than validity.

Communications

Hello Father.....I contacted you some months ago asking for the opportunity to meet with you after the Papal visit was over. You kindly agreed to do this and suggested I contact you at some point in the future. The meeting is in relation to some studies I am undertaking at Glasgow University. The dominant themes of the study are Church, Liturgy, Formation and Catechesis. I have attached a copy of my research questions and it may help to chat around some of them as they relate to your specific ministry. Could I express again that my study is born out of a love for the Church and nothing that I say, ask, write should ever cause anyone any concern. I have kept Archbishop Mario informed every step of the way. Father, if it is convenient to yourself I wonder if you would have just a couple of hours to meet with me the first week of the school holidays Saturday 2nd April until Friday 8th. If this time is not suitable could you please offer me an alternative? In anticipation and deepest appreciation. God Bless you in your ministry

Josephine Smith

Josephine How about the morning (10am) on Monday 4th April. I have another meeting at 12.30pm but we should have time for a coffee and a chat. I am now based at Scotus College, 2 Chesters Road, Bearsden, Glasgow, G61 4AG. If you don't mind I would be grateful if you could come to me. Thanks Andrew

Rev. Andrew McKenzie

National Director *Priests for Scotland*

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Priests for Scotland is commission of the Bishops' Conference of Scotland Catholic

National Endowment Trust (also known as the Bishops' Conference of Scotland)

Charity Number SCO 16650.

Fr David Wallace

Designation: *Archdiocesan Director of Pastoral Liturgy*

Date of Interview: *Tuesday 5th April 2011*

Duration of Interview: *2 hours*

Location of Interview: *St Bartholomew's Presbytery, Glasgow*

1. What opportunities are there for ongoing liturgical formation for those already in ministry?

There is regular opportunity at various levels...the diocese.....inter-diocesan and also at national level. Sometimes priests will identify their own formational opportunities and some priests keep abreast of current thinking by using online facilities such as ZENIT. Focused reading is part of CPD in Education and I know that many priests keep abreast by this method although it is not a substitute for the more interactive approach to formation. Ministry to Priests provides monthly support. The opportunities offered by the Priests for Scotland Programme have been very robust particularly s in relation to Liturgical formation. There will always be different elements competing for attention and there must be wise decision making about current priorities. There is a finite amount of time available and there must be a realisation that it is a continuum...formation never comes to an end. Although there is an expectation about ongoing formation there are practical difficulties about priests undertaking formation...supply cover can be difficult to arrange but as a Church we have to do our best to facilitate.

2. How would you compare the levels of attention given to Liturgical Formation in comparison with other key aspects of education for those in the ordained ministry?

Very highly! The forthcoming implementation of the new translation has focused everyone's mind on the liturgy and priests and people have a real desire and thirst for formation. Liturgical formation is not the sole preserve of the ordained minister and the Liturgy Commission is always mindful of that. Once an external reason for formation disappears from the horizon...it is difficult to keep any element of formation to the fore...after Vatican II...the same scenario....but liturgy is a constant...it is the source and summit and so it must be given special consideration. That does not diminish the importance of other elements but in the last analysis the centre of everything we do as Church is the Eucharist. The course being offered in Salamanca is a very robust oneFr Paul Turner will be an excellent keynote speaker. This investment indicates the priority given. The Church has clearly got its priorities right on this one.

3. To what extent are those training for ministry aware of the need to promote integrated and systematic liturgical catechesis for the laity?

There are two aspects to this. As a Church we are increasingly aware of the value of strategy and a cohesive approach....so that will be reflected in seminary training.

In terms of the individual men in training ...this is very much a changed situation, at least some of the men will have had little experience of Catechesis and may be testing their call to priesthood because of a conversion experience or a profound spiritual

experience. They may not be from Catholic families or attended Catholic schools. So learning about approaches to Catechesis will be an important part of their own formation. In terms of Catechesis sometimes we are trying to do catch up ...but in reality Catechesis and Liturgical Catechesis in particular is a constant. I believe that our priests are increasingly concerned to demonstrate a real commitment to the Church's catechetical endeavour and to know the bigger picture in terms of Parish, Home and Home.

