

LITURGY NEWSLETTER

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of the Canadian Conference of Catholic Bishops

“For Christians, reverence is the virtue that acknowledges that there is One before whom we must bow the head and bend the knee. Reverence teaches us, as do the mountains and the sea, that we neither create nor control nor command the creator of the mountains and the sea. It is the virtue that acknowledges mysteries beyond our ability—not to know—but to know fully, completely, and so master them. We do not understand God; we stand under God, and so seek to grow in the knowledge of God. Reverence brings forth, not shamed silence, but awed silence. Reverence orders the universe, and helps us understand: God, and not we, is at its center. Reverence “leaves the space” in which we can worship.”

(The source of this quote may be found in the sidebar on page 4.)

Reverence leaves a space in which we can worship. This is very true. Problems arise however, when we are confronted with the reality that people have very different, sometimes even conflicting notions of the nature of worship. This results in equally different and at times conflicting understandings of what is reverent or irreverent.

Christian liturgical worship is very specific; it is not just a matter of personal tastes or predilections. The Constitution on the Sacred Liturgy of Vatican II, in its call for reform, says: “For the liturgy is made up of immutable elements, divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the **inner nature of the liturgy** or have become pointless.” (no. 21). In the general norms the *Constitution* then sets down, it calls for a reform that will let this inner nature of the liturgy shine forth more forcefully and effectively.

Over a century ago the British liturgical scholar, Edmund Bishop, wrote a provocative article entitled the “Genius of the Roman Rite.” In the context of this article, “genius” did not connote Einstein-like intelligence; rather it meant the inner logic and dynamic meaning of the rite. In the article he spoke of the noble simplicity of the Roman Rite, a concept that became embedded in the *Constitution on the Sacred Liturgy* (no. 34 and no. 50 specifically) and which guided the revision of the rites after the Council. The recovery of this notion of the genius of the Roman Rite involves understanding the Eucharist in a more holistic fashion, which has found expression in the much richer presentations of the mystery of the Eucharist in the new

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General Instruction of the Roman Missal and the magnificently done Part II of the *Catechism of the Catholic Church*.

This deeper appreciation of the mystery of the Eucharist also demands a solid understanding of the relationship and purpose of each of the different and varied parts of the Mass, an understanding based on clear knowledge of the **type** of participation required for each of these parts. Herein lies the problem. For some people, “full, conscious and active participation” means everybody doing something all the time. Lately, I have heard more voices insisting that it means a silent, interior attention, a meditative and private interaction with God. I am reminded of Alexander Schmemmann’s contention that the introduction of dichotomy was the original sin of the Western Church. It is not a question of either/or; it is rather a question of all of the above. The various parts of the Mass require a qualitatively different kind of participation and therefore a different expression of reverence. To impose a form of reverence on an element of the celebration that is not appropriate to that part of the Mass is to weaken its impact and significance. Someone may be satisfying their particular preference, but they are not praying with the mind of the Church in this matter. When the Church calls for the assembly’s full-throated song in the Gospel acclamation, it is not time to be silent; when it calls for reverent listening to the word of God, it is not time to be reading; and when it calls for reverent silence, it is not time to move the book.

In this issue of the Newsletter, we present several reflections on aspects of the need for reverence. It is by no means exhaustive. But it is a beginning.



Father Bill Burke
Director, National Liturgy Office

A MATTER OF REVERENCE

by Fr. Ken Pearce

Priest of Archdiocese of Toronto, Ordo consultant

For many people, even after almost half a century, Mass celebrated according to the liturgical books of the Council of Trent remains a touchstone of what reverence is all about. Articles appearing after the extension of the use of the 1962 Order of Mass reflect that same notion.

Nostalgia is no fit substitute for history; perhaps another article could examine the notion of the 1962 (or the 1570) *Roman Missal* as a vehicle of reverence. Here I wish simply to look at some aspects of reverence and the celebration of Eucharist.

