
FIVE DECADES OF FORMATION: THE FEDERATION AT FIFTY
RITA A. THIRON
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Thank you, Elizabeth, for that kind introduction.

INTRODUCTION

Marking the passing of five decades causes anyone to reminisce about the past. The fiftieth anniversary of the Federation is certainly a “golden” opportunity to bring to mind the countless clergy and laity, liturgists and musicians, artists and scholars who have dedicated themselves to the liturgical apostolate. This Federation has had a significant impact on the liturgical life of the Church in the United States. Indeed, each of you and all of you have shared in this accomplishment. You have made your own contributions and you have played an important role in the how the Church prays. My task today is to recall our rich history.

I thought of entitling this talk “How I spent my summer vacation.” [smile] Being a former history teacher in my salad days... I happily dug through boxes at the CUA archives, opened long-ignored files at the national office, and read thousands of pages of *FDLC Newsletters*. I began this research with a keen curiosity of the history of the Federation. I finished it with an overwhelming sense of gratitude. I am awestruck at the incredible accomplishments of these brief fifty years and I am filled with a growing admiration for all those liturgical pioneers on whose shoulders we now stand. As God once told the Israelites, he might just as well say to us today: “I gave you a land that you had not tilled and cities that you had not built, to dwell in; you have eaten of vineyards and olive groves which you did not plant” (Joshua 24:13).

I now have the impossible task of trying to squeeze fifty years into less than one hour. I will place the most emphasis on our early years. There may be people I fail to mention, projects which I overlook, or victories which I have left unsung. So please share those stories among yourselves as we gather in the next few days.

I hope that this brief foray into our past will help us to better understand our present and will inspire our future. How can we continue to sustain the liturgical renewal in order to better serve God’s people and to build up his kingdom? For, in the end, this anniversary should give us pause to marvel at all that God has accomplished through us.

THE LITURGICAL RENEWAL IN EUROPE AND THE USA

In order to understand how this Federation was formed, we will have to go back to the early part of the twentieth century and travel across the pond to Europe.

By 1909, encouraged by papal initiatives, the leaders of the Belgian Liturgical Movement were encouraging the faithful to attend *semaines liturgiques* – annual liturgy weeks with drew 250 participants.

Not surprisingly, we have the Benedictines and Augustinians to thank. In 1921, the first dialogue Mass was celebrated at Maria Laach . This Benedictine monastery near Koblenz, Germany provided scholarly research. Pius Parsch provided a more pastoral approach; he was associated with the Augustinian monastery at Klosterteineuberg, Austria.

Rev. Virgil Michel , a monk from Collegeville, began his studies at San Anselmo (Rome) and The Institute of Philosophy (Louvain); He met Dom Lambert Beauduin, a Belgian Benedictine and visited with him at Maria Laach. This introduced, Virgil Michel participated in the Belgian liturgy weeks.

When he returns to Collegeville in 1925, he encourages his abbot to found a publishing house (along with Father William Busch of St. Paul, MN and Abbot Deutsch). They begin to publish *Orate Fratres* . Readership quadruples within two years.

Soon after (1929) the first American National Liturgical Day is held at Collegeville with 400 attendees. Sadly, Virgil Michel dies in 1938 at St. John's Abbey; Rev. Godfrey Diekmann succeeds Michel as editor of *Orate Fratres* (later titled *Worship*)

By 1940, Cardinal Stritch hosts the first USA National Liturgy Week in Chicago. Over 1260 registrants gather for four days to discuss “The Living Parish: Active and Intelligent Participation of the Laity in the Liturgy of the Catholic Church.” The next year, Archbishop Murray invites them to St. Paul, MN. The 1942 conference was to be in Hartford, but wartime restrictions sent it back to Chicago.

THE LITURGICAL CONFERENCE

In 1943, Benedictine assets were sent to the American Liturgical Advisory Committee and they resolve to establish the Liturgical Conference. Its first annual meeting was in New York City, but diocesan or regional efforts were also encouraged. The Liturgical Conference's 1945 meeting in New Orleans included an anti-discrimination resolution -- social justice would become a regular focus of their liturgical gatherings.

For the next several years, annual Study Weeks drew 2000 to 4000 people; talks were published; there were demonstrations of the liturgy of Easter Vigil and Holy Week; over 40 publishers regularly exhibited and a large scale education program developed. When the

1955 Roman Ritual was released, the members of the Liturgical Conference provided catechesis on the sacraments. The LC Board of Directors prepared resolutions which were eventually presented at the famed Assisi-Rome Conference.

Pope Pius XII became a leading champion of the liturgical reform when he released *Mediator Dei* in 1947. Like *Tre La Sollecutudini* in 1903, this document, too, encouraged the establishment of advisory commissions in liturgy, music, and art.