4. To what extent are those in active ministry aware of the need to promote integrated and systematic liturgical catechesis for the laity?

Increasingly the priest is becoming more and more aware of his catechetical role. Recently priests have been discussing and learning about the contribution they can make to the delivery of This Is Our Faith.....the new syllabus of Religious Education for Scotland's Catholic schools. This syllabus has a strong emphasis on liturgy. Perhaps in the past the input of the priest would have been rather more independent of what was happening in the classroom. An increased level of awareness will lead to more cohesion and develop the Catechetical partnership in a school situation. In terms of parish and other contexts...this too is changing. RCIA has made a significant contribution but also the preparation of parents for key sacramental moments in their children's lives. First reception of Holy Communion and Baptisms are fantastic opportunities for catechesis and as priests we must embrace these. The Church and its ordained ministers must view liturgical catechesis as a permanent challenge and be an integral part of the priest's ministry. World Youth Days provide. Catechesis at ground level can be response to need...and that is a good thing...it can

also at times lack strategy and we must be aware of that and work to address the challenge.. We have to maximise every opportunity as one which can help people to grown in relationship with Christ.

5. Church authorities agree that formation in the sacred liturgy is especially urgent today in the light of the revised translation of the *Roman Missal*. What do you see as the priorities?

The new translation is certainly creating a new energy in respect of liturgical formation. It has been a real and exciting....catalyst. We have to manage the change that is required in a very positive and professional manner.

It is true that there is a need ...but to be fair also a desire to be well prepared and “to deliver” the implementation in a professional way in parishes. Priests will be leading their parish communities and they want to have as deep an understanding as possible...in order to deepen appreciation of the nature of the liturgy but also that the changes are not perceived as just language ones. This has to be marked with a liturgical spirituality. So the words are not the priority but the theology that lies behind the words and to use this massive development in our life time to revisit the Catholic Community understands of the Mass.

Another priority and one which interests me is the opportunity to look at liturgical music and musical leadership in respect of the sacred rites. We have to work with the resources we have and there can be a shortage of musical expertise in some communities. but we need to look at things like chant and singing the parts of the Mass.

Obviously practical considerations are no unimportant. Really what i am saying is that one of the priorities will be to use it as an opportunity to strengthen the bond between Liturgical formation of the clergy and the Catechesis of the faithful.

I believe that priests will embrace this opportunity to review how they celebrate Mass. That has to be a real boost to their own spiritual engagement with the celebration of sacred rites. Not just about technicalities.

6. Since Vatican II roles and responsibilities within ministry have changed and continue to change. How is this change reflected in your work?

I need to have an awareness of how the Church's worship has evolved and continues to evolve. As a parish priest I may have to deal with resistance to some changes...changes which I may have no personal experience of. But as Church...in whatever capacity we remember that it is not change for changes sake but rather the Holy Spirit is leading the Church. It is never about personal whims. Since Vatican II our expectation of liturgy has changed and we have learned from some of the inaccurate interpretations.

7. Recent Church documents are encouraging reverence and beauty in the liturgy. How in your view, should the Church ensure these characteristics in the celebration of sacred rites?

On the matter of reverence Pope Benedict is trying to encourage opportunities for silence. In silence we encounter God and we create a space in our celebration.

Unfortunately we seem to have lost reverence for being within a sacred space. There is a balance to be struck. For example elderly people living alone can come to the Church and enjoy the opportunity to meet with others. There is an important assembling dimension to the noise that can be heard. But many people and priests lament the noise levels and behaviours of adults at Masses for the first reception of Holy Communion. We need to keep a dripping tap of catechesis which encourages respectful and reverential body language. It is not easy in a world where noise can be a constant companion.