There is no question that the Eucharist is the central aspect of the life of the Church. It is called the “real” presence of Christ for very good reason. In first half of the last century, however, it had become virtually the “only” presence of Christ. Although Benediction of the Blessed Sacrament was recognized as a proper liturgical rite only in 1958, that ritual action had become one of the central elements in parish life. Benediction closed just about every other devotion: vespers (where still celebrated), novenas (of various forms), even the rather short-lived Bible Vigil. It was even the custom to have Benediction immediately after one Sunday Mass. We did not seem to be able to pray without appending this Eucharist-centered action. We had become fixed on one element of Eucharist, on one aspect of the presence of Christ. Our respect and reverence for any other aspect was effectively compromised.

Two points, one older and one contemporary, might bring this home. Vatican II is often given responsibility for the demise of various forms of devotions. In fact, the Council clearly wished to continue such practices, noting only that they should be properly supervised:

Popular devotions of the Christian people are to be highly commended... Devotions proper to individual Churches also have a special dignity if they are undertaken by mandate of the bishops according to customs or books lawfully approved.

But these devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it...

(Sacrosanctum Concilium, no 13.)

In fact, it was the extension of the permission for evening Mass (before the Council) that brought about the end of devotions; either these practices were ended in favor of Masses or they were celebrated in a truncated form along with Mass, something that seemed to please nobody. We seemed unable to pray at all unless we celebrated according to our highest form.

A more contemporary statement of the same matter is the matter of perpetual exposition. The Church has a long tradition of perpetual adoration, even if only in terms of church buildings being open for prayer before the Blessed Sacrament. Perpetual exposition is not only new, but was not even considered in the 1973 document *Holy Communion and Worship of the Eucharist Outside Mass*, which remains the guiding document for Eucharistic devotion. Inviting parishioners for adoration of the reserved Sacrament is a tradition, having perpetual exposition (even while Mass is being celebrated in the same building) is an innovation. Again, we seem to have lost the ability to present ourselves for personal prayer and adoration unless according to the highest form.

Our notions of reverence seem constantly linked to our ideas of presence; the “higher” the mode of presence, the more “real” that it is, the more we should experience the presence of Christ. The result is that we find ourselves unable to experience that presence in its many modes.

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The opening quote on reverence is taken from an article by Melissa Musick Nussbaum, and it is used with permission. It is a part of an excellent series of articles prepared for the Federation of Diocesan Liturgical Commissions to be used as bulletin inserts. You can access the FDLC site at <http://www.fdlc.org>

The Constitution on the Liturgy invited the Church to a wider experience of the presence of Christ.

To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of His minister ... but especially under the Eucharistic species. By His power He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes. He is present in His word, since it is He Himself who speaks when the holy scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for He promised: "Where two or three are gathered together in my name, there am I in the midst of them" (Mt. 18.20). (SC, no. 7)

Those words likely came as a surprise to a generation that had increasingly thought of Eucharist as virtually the only important form of presence, the only form deserving of reverence. We certainly knew the verse from Matthew's gospel; effectively it did not really touch our actions. Not only was Mass viewed as the only adequate form of presence, but theologians had sparred for decades about what word in the words of consecrations actually brought that presence about. Even today you will hear the occasional homily reference to Christ becoming present to us "in a few minutes" in the words of the Institution Narrative. It is a difficult notion to shake.

Not long after the Council, Pope Paul VI took up the idea in his encyclical on the Eucharist. After setting out the modes of Christ's presence: the Church in her good works, her preaching, the Mass and sacraments, and so forth, he presents the presence in the Eucharist:

This presence is called "real" not to exclude the idea that the others are "real" too, but rather to indicate presence par excellence, because it is substantial and through it Christ becomes present whole and entire, God and man (*Mysterium fidei*, no. 39).

This is one sentence from a considerably lengthy section. There is the sense that we will not truly experience the "real" presence of Christ in Eucharist until we have met that presence as it unfolds itself to us in its various forms.

Finally, the *General Instruction on the Roman Missal* takes us right back to the Council and puts the matter clearly and briefly:

For in the celebration of Mass, in which the Sacrifice of the Cross is perpetuated, Christ is really present in the very liturgical assembly gathered in his name, in the person of the minister, in his word, and indeed substantially and continuously under the Eucharistic species (no. 27).