Soon thereafter Pope Pius XII established the Pian Commission (1948-1960) led by Cardinal Clemente Micara. In 1951, the Church experienced the Restoration of Easter Vigil (Decree *Dominicae Resurrectionis*) and in 1955, the restoration of Holy Week (*Decree—Maxima redemptiones nostrae mysteria*).

In September 1956, Assisi-Rome Conference, the first International Congress on Pastoral Liturgy, was convened. Participants included Balthasar Fischer (Trier) and Pierre Marie Gy (Institut Catholique de Paris).

And where were the American dioceses in all this? By 1958, a poll indicated that there were already 54 diocesan liturgical commissions in the United States. In November of that year, the U.S. Bishops established their own permanent standing committee – the “Bishop’s Committee on the Liturgical Apostolate.” The first chair was Archbishop Joseph Ritter of St. Louis and the first secretary Bishop James Griffiths.

To the great delight of most people in the liturgical movement, in January 1959, Pope John XXIII announced plan for Second Vatican Council!

The liturgical movement in the USA was ready! Later that year Notre Dame hosted “Participation in the Mass” (following the release of *Musica Sacra*, 1958). UND formed Institute on Sacramental Theology; the conference included commercial exhibitions and a liturgical arts competition.

The Liturgical Conference Board elected a new President – Father Frederick McManus! LC decided that they needed an office so one was opened in Washington, DC near CUA. John Mannion and Virginia Sloyan were hired as staff. 2000 members grew to 7000 by 1967. We owe a great debt to the Liturgical Conference – at the time, it was the only national organization to which people (and later commissions) could turn. It had strong ecumenical outreach and its membership focused on pastoral issues.

VATICAN II

Meanwhile, back at the Vatican... in 1960, John XXIII establishes the Preparatory Commissions on the Liturgy It was chaired by Cardinal Gaetano Cicognini, Prefect of the Congregation on Sacred Rites and its Secretary was Rev. Annibale Bugnini. It was made up of sixty-five members and thirty advisors.

These European scholars met just prior to the Munich Eucharistic Congress. Fred McManus was a stand-in for Godfrey Diekmann. Others in Munich included Jesuit Father Josef Jungmann, Josef Oascher, Johann Wagner, Aimé-Georges Martimort. Representatives from Congregation of Rites included Archbishop [later Cardinal] Antonelli.

1960 Bishop John Cody (KCSJ, New Orleans, then Chicago) holds discussions with liturgical commission members in Pittsburgh. The next year, he was to publicly encourage the formation of diocesan liturgical commissions nationwide.

1962 January at the Vatican -- First schema for the reforms of the Liturgy; fifteen sessions are held to discuss this schema.

1963 October – Meeting of bishops representing ten English-speaking conferences, under the chairmanship of Archbishop Francis Grimshaw from the International Commission on English in the Liturgy (ICEL).

Of course, the date near and dear to all of our hearts is December 4, 1963!

Sacrosanctum Concilium, Constitution on the Sacred Liturgy is the first document to be considered at the Council and it passes overwhelmingly (2,147 in favor, 4 against). It called for the establishment of territorial commissions in liturgy, music and art, aided by institutes on pastoral liturgy (SC 44). It also mandates that each diocese is to have a commission on the liturgy, under the direction of the bishop, to promote the liturgical apostolate (SC 45).

And just weeks later, Pope Paul VI appoints the International Consilium for the Implementation of the Constitution on the Sacred Liturgy. It would revise the liturgical books in harmony with the directives found in SC; and it would compose some new texts as necessary.



McManus, Bugnini, Diekmann



Consilium Group Photo

DIOCESAN COMMISSIONS MEET IN CONNECTION WITH LITURGY WEEKS

- 1963 SWLC first Study Week held in Dallas, TX -- Nine people discussed the “History and Development of Liturgy.” (Fred McManus, Keynote)
- 1964 LC holds three- day meetings in Kansas City for diocesan liturgical commission members –102 dioceses are represented.
- 1965 These are followed by regional Liturgy Weeks – Houston, Chicago, and Portland, OR.
- 1966 On August 22, the BCL sponsors an informal meeting of heads of diocesan liturgical commissions in Houston, just before the beginning of the Liturgy Week. About eighty chairmen and secretaries attend. They stress the need for diocesan formation programs.
- 1967 On August 21, more than 150 chairmen and secretaries meet in Kansas City prior to the Liturgical Week. Archbishop Hallinan (Atlanta) Bishop Connare (Greensburg), Bishop Malone (Youngstown) and Archbishop Dearden (Detroit) speak. Reports were given by Msgr. John McEaney (President, Liturgical Conference), Rev. Gerald Sigler (ICEL), and Rev. Charles Riepe (Chair of the subcommittee on liturgical adaptation).
- 1968 *Liturgical Conference met in Washington, DC; no bishop/diocesan sponsor; entitled “Revolution: Christian Response.” Though the Liturgical Conference began to focus more on social justice and ecumenical initiatives, it continued to be a moving force in the popularization of the liturgical movement in America. It provided publications (1940-1966); homily services (1968-2000); offered parish liturgy week kits; a bookshop, study weeks, lectures, and home discussions. Liturgical Press published its “Popular Liturgy Library.”*
- 1968 An Institute for Commissions – Notre Dame (June 9-13, 1968)
“Roots of Ritual”-- Role of ritual structures in the psycho-social development of man
Speakers include Brian Wicker, Margaret Mead, Edward Fisher, Patrick Quinn, Alexander Schmemmann, Fr. Aidan Kavanagh
Notre Dame chosen as one of the centers/institutes for liturgical formation because of their focus on ritual studies