8. What role does liturgical formation play in ensuring fidelity to the GIRM and liturgical norms?

Accountability is a hot topic in general...there are also norms for priesthood and accountability and fidelity are key attitudes! Most priests want to be faithful to what the Church asks them to do and to perform sacred rites in the manner in which the Church prescribes. However...we must be kept informed of the current thinking and insights and Liturgical Formation helps us to learn and also learn from each other.

Communications

Hello Fr David

I am sure you won't recall....I know I wouldn't...but I spoke to you at the City Chambers about the possibility of meeting with you. You kindly agreed to do this and suggested I contact you at some point in the future. The meeting is in relation to some

studies I am undertaking at Glasgow University. The dominant themes of the study are Church, Liturgy, Formation and Catechesis. I have attached a copy of my research questions and it may help to chat around some of them as they relate to your specific ministry. Could I express again that my study is born out of a love for the Church and nothing that I say, ask, write should ever cause anyone any concern. I have kept Archbishop Mario informed every step of the way.

Father, if it is convenient to yourself I wonder if you would have about an hour and a half to meet with me the first week of the school holidays Saturday 2nd April until Friday 8th. If this time is not suitable could you please offer me an alternative In anticipation and deepest appreciation. God Bless you in your ministry

Josephine Smith

Josephine,

thanks for your email. I do remember us speaking about meeting up. I'd be more than happy to help. I also appreciate the questions since it'll give me a chance to look back on some of the things we've offered over the past few years. Things have been quiet for a while now since we have been waiting for instructions from above about how to prepare people for the new translation of the Missal, but are beginning to move now in a more positive direction. Either the Tuesday or Thursday are currently good for me in that week and I'm quite flexible with time during the day. Let me know which suits you best! Hope things are well with you.

David

Fr Allan Cameron

Designation: *Assistant Director of Permanent Diaconate
Programme for Archdiocese of Glasgow*

Date of Interview: *Wednesday 6th April 2011*

Duration of Interview: *2 hours*

Location of Interview: *St Jude's & St John Ogilvie Presbytery,
Glasgow*

1. What opportunities are there for ongoing liturgical formation for those already in ministry?

My responsibility is specifically for those training for the Permanent diaconate and since this is a distinctive ministry the formation provided must be tailored to the needs of the participants. I would never take the approach that one size fits all.

Currently the particular emphasis in terms of ongoing formation has twin forks. Firstly, it is important that our deacons are adequately prepared for the new English translation of the Roman Missal....not just in terms of the words that they will speak but in terms of theology, posture and a shared sense of responsibility for the successful implementation. The second focus of formation at the moment is to provide more opportunities for the deacons to develop their technical confidence in respect of the liturgy. Permanent deacons have had very limited residential training over their years of training. Very simple things like how to use the thurible can be

taken for granted. Priestly training involves 6 or 7 years in a seminary with many in situ opportunities. Technical aspects of the liturgy can be absorbed. However, diaconate training must place emphasis on teaching technical skills and this must continue post ordination.

I have made significant use of St Mary's Monastery and Study Centre in Perth and in a sense this has been the physical focal point of many of the formational opportunities for the Permanent Diaconate....since much of the learning is distance learning this gives another dimension. I have also used it for my own personal and professional formation. It is a fantastic resource. The *Priests for Scotland* provides a wonderful service to Scotland's priests not only promoting vocations but also nourishing them.

The permanent Diaconate is still very much in its infancy in Scotland but ongoing formation will the near future include courses on Sacred Scripture, Ecclesiology, Homiletics and other aspects of Liturgy. The Second National Conference for Priests and Permanent Deacons in Scotland will take place in September and the sessions will focus on Preaching the Gospel; the Catechism- a tool for evangelisation and Lifelong Learning for Ministry.