In, the Divine Liturgy of John Chrysostom, as the consecrated gifts are presented for Communion, the priest calls out: The Holy Things for a holy People. When we appreciate more fully the presence of Christ in one another, we will better reverence his presence as we gather to celebrate and experience it in Eucharist.

ATTENDING TO REVERENCE

By Bernadette Gasslein

Editor of Celebrate!

When I was a child—many years ago—my parents and I were coming home from the lake one Thursday afternoon before a summer first Friday when we stopped to go to confession at the local church. My dad went to the rectory to ask permission for us to enter the church wearing shorts. Permission granted, we lined up to go to confession, examined closely by the other waiting penitents whose persistent stares, we figured, were the result of our somewhat scandalous—by that day's standards—attire. Only when we got home did we realize the real reason they were staring: the three of us were sunburned a crispy, bright lobster red from head to toe. We did more penance that evening than the confessor could have ever prescribed!

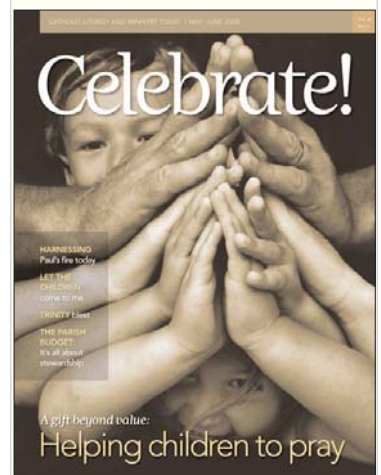
The days of people asking permission to enter the church in shorts have long since passed. Such attire, in my childhood years, would have been labelled irreverent. In today's casual culture, people come to church wearing all manner of dress. Reviewing the issue of reverence, then, might well be a helpful issue that parish committees could examine from time to time.

In his pastoral letter published in the special section of the November-December issue of *Celebrate!*, Bishop Peter Cullinane makes clear the purpose of the April, 2004 instruction, *Redemptionis Sacramentum*: "Whatever about some of the details of the 2004 Instruction on abuses, its purpose is to put up a strong bulwark against the erosion of reverence."

Reverence, "a feeling or attitude of profound respect, usually reserved for the sacred or the divine" (*Collins English Dictionary*) is not external to the liturgy. Rather, it is built into the theology, structure and rubrics of the liturgy itself. The existing rites, rituals, symbols, and structures of the liturgy are already designed to embody and manifest this reverence. Using the presences of Christ in the liturgy as their guide, parish liturgy committees can undertake a "reverence inventory" to identify the conditions and practices in their celebrations that promote reverence and those that hinder it. They can thus correct any sloppiness that may have crept into their celebrations, design catechesis to address specific issues, and intentionally choose to continue, change or modify current practices.

The Constitution on the Sacred Liturgy laid out the four-fold presence of Christ in the liturgy: in the assembly, in the word proclaimed, in the consecrated bread and wine and in the priest (*CSL*, 7; *GIRM* 1970, 7). This article will address reverence for Christ's presence in the assembly, the word and the consecrated elements.

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"We do not choose between solemnity and festivity, between reverence and community. The vertical and horizontal dimensions of liturgy must be held together to work for us." Cardinal Roger Mahony in his pastoral letter "

*Gather Faithfully Together:
Guide For Sunday Mass*

1. THE ASSEMBLY

"Christ is present ... when the church prays and sings, for he promised: 'Where two or three are gathered together in my name, there am I in the midst of them' (Mt. 18.20)" (CSL, 7).

This assertion helps us realize that the Sunday assembly is not the result of human initiative, but an action of the Spirit. Perhaps a spouse or sibling or child or parent dragged us out of bed, but their action reflects the Spirit at work, bringing together and building up the *ekklesia*, the church, the body of Christ, which in this liturgy will praise God and offer sacrifice with Christ its head. The Eucharistic Prayer for Various Needs and Occasions says, "Blessed too is your Son, Jesus Christ, who is present among us and whose love gathers us together." The assembly then is a sacrament, a living sign of the presence of Christ in our world meriting reverence.