1968 –the FDLC is conceived in Chicago

AUGUST 1968

The August 1968 *BCL Newsletter* announced a fall meeting. Appropriate invitations and registration details were mailed to interested parties.

The Newsletter noted that the conference would “encourage continued and deeper cooperation between liturgists and musicians, lectures will be delivered to joint sessions of music and liturgical

commission members. The talks will include the new Eucharistic Prayers and prefaces and the statement of the Musical Advisory Board. 'The Place of Music in Eucharistic Celebrations.'

"The presentations on the new EP and prefaces will attempt to give scriptural, catechetical and liturgical background information on them and to offer an explanation of several general principles employed in preparing the vernacular translations." A booklet suitable for distribution to priests, containing a summary of these ideas, will be available at that time. In addition, music publishers and companies publishing liturgical materials will be invited to set up exhibits at a convenient location for the participants. The planning committee (led by Fred McManus) welcomed suggestions from diocesan commissions as to questions that should be given consideration during the conference.

NOVEMBER 1968

As advertised, the meeting of diocesan commission chairs and secretaries was held November 20-22, 1968 at the Chicago Hilton Hotel, from Wednesday evening to Friday at 5:00. Four hundred people were in attendance!

Cardinal John P. Cody, Archbishop of Chicago reads a letter from Cardinal Benno Gut, president of the Consilium for the Implementation of the Constitution on the Sacred Liturgy.

"First, at this stage in the liturgical reform in our liturgical celebrations and educational programs we must above all concern ourselves with the spiritual depth of the renewal... in all this we should keep clearly in our minds that the purpose of all pastoral activity concerning the liturgy is that the Paschal Mystery of Christ may be expressed in men's lives. To all this our efforts and prayers must be directed.

Secondly, to attain this, a high level of communication and cooperation between all those engaged in the liturgical reform is vital. This is why the liturgy and music commission members have come together this November in Chicago. The extent to which the liturgical renewal penetrates into every sphere of life will depend to a large extent on these men and women."

Delegates had been told that they would be among the first to see the first draft of the English translation of the Mass and they imagined that they would be able to begin to prepare music and participation aids. But the translation had not yet been approved by Rome. (Even postal strikes in Canada impacted the delay.)

“In those days, we were mostly volunteers and had come at our own expense,” recalled Father John O’Brien of Spokane. They were disappointed [the word he used was “annoyed”], but the meeting soon became very productive.

Msgr. Fred McManus recalled: “In the course of the meeting, a resolution was passed by those present recommending that an advisory committee be established by the BCL with representatives from the diocesan commissions, with representatives to be elected on a provincial or regional basis by the chairmen and secretaries of the Commissions.

NONE TOO SOON: On April 3, 1969 (Holy Thursday) Pope Paul VI publishes the Apostolic Constitution, *Missale Romanum*, which promulgates the reformed Order of Mass and its general norms; it was to be implemented on the First Sunday of Advent, November 30, 1969.

APRIL 1969

On April 22, 1969, the BCL Secretariat conducted an election by mail, soliciting nominations. “A tentative division of the United States into twelve regions (respecting existing regional efforts in the Southwest, Southeast, and New England) was included with this memorandum and a ballot for the first vote. Four representatives were selected from each region and a runoff election was conducted by mail on May 15. The BCL designated a convener for a meeting in the fall of 1969 (at the first meeting officers were elected.)

“One contribution of the BCL was the recommendation that, leaving the exact name and character of the projected body to the charter group, it should tentatively be considered a ‘federation of diocesan commissions.’ The BCL hoped that in addition to the exchange of information among the commissions themselves and the holding of regional meetings, the federation would be able to present informal proposals to the Bishops’ Committee and to be a source of information to the Committee” (Rev. Frederick McManus, writing in the *BCL Newsletter*, May 1969).

“This needs a certain stress,” McManus continued. “The purpose of the FDLC would develop and be refined, but the basic conception –not invented by the BCL but fostered by it – was clearly a distinct body, serving the commissions, but equally prepared to submit its corporate recommendations to the BCL, a happy meld of subsidiary and collegial relationships. And this dimension has been maintained... notably through the carefully-crafted ‘position statements’ and ‘resolutions of immediate concern,’ through the participation of its chair and executive director at the BCL meetings, and through co-sponsorship of the national meetings.”