As a priest in ministry I see 'Presiding' skills as a constant area for reflection and development and this is changing as the structure changes in terms of priests being responsible for multiple parishes. Sometimes it can be difficult to get away for formation because of shortage of supply. I had to postpone a retreat opportunity I had planned.....this too can happen with formational opportunities...but there is more than adequate..perhaps even generous provision. There is always room for more but there

are other constraints. Priests also have to be competent in other areas like IT skills in order to be able to do aspects of their job. Spending time learning these types of skills is important and does not diminish vocation in any way. Efforts have been made to ensure that what is offered takes account of the changing responsibilities of priests (and deacons) in parishes.

2. How would you compare the levels of attention given to Liturgical Formation in comparison with other key aspects of education for those in the ordained ministry?

The diaconate team work hard to ensure that our deacons feel confident about exercising all aspects of their ministry. The liturgical role has been given at least adequate attention and the men who are training for ministry are keen to develop their confidence in this area. I would say that Liturgical Formation compares well with other aspects of the programme. Certainly some of the essays and other core elements of the training require significant liturgical understanding. The training also requires the deacon to demonstrate his pastoral ability and therefore he would be asked to lead “mock” ceremonies eg receiving a body into the church and a “mock” baptism. Again..Liturgical formation can take second place to the deacon’s role as a servant of charity and herald of the Gospel. We must have a care and vigilance about this.

At a very practical level as the Church moves through this century the numbers of priests in active ministry is in decline...priests are getting older...but despite this.....as a Church we have to ensure the quality of liturgical leadership continue to remain high.....particularly when there is no Eucharistic President. In these situations the

sacrificial nature of Mass cannot be lost. This means formation and catechesis...about these matters ..always to the forefront.

3. To what extent are those training for ministry aware of the need to promote integrated and systematic liturgical catechesis for the laity?

The basic Norms for the Formation of Permanent Deacons (1998) makes various references to catechesis with an insistence that the deacon is aware of the need to give “much attention must be given to catechesis of the faithful of all stages of Christian living”. This mandate should provide a guarantee that catechesis is not piecemeal but cross generational and for a multiplicity of circumstances. Cohesion in terms of catechesis is a constant challenge for the Church and those called to the permanent diaconate must also be aware of the need for coherence not just isolated catechetical provision.

Interestingly some of our men have had a background in Catholic Education and Religious Education in particular. Candidates with a teaching background will more automatically look for a coherent syllabus. The deacon may find himself in a situation of providing or coordinating catechesis for a range of liturgical ministries...he must have a holistic understanding of this. There is a task of consolidating existing catechesis. They must be well prepared for this challenge and also the other tasks of the deacon by virtue of his distinctive ministry.

4. To what extent are those in active ministry aware of the need to promote integrated and systematic liturgical catechesis for the laity?

Training before and after ordination is less clearly defined for the Permanent Diaconate. As I mentioned above it can depend on the background from which the candidate comes but in the course of training considerable emphasis is placed on catechesis. Although not directly related to the question there is also a need for the Church to provide systematic catechesis which includes developing an appreciation of the Diaconate. We have a big job to do here.

5. Church authorities agree that formation in the sacred liturgy is especially urgent today in the light of the revised translation of the *Roman Missal*. What do you see as the priorities?

First of all...formation on the new missal is without any question vital...for priests, for deacons, for religious and for laity...but it is not a competition. Other aspects of formation must be given their place. We do need to ensure that Catechesis on the new translation is central to our Adult Education Programmes across the country. I can't emphasise enough it is not just about a change in words but about the Church being more deeply and theologically engaged in what we celebrate.

6. Since Vatican II roles and responsibilities within ministry have changed and continue to change. How is this change reflected in your work?

The restoration of the permanent diaconate to the Western church was a very significant outcome of Vatican II. There are now many thousands of permanent deacons worldwide and their work has enriched the Church. Working with men who feel called to the Permanent Diaconate has been a real joy for me and enriched my own priestly ministry. I thank God for this wonderful opportunity. The restoration of the Permanent Diaconate has broadened the laity understanding of the ordained ministry. It is a wonderful gift to the Church. Deacons are not just interesting additions to the range of ministries in a post Vatican II Church. In many places in many parts of the world they are the sole ordained minister and have immense responsibility for the work of the Church.