- Is each celebration "planned in such a way that it leads to a conscious, active, and full participation of the faithful both in body and in mind ..." (GIRM I, 3)?
- Is the space for the assembly clean and well lit? Is the exterior of the church well-kept, even beautiful?
- Are there sufficient hymn books for everyone? (If we are to be the voice of creation, we need to make sure that everyone can participate in being that voice.)
- Does the music selected encourage people to participate? Is the assembly encouraged to participate in the songs and prayers?
- Does the sound system enable all to hear the word of God, and the presider's prayers?
- Are the members of the assembly greeted as they arrive?
- Have the space and the appointments been adapted for people with various disabilities (those who are visually impaired, hearing-impaired, have difficulties with mobility)?
- Are children welcomed as befits their baptismal dignity?
- Does the homily exegete the experience of the assembly as thoroughly as that of the scripture texts?
- Are the silences after the invitation "Let us pray," after the readings and homily, and after communion observed so that the assembly can actually pray and reflect silently?
- When baptism is celebrated during Mass, is the occasion used to remind the assembly of the dignity bestowed on them by baptism, and to celebrate that gift of God?

2. THE WORD

"Christ is present in his word, since it is he himself who speaks when the holy scriptures are read in the church" (CSL, 7). *The Constitution on Divine Revelation* has some words for us that rival the strength of the words of the CSL: "The church has always venerated the divine scriptures as it has venerated the body of the Lord, in that it never ceases, above all in the sacred liturgy, to partake of the bread of life and to offer it to the faithful from the one table of the word of God

and the body of Christ” (21). Thus, we need to be as concerned about reverencing the bread of life offered from the table of the word as we are about reverencing the consecrated elements. This word is an event of Christ’s ongoing action in our midst: “Christ’s word gathers the people of God as one and increases and sustains them” (*Introduction to the Lectionary for Mass*, 44).

- Is ongoing spiritual and practical formation offered to lectors?
- Do lectors prepare and practise their readings, and honour their schedules?
- Does the bearing of the lectors and their way of carrying the lectionary or book of the gospels suggest the importance of this word in the life of the community?
- Is the lectionary and/or book of the gospels in good condition? Has it been re-bound if necessary? Have frayed or dirty ribbons been replaced?
- Do ministers of hospitality refrain from seating people during the readings, out of respect for the event of God speaking to us? Has the community received catechesis on this practise?
- Can the assembly hear the readings?
- Is the silence observed after each reading?
- Is the psalm sung or prayed reflectively?
- Does the gospel acclamation mark the proclamation of the gospel “... as the assembled faithful’s greeting of welcome to the Lord who is about to speak to them”? (*Introduction to the Lectionary for Mass*, 23).
- Does the homily deaden the word, or enliven it and lead people to praise and thanksgiving in eucharist?
- Do the general intercessions lead the assembly to pray for the needs of the church and the world?
- Does the parish offer opportunities for community members to study scripture?

3. THE SACRAMENT OF THE ALTAR

Of this presence of Christ, Paul VI wrote in his encyclical, *Mysterium Fidei*: “This presence is called the real presence not to exclude the other kinds as though they were not real, but because it is real par excellence, since it is substantial, in the sense that Christ whole and entire, God and man, becomes present” (39). This presence is perhaps more familiar to us than the other presences of Christ that we have examined, and we are certainly more accustomed to the signs of reverence with which we acknowledge Christ’s presence here. Sometimes, however, we have difficulty distinguishing between the signs of love and reverence used in private devotion, and those used in the liturgical action.

- Is the communion procession dignified and unhurried or is it a stampede?

Reverence for these presences of Christ is born out of meaning and understanding. It is therefore a product of preaching and catechesis.

Christian silence is not a religious mysticism that forgoes words. Christian silence is the moment after words, the time of awe at the revelation.

Gail Ramshaw:
"Christ in Sacred Speech: The Meaning of Liturgical Language" Philadelphia: Fortress 1986, p. 115

God has enough of all good things except one: Of communion with humans God can never have enough.