Father O’Brien wrote, “At that [Chicago] meeting the seed was planted and our year of organization was the period of gestation, and our constitution brought forth the birth.”

Thus, on October 6, 1969, the first meeting of the new federation was held at the William Penn Hotel in Pittsburgh. The Bishops’ Committee on the Liturgy convened representatives of the

country's diocesan commission chairs – two from each region – and these charter Board members met in Parlor B and C. The BCL Secretariat was represented by Msgr. Frederick McManus and Father John Rotelle, OSA. The chair of the BCL was Bishop James Malone of Youngstown.

They discussed what the goals of this Federation would be. They stressed communication among commissions –“when one commission does something, the other should know about it.” They insisted that their focus should be pastoral... collaborating with the bishops and giving them information, but ever mindful of the “grass roots.” They established three committees – Goals and Purposes; Constitution; Regions and Planning. The first officers were elected – Rev. James T. Shaughnessy (Peoria) was elected president; Rev. Joseph Cunningham (Brooklyn) was elected Vice President; and Rev. John Beno (Pueblo) was elected Secretary.

On October 7, the charter board members reconvened and gave brief reports of what their committees had discussed. They decided that they needed more time to adequately organize. Mr. Shaw (Santa Fe) suggested that they meet in January in El Paso in conjunction with the Southwest Liturgical Conference meeting (January 26, 1970).

The group resolved to bring several items to the November NCCB meeting, including a report of these proceedings and a report on various materials which had been developed by dioceses on the new Mass. They further resolved that some kind of presentation be made to all those assembled in Pittsburgh – over five hundred commission members had gathered at that hotel, October 6-9 in the inaugural year!

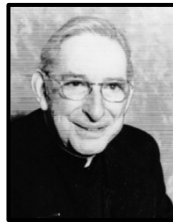
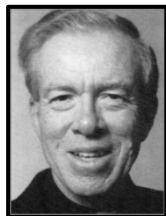
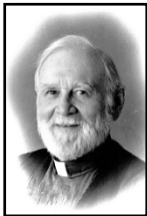
On October 8, three committees gave their reports. The “Goals and Purposes Committee” discussed the relationship of the Office of Worship to the liturgical commission and to this federation. There was mention of a separate music advisory group, but it was decided to include this aspect among the members of the Federation. They wrote that one purpose would be “to cooperate with the Bishops’ Committee on the Liturgy and the Secretariat in the sponsorship of National Meetings of Diocesan Liturgical Commissions.” The Constitution Committee already began to speak of the need for a national office and an executive secretary. The Region and Planning Committee proposed to keep the current regions, but to consider aligning along provincial lines in 1970. They declined to dictate regional agendas, since each region needed to be permitted to express differences of opinion. “This is important for the Liturgical Apostolate to be created within the United States Catholic Conference.” Another committee was formed –“The Bishops’ Proposal Committee” – and they would meet in January.

At the January meeting, held in the Trophy Room of the Rodeway Inn in El Paso, TX, officers were elected and the Bylaws of the Federation were approved on January 26, 1970.

We are indebted to all of these pioneers for their foresight and dedication! Here are the names of those pioneers –the charter members of the Board of Directors.

CHARTER BOARD MEMBERS - OCTOBER 1969

REGION	REPRESENTATIVE	(ARCH)DIOCESE
1	Rev. Joseph Henry	Providence
1	Rev. James O'Donohoe	Boston
2	Rev. Joseph Cunningham, Vice Chair	Brooklyn
2	Rev. Donald Diederich	Rockville Centre
3	Rev. Charles Keating	Camden
3	Rev. James LaCroce	Harrisburg
4	Rev. Henry Gracz	Atlanta
4	Rev. Anthony McDevitt	Mobile
5	Rev. James Flynn	Louisville
6	Rev. Joseph Moriarty	Cleveland
6	Rev. James Sullivan	Lansing
7	Rev. Albert Ajamie	Indianapolis
7	Rev. James D. Shaughnessy, Chairman	South Bend
8	Rev. Richard Lenarz	Madison
8	Rev. John McEneaney	Sioux Falls
9	Rev. William Bauman	Kansas City, MO
9	Rev. Nicholas Schneider	St. Louis
10	Rev. John R. Beno, Secretary-Treasurer	Pueblo
10	Mr. John Shaw	Santa Fe
11	Rev. Thomas Hannon	Stockton
11	Rev. Gary Tollner	Oakland
12	Rev. John O'Brien	Spokane
12	Rev. Martin Werner	Great Falls



L-R: Shaughnessy, Cunningham, Moriarty, Sullivan, Bauman

PART TWO

By now you are looking at your watch and wondering, “How is she ever going to cover fifty more years in the remaining time?” Lucky for you, I am not going to go year by year.

But what I would like to offer you is an overview in major categories (all beginning with “P”).