The diaconate is an office so clearly grounded in Scripture service to others and the preaching of the Word is central to this ministry. These functions have a ready appeal in terms of the reception of the ministry by the laity.

It is a ministry that represents the essence of Vatican II in terms of *aggiornamento* and *ressourcement* ...twin elements of the reform. All priests need to adjust to the restoration of this ministry and learn how to work together productively for the good of the holy People of God. Although it impacts more on those priests who have a deacon in their parish the restoration of the Permanent Diaconate affects the whole Church. Change of this kind can only be enriching.

7. Recent Church documents are encouraging reverence and beauty in the liturgy. How in your view, should the Church ensure these characteristics in the celebration of sacred rites?

Matters such as order and liturgical dress contribute to beauty. The deacon must be aware of matters such as communication, preparation, musical choices, the use of language which is faith filled etc. The deacons postures and gestures and how he conducts himself in a physical sense within the liturgy will also contribute to reverence and beauty. On another level in some cases a Permanent Deacon may be responsible for looking after a Church and be the person who coordinates the care of the sacred space. Some awareness of Christian aesthetics is vital. This can be a natural talent for some people but aspects of it can also be learned and developed.

8. What role does liturgical formation play in ensuring fidelity to the GIRM and liturgical norms?

The deacon must always be an example and positive role model in terms of fidelity to liturgical norms and the GIRM. This matter receives consistent treatment during training. The Permanent Deacon cannot be idiosyncratic in his approach. He is an ordained minister of the Church and must always exercise responsibility for the Church's worship and do so in the manner that the Church prescribes. This will be particularly important in terms of developing the trust of the Catholic Community. Many people are still unsure and perhaps sometimes not convinced about the role of the Permanent Diaconate. Fidelity will help to increase that trust. Fidelity will be must

important in terms of the new translation both in terms of liturgical practice and also in terms of not getting involved in destructive and damaging controversies. It is important to recognise the mind of the Church and the promptings of the Holy Spirit in leading the Church. This message must be articulated by the deacons.

Fr Patrick Jones

Designation: *Director of the National Centre for Pastoral
Liturgy in Maynooth in Ireland*

Date of Interview: *1st May 2011*

Duration of Interview: *2 hours*

Location of Interview: *Centre for Pastoral Liturgy, Maynooth*

Fr PJ's responses to the questions focused on two particular themes embedded in the interview questions. These were Liturgical Formation in respect of the new English translation of the Roman Missal and secondly, the development of Beauty in the Liturgy.

The Centre was originally based in Carlow...remained in Carlow until 1996.....affiliated to Maynooth.....masterminded and led by Fr Sean Swayne. .who was replaced by Fr Sean Collins...and I want to pray tribute to these two great and gifted priests. Our centre...I hope is characterised by welcome and hospitality and this is important in liturgy. I am proud of the link that this centre has with Scotland. One of our first speakers on the training course on Liturgy was from Scotland....way back in 1973....when we operated from different premises.

This centre is busier than ever because of the forthcoming new translation of the Roman Missal. Music has taken on an increased prominence and we have various courses for organists and others involved in the liturgical leadership in their parish

communities. Everything that is achieved within this centre must cascade and roll out across not only this country but in other countries from which our students and visitors come. This is not a centre of excellence in the sense of being an ivory tower...we must be aware of the reality and the challenges of developing liturgy...sometimes with very limited physical and human resources. We help in whatever practical way we can ...even for example helping with funeral liturgies...there are a lot of raw emotion and to try and be clear about the purpose of a requiem Mass at such times can be a highly sensitive matter.