- ★ PEOPLE
- ★ PROJECTS and resultant Collaborations with the BCL /BCDW
- ★ PUBLICATIONS – an impressive assortment
- ★ POSITION STATEMENTS

PEOPLE

We run the risk of missing someone, when we begin to highlight the names of the giants whom you have raised up.

Elected by their regions, then raised to national leadership, we can look at the names of Board Chairs.

TERM	NAME	DIOCESE
1969-1972	Rev. James T. Shaughnessy	South Bend
1973, 1974	Rev. Joseph Cunningham	Brooklyn
1975, 1976	Rev. Daniel P. Coughlin	Chicago
1977, 1978	Rev. Thomas Faucher	Boise
1979	Rev. Gordon Truitt	Baltimore
1980, 1981	Rev. Paul DeMuth	Green Bay
1982, 1983	Sr. Janet Baxendale, S. C.	New York
1984- 1987	Rev. Joseph McMahon	Portland, OR
1987-1991	Rev. Richard E. Ward	Pittsburgh
1991-1993	Sr. Anthony (Mary Lou) Poerio, IBVM	Phoenix
1993-1996	Msgr. James Moroney	Worcester
1996-1999	Rev. Edward Hislop	Helena
1999-2000	Rev. Kenneth Martin	Newark
2000 -2014	Rev. John H. Burton	Camden
2014-2018	Rev. Thomas Ranzino	Baton Rouge
2018- Present	Rev. James W. Bessert	Saginaw

FDLC EXECUTIVE DIRECTORS

TERM	NAME	OFFICE LOCATION
1970-1973	Rev. John Beno	225 Clark St, Pueblo, CO
1974-1977	Rev. Maur Burbach, OSB	St. Pius Abbey, Pevely, MO
1978-1981	Rev. Carl A. Last	1307 Wabash Ave, Chicago 1200 New Hampshire, NW, WDC
1981-1983	Rev. Thomas Richstatter, OFM	3033 Fourth St NE, Washington
1983-1986	Mr. Lawrence Johnson	401 Michigan Ave (at TC) Spring '85
1986- 2002	Rev. Michael Spillane	415 Michigan Ave, NE
2003- 2013	Mrs. Lisa Tarker	415 Michigan Ave, NE
Sept 2013- Present	Mrs. Rita A. Thiron	415 Michigan Ave, NE

A SPECIAL THANKS TO STAFF MEMBERS

Sr. Mary Pascal Schaeffer, Joe Skeffington, Jack Gallogly, Dianne Jimmink,
 Audra Kroah, Massimo Scano, Rev. Bill Hamilton, Rev. Paul McLoughlin, Terri Pastura,
 Rev. Bob Anello, Barb Conley-Waldmiller, Sarah Strenio, and others

**THE BOARD MEMBERS WHO DEVELOPED
THE ARTICLES OF INCORPORATION –WASHINGTON, DC 1982**

REGION	NAME	(ARCH)DIOCESE
1	Rev. Ronald Brassard	Providence
2	Sr. Janet Baxendale, SC	New York
2	Rev. Donald Hanson	Rockville Centre
3	Alice V.K. Maleski	Paterson
3	Msgr. Richard Groncki	Newark
4	Lawrence Johnson	Wilmington, DE
4	Rev. James Russo	St. Petersburg
5	Deacon James Swiler	New Orleans
5	Sr. Janet DeBone	Birmingham
6	Sr. Arlene Bennett, RSM	Detroit
7	Rev. Steven Jarrell	Indianapolis
7	Gerald Tivy	Joliet
8	Rev. Paul DeMuth	Green Bay
8	Sr. Marguerite Strieffel, OSB	Crookston
9	Sr. Corrine Marie Murphy, OSB	Kansas City, KS
9	Brother William Woeger, FSC	Omaha
10	Rev. Kenneth Hannon, OMI	San Antonio
10	Rev. Larry Pickard	Dallas
11	Rev. Robert Head	Salt Lake City
11	Rev. Carl Steinhauer	Sacramento
12	Rev. Joseph McMahon	Portland
12	Rev. John Dimke	Great Falls

What is most impressive about the people we could name and the giants we remember, is that they provided national leadership at the same time that they were providing leadership in their own, dioceses, parishes, and universities. Most held more than one full time job (sound familiar)?

Not all accomplishments in the FDLG were national. Throughout our history, local commissions provided formation opportunities, collaborated on conferences, and impacted diocesan, provincial, and regional practices.

For example, the Southwest Liturgical Conference (Regions 10 and 13) continues to offer very successful annual Study Weeks. Region Six held annual liturgy summer camps. The Archdiocese and the whole state of New York provide outstanding music formation. For years, the dioceses of Belleville and Springfield in Illinois “waded deeper” into RCIA issues. Conferences are held on the Gulf Coast , in California, and in Florida. You have shared diocesan guidelines and policies with extreme generosity.

Individual members have made us proud, too. You have published books, composed music, and designed magnificent worship spaces! You have spoken up for inclusivity among various language groups, generations, and genders.

We can only be awestruck by the incredible volume of work you have freely given to this Federation!

PROJECTS: COLLABORATIONS WITH THE BCL

Even before we were formally established, members of diocesan commissions served as advisors to their own bishops and prepared various formation efforts around the country. They served as a source of information and consultation on liturgical texts (as McManus had imagined).

After 1969, the FDLC we were shipping out full drafts of the new liturgical books (usually about 75 cents each). How many of us remember using the green book and brown book of the RCIA? These translations were not just sent to Bishops, but sent to entire commissions and to pastors of parishes. It was an era of true consultation and pastoral experimentation.

Most of all, the as a federation of commissions, the FDLC provided nationwide formation on the new rites which were rapidly being distributed by the Consilium. We provided catechesis on the sacraments and the proper celebration of the rites.

CATECHESIS on Penance – the BCL actually delayed implementation for two years so that the clergy and faithful could be better formed on the new rite (until Lent 1977).

CATECHESIS on the Mass

CATECHESIS on the RCIA

CATECHESIS on Communion in the Hand and Communion from the Cup

CATECHESIS in collaboration the NCCD

Several of our members went on to serve at the BCL/ BCDW Secretariat including Revs. John Gurrieri, Msgr. James Moroney, Father Ron Krisman, and Msgr. Anthony Sherman.

Major collaborations with the BCL include:

- The Mystery of Faith: A study on the structural elements of the Mass
At request of BCL, the FDLC develops 175 page tool on every element of the Mass; historical survey, current liturgical legislation, pastoral reflection, questions for discussion and evaluation,
- The Children's Lectionary (which began as a pos. stmt. at the 1982 Buffalo meeting)
- Formation on the Roman Missal (2011)
- Formation on the Order of Celebrating Matrimony (2016)
- Formation on the Misal Romano (2018)

You may not realize that some other projects were the result of consultation and collaboration between the FDLC and the BCL:

- Consultation and evaluation of the post-conciliar liturgical texts (1968-1988)
- **Music in Catholic Worship (1972)**
- **National Catechetical Directory (1974-2002)**
- Delaying the Rite of Penance to provide catechesis (1975-76)

“General Absolution: Towards a Deeper Understanding”

Catechesis on the revised Rite of Penance for clergy and the faithful

- Survey on the age of Confirmation
- **FDLC Task Force on Clergy Education draws up basic curriculum for seminaries**
- **Art and Environment for Catholic Worship (1978)**; some research by FDLC
National Symposium on EACW (with CUA)
“A House for the Church” (1979) A-V; commentary on principles
Directory of Artists and Crafts People
- **Take and Eat -- Communion in the Hand (1977)**
- **Take This, All of You and Drink from It: Communion from the Cup” (1978)**

1980’s

- Liturgical Ministry Survey; Ministers of the Word (1980)
- *Ordo Missae* Study Is published as *The Mystery of Faith* (1980-1982)
- **Liturgical Music Today (1980-1982)**
- Task Force on Cemeteries (1989)

1990’s

- ***Lectionary for Masses with Children* (1990-1992)** [position statement in Buffalo]
- Rites for Returning Catholics (with Linda Gaupin and Don Neumann, 1992)
- **Female Altar Servers (1994)**
- **Study Day on translation, emendations to Sacramentary, Ordination (1994)**
- **We Believe statement (1994) supported by BCL and FDLC**
- Catechesis on reservation of the Sacred Oils (1994)
- Committee for Televised Masses (1994)
- Roman Missal Briefing Packet (1994)
- **SCAP Consultation and Workshops (1996)**
- Preparing for a revised Sacramentary (1994-1997)
- A list of all Position Statements from FDLC to BCL (published in 1997)
- **Consultation on Cremation Appendix in English/Spanish (1993-1998)**

2000’s

- **Built of Living Stones (2000)** [began as “A Holy Dwelling: Pastoral Norms for Roman Catholic Places of Worship” then “*Domus Dei*”]
- **Hearing Sessions on multi-cultural celebrations facilitated by Rev. Mark Francis**
- Study of the implementation of RCIA (2000)
- Evaluation Form for the New Lectionary (2000)
- **Consultation on U.S. Adaptations to the Revised IGMR (2001)**
- Survey on seminary liturgical formation and of the newly-ordained (2003)
- **Adding chants to the *Misal Romano* and adding sense lines to the *Lectionary for Mass***
- Materials, workshops for the implementation of the Roman Missal (2007-2011)

2010’s

- Cosponsored CARA survey on Pastoral Practice and the National Statutes for the Catechumenate; Lombard consultation on the National Statutes (2014)
- **Resources, workshops on the revised *Order of Celebrating Matrimony* (2016)**
- **Resources, workshops on the implementation of the *Missal Romano* (2018)**

PUBLICATIONS

FDLC Publications have been a source of income, but more importantly, have been a vital part of our mission to provide liturgical formaton!