The opportunities that we provide here must change with a changing liturgical landscape. Unfortunately we have no real facilities for residential courses and this represents a significant change. It is good to celebrate good liturgy together after a community and residential experiences in which friendships and working relationships have developed. Here we provide more than study of the liturgy but reflection on liturgy and the celebration of liturgy. People come from many parts of Europe, Canada and Scandinavia. Also in the past our students would have predominantly have been priests and religious. This is no longer the case.

At the moment this centre has to play its part in ensuring that priests and people in every diocese are well prepared for the implementation of the new missal...or rather the new translation. The controversy has been very heated and some Irish priests have been against the work. At the centre we have a role in providing formation and catechesis and that can and does mean going out and providing the kind of formation and training that is positive and is helpful. We have to remember that as priests and indeed as Church we are called to fidelity to the Magisterium...individuals do not

direct the course of liturgical development and this new translation is for the good of the whole English speaking world.

Sometimes when people come from a traditional background they can be resistant to change but as a Church we have a responsibility to manage change in a way that takes people with us. I want to say just a little about the liturgy and teaching...it is not about instruction or pedagogy but it does teach .There is a distinction.

Going back to the matter of Beauty in the liturgy, I feel that people complicate the issue here. The phrase noble simplicity is a wonderful one...but we must not forget the noble part. As a Church we must look to the contribution that the masters of music, art, architecture can make to beauty. We have had Richard Hurley....post Vatican II ...Irish...architectural style...Antiphonal design.....some of the finest speakers on Architecture and Music give lectures here at the centre. The Church organists meet here and also have robust courses with fine speakers.....The future of liturgy must include a conviction of the value of interdisciplinary efforts to restore reverence and beauty in the church's worship. We have to make musical leadership not simply singing hymns a priority ..particularly in the light of the new translation. We must always work with a mature understanding of this whole concept of "noble simplicity", otherwise the phrase can be used as a convenience. Everyone needs to reflect on where they are in terms of reflecting on how the manner in which they exercise their ministry contributes to beauty in the liturgy. When someone agrees to undertake a ministry the Catechesis given to them should (from the earliest stage) include a discussion on that matter.

We must give liturgy a broad basis...and help the ordained ministers of the Church to be confident in the different aspects of liturgy. I know that in Scotland fantastic work is undertaken through Priests for Scotland....led by a very competent scholar in liturgy.

One of our tasks here at the centre is to make our participants...our students feel secure in terms of liturgical planning and celebration. Not liturgical security in the sense of complacency but confidence that comes from a profound understanding and a working knowledge of what we can and cannot do in the liturgy. I tell students I am very proud that since I came here some years ago I can count on one hand the number of times I have opened the tabernacle. That in itself is a wonderful teaching point and the springboard for so much valuable discussion and sharing.

In the last analysis priests and people must always remember that this is not the personal property of any group or individual. Liturgical texts are determined by through the official teaching ministry of the Church guided by the Holy Spirit. The new translation of the missal is an example of that evolutionary and organic process.

Communication

Dear Fr Jones

Hello ...please allow me to introduce myself.

I am a part time Ph.D student at Glasgow University.....and the focus of my study is Church Liturgy and Catechesis. In discussion with my course supervisor....it emerged that it would be useful for me to visit the National Centre for Liturgy at

Maynooth...and if possible interview someone with responsibility for Liturgical Formationin its broadest interpretation.....within the centre. I am currently devising some questions which will go before the Ethics Committee at the University.....then to be used with recognised experts occupying key roles in relation to the research subject. I wondered if I might meet up with you for the purposes of conducting a semi structured interview of about a couple of hours duration. I appreciate that it may not be possible for a variety of reasons...but if it is possibleit would be most helpful to my studies.

Thanks for giving the matter your consideration

God Bless

Josephine M. Smith

Josephine,....Many thanks for your email.

I would be happy to meet you here on I will be here since it is a church music event We might have to be a little flexible regarding time but I think that it will work out. Be in touch in a week or two and we can finalise things.

-Patrick Jones