1971 **Prayer of Christians** -- *an American Interim Breviary with the Office of Readings, Morning Prayer, Midday Prayer, Evening Prayer, Night Prayer and familiar hymns. 1700 pages, \$13.50 [Catholic Book later publishes Liturgy of the Hours]*

1974 New Rite of Penance: Background Catechesis

1976 Advent Evening Prayer (*many fascicles for Liturgy of the Hours*)

1977 **Take and Eat** - *a four-page flyer on Communion in the hand which sold 3, 363, 679 copies!*

Lent Evening Prayer

1978 General Absolution: Toward a New Understanding

Take This, All of You and Drink from It: Communion from the Cup

1979 **Behold Your Mother** - *Evening Prayer Services for all Marian Feasts and Solemnities in honor of the 125th Anniversary of the definition of the dogma of the Immaculate Conception*

A House for the Church (slide show of worship spaces)

1980 An annotated bibliography on the RCIA

Liturgy of the Hours – fascicle for Offices for the Dead

Catechesis on Popular Devotions

Copyright Update: A Statement on Copyright for Pastoral Musicians

Criteria for the Selection of Professionals in Church Building or Renovation

1981 Obedient unto Death: Office of Readings for Good Friday

Morning and Evening Prayer for the Easter Triduum

Evening Prayer for Lent; Advent Evening Prayer

Evening Prayer – a sample pack of each of the above

1982 **The Mystery of Faith**: A Study of the Structural Elements of the Order of Mass

Copyright Update: Reprint Permission Policies of Publishers of Liturgical Music and Sacred Scripture

The Assembly: A People Gathered in Your Name

Touchstones for Liturgical Ministers

1983 A Place for Reconciliation

El misterio de fe [a translation of the Mystery of Faith by Icaza; five editions by 2014]

1984 Christ Living Among His People: A Guide to Understanding and Celebrating the Liturgical Year by Robert Tuzik

1986 Guidelines for Multicultural Masses (pamphlet with INHL)

RCIA: A Liturgical Commentary by J. Michael McMahan

Seek the Living God: An Introduction to RCIA (Bulletin insert in three parts)

The Blessed Sacrament: Past and Current Practice (bulletin Insert)

- 1991 **Schedule Maker for Liturgical Ministers** – “an IBM compatible program available on both 3.5” and 5.25” discs. \$150”
- 1993 **All bulletin inserts translated into Spanish [note—result of position statement]**
- 1997 Study Book on the Easter Triduum (later “The Three Days”)
- 1999 **Rituals for Closing and Merging Parishes**
The Church and Cremation / La iglesia y la cremacion
- 2001 **The Three Days** (Johnson)
Liturgical Commissions and Offices: A Resource Book (Foster)
Choosing a Liturgical Consultant
- 2002 The RCIA: A Pastoral Liturgical Commentary
- 2003 **Mystery of Faith** (revised with new GIRM and Norms for Holy Communion)
The Mystery We Celebrate (Mick)
Eucharist and Communion (Foley)
Liturgy of the Hours/Liturgia de los horas (Ciferni) [revision of 1992 original]
How Prayer Looks: Posture and Gesture in the Liturgy/ Expresiones al orar: postura y gesto en la liturgia (Turner)
Give Thanks and Praise: A Popular Explanation of the Mass / Den Gracias y Alabanza (Johnson) [revised from 1987]
Life is Changed Not Ended/ Vida se transforma no se acaba (Marchal)
- 2004 Always and Everywhere to Give Thanks and Praise (Ciferni and Nussbaum)
Three Minute Liturgical Catechesis (Mick)
- 2005 **Website launched; first electronic version of the FDLC Newsletter**
- 2006 Roman Catholic Funeral Rites/ Ritos de funerales Catolicos Romanos
Anointing of the Sick/ La unción de los enfermos (Cincinnati)
The Liturgical Year / Ano liturgico (Dente)
- 2007 Reverence (Nussbaum)
Christ Abundantly Blesses this Love (Covino)
Spotlight on Liturgy (Zimmerman)
Sunday Celebrations in the Absence of a Priest [Insert] (Workmaster)
SCAP: A Pastoral Liturgical Commentary (Henchal and Prendergast)
Liturgy and Justice / Liturgia y Justicia (Caruso)
The Mass: Our School of Prayer / La Misa nuestra escuela de oracion (Iwanoski)
A Simple Guide to Confirmation/Guia simple para la Confirmación (Turner)
How Prayer Looks: Posture and Gesture in the Liturgy/ Expresiones Al Orar
Postura y Gesto en la Liturgia (Turner)
- 2008 Lent: A Forty Day Retreat/ Cuaresma: Retiro de 40 dias
Triduum: The Three days/ El Triduo: Los Tres Dias
The Three Days: A Liturgical Guide by Dr. Lawrence Johnson [book]
Is Your Mystagogy Missing? Te ha faltado la mistagogia (Thiron)
Guide for Confirmaton / guía secioolla para la confirmación (Turner)
The Sacrament of Baptism (Mick)
The Liturgy of the Word/ La liturgia de la palabra

- 2009 Our Song of Praise: Music in Service of the Liturgical Assembly / Nuestro canto de alabanza (Bullock)
 Sacrament of Penance / el sacramento de la Penitencia (Zimmerman)
 Eucharistic Adoration / Adoración Eucarística (Zimmerman)
 How Catholics Worship/ Asi Rendimos Cultos los Catolicos (Zagrafos)
- 2009 **RCIA: A Liturgical Pastoral Commentary** (revised edition)
 Seeking the Living God by J. Michael McMahon (bulletin inserts)
- 2010 **Roman Missal Formation Materials** (printed by Faith Catholic)
 FDLC website www.romanmissal.org
 Liturgical Participation of God's People
 A History of the Roman Missal
 Audio CD's; 32 nationwide workshops; pre-packaged workshop kits
 Region VII Materials
 With One Voice: Translation and Implementation of the Roman Missal
- 2012 **Liturgy in a Culturally Diverse Community: A Guide toward Understanding**
- 2013 For Ages Unending: The Ministry of Liturgy with Adolescents (FDLC/NFCYM)
- 2014 Liturgy Planning Aid for Lent, Triduum, and the Easter Season (annually)
 Liturgy Planning Aid for the Seasons of Advent and Christmas (annually)
- 2015 Resources for the Year of Mercy
- 2016 **The Gift of Love: A Bride and Groom's Guide to Preparing the Wedding Liturgy**
Presiding at the Wedding Liturgy: A Guide for Deacons
This Sacred Bond: A Pastoral Companion to the Order of Celebrating Matrimony
 Marriage and Mystery: A Workshop Kit on the Order of Celebrating Matrimony
- 2018 Welcoming the Missal Romano: A Workshop Kit
 In Every Age, O Lord, You have been Our Refuge
- 2019 **Our Sacrifice of Praise/ *Nuestro sacrificio de alabanza***

POSITION STATEMENTS

Many of FDLC's accomplishments have come about as a result of a position statement. While these have seen a decline in recent years, these have always been an important part of our mission. For through them, the concerns of the "grass roots" are raised and members speak their mind. We "take a position" – that's where they got their name. That is their intent! It is an important element in the national process.

In 1972, there were twenty-nine resolutions at the Detroit national meeting. They decided to divide them into categories –the prayer life of the Church; confirmation, parish worship teams, and art and architecture. Eligible voters cast ballots with a plus three to a negative three.

If you thought that was a lot, in 1976 at the Indianapolis meeting, they considered ninety-two resolutions! Among them were justice for copyright holders, providing catechesis on the RCIA, and continuing education for clergy.

Not surprisingly, the following year the Board voted that there would be a limit of 16 – one from each region, two from the Board, one from the music committee, and one resolution of immediate concern. Statements became divided into "action" and "non-action" items.

FDLC Positions Statements have impacted the way this country worships. Indeed, the *Lectionary for Masses with Children*, Communion Bread that looks like real food, adding chants to the Misal Romano, posture and gestures a Mass, strong support for Communion under both kinds, the use of cremated remains at funerals, the inclusion of women in liturgical ministries, and many more... these all were born as positions statements at FDLC meetings.

When one looks at the topics addressed by these position statements, one can readily see that many of the problems and challenges of the past, are remarkably similar to the problems and challenges of today. Some may claim that the FDLC's golden age of passionate meetings and radical position statements has passed. But perhaps all ages possess golden opportunities to provide formation, to speak for those who have no voice, and to ensure that the liturgical renewal continues and thrives.

CONCLUSION

This has been an all-too-cursory overview of the history of this Federation. In the interest of time, I left out a lot!

Therefore, we'd like to give you a little anniversary gift! Each of you will receive a commemorative book which details the history of the Federation! Consider it "cliff notes" on a story which could fill volumes.

Hundreds of pages of research are not included herein, but will remain on file at the national office. Of necessity, important moments and facts are simply confined to charts or recorded in bulleted lists. The data herein has been culled from various sources— FDLC Newsletters, Federation records at the Catholic University of America Archives, the McManus Papers, meeting minutes, and books on liturgical history.

I am most grateful to Michael Silhavy and his staff at GIA who so generously offered to publish this book as a gift to the participants at the fiftieth annual national meeting. Please stop by the GIA booth and offer your thanks.

I hope that this brief romp through FDLC history has given you a renewed respect for all who have labored for the liturgical renewal and on whose shoulders we now stand. I hope that it has resurrected some of your fondest memories. And I hope that it has inspired you to build up your diocesan commission and to continue to serve this Federation. For you, too, are part of this history and the story of the FDLC continues to be written.