Mechthild of Magdeburg,
13th century

- If ushers help people in the procession, are their actions discreet and unobtrusive?
- Does the music begin at the appointed time, when the priest receives communion (*GIRM*, 56i)? Can the whole assembly sing without books so that they can receive the body and blood of Christ reverently?
- Eucharistic Prayer IV says, “by your Holy Spirit, gather all who share this one bread and one cup into the one body of Christ, a living sacrifice of praise.” Has this action of the Spirit whose power is at work as we share in holy communion been the topic of reflection in a homily?
- Is the standing posture that the rite calls for observed? Has it been explained in reference to the action of the Holy Spirit within the communing assembly?
- Are the gestures of the people done with care: do people extend their hands, one cupped in the other, to receive the consecrated bread? Are they expected to respond with an “Amen”? Are they given sufficient time to consume the body of Christ?
- Is the cup offered at stations that are easily accessible from the various stations at which the consecrated bread is distributed?
- Is the communal silence after communion observed in a fulsome manner? Are appropriate pikes provided for those who take communion to the sick, the homebound and those in institutions?

REVERENCE BORN OF MEANING

Reverence for these presences of Christ is born out of meaning and understanding. It is therefore a product of preaching and catechesis. This is not simply telling people that they *should* be reverent, but helping them discover the meaning of the human and divine action of the liturgy, and enabling that meaning to become part of their faith vision, their way of understanding the world—which includes their way of celebrating eucharist. The *GIRM* permits homilists to preach on any part of the liturgy, but as with any preaching, this is not simply explaining or presenting a lecture, such as a philosophical presentation on transubstantiation. Rather, it must be a meaningful word. The Australian liturgist Gerard Moore, s.m., has recently published two small books, *Why the Mass Matters. A Guide to Praying the Mass* (Strathfield, New South Wales: St. Pauls Publications, 2004; ISBN 1876295 57 0) and *Eucharist and Justice* (North Sydney: Australian Catholic Social Justice Council, 2000; ISBN 1-86420-200-9) that homilists may find invaluable in preaching meaningfully on the various parts of the Mass.

A CONTEXT FOR REVERENCE

Not only do we act reverently, but the very place in which we celebrate speaks volumes about how we see the presence of Christ in the people who gather here, in the word proclaimed here, and in the sacrament of the altar. When you come up to the church building:

- Is the space clean and uncluttered?
- Is the lighting adequate?
- Is the sacristy clean and orderly?
- Are altar linens, vestments and servers' robes laundered and pressed?
- Are the different furnishings clean, polished and in good repair?
- Is there a blessed sacrament chapel or place where people can pray quietly before the reserved sacrament? Is it adorned tastefully, and kept clean and well lit?

We may be far removed from the world where people asked permission to wear shorts to church. But reverence is not dead, even though it may take different forms than in the past. Developing or deepening a sense of reverence for the different presences of Christ in the liturgy simply provides another opportunity to explore and to embrace the riches that our liturgical ritual offers us.

This article was previously published in *Celebrate!*, vol. 44, no. 1, January-February 2005, pages 21-24. (Used with permission)

ETIQUETTE

by Bernadette Gasslein

National Council for Liturgy

Emilie is 5 years old. She is full of energy—the kind of kid energy that needs to run and jump, and leap down four steps at a time. Her grandma brings her to church just about every Sunday, and has done a marvellous job teaching Emilie to pray, to make the sign of the cross, to respond to the prayers of the Mass, and to sing the songs. In fact, Emilie thinks of herself as a member of the choir.

But Emilie loves to run... and one day she came running across the vast expanses of our sanctuary after choir practice and landed at my feet. “Emilie dear,” I said to her, as she lay panting before me, “please, no running in that space” [I showed her the area I meant]. “That’s very special, sacred space, and we respect it by not running there.” She looked at me, nodded, and almost ran off to her grandma, who had overheard the exchange.

The next week, Emilie was back at choir practice. Her grandma and I were busy with other things ...and yes, you guessed it, Ms. Energetic came running through the sanctuary again. Her grandma said, “Emilie, remember what Bernadette told you. That’s special, sacred space, and we don’t run there.”

The first Mass on Christmas Eve at my parish is jammed with about 1800 people, lots of whom are young families with many kids. Many faces aren’t familiar, and it became clear quite quickly that many people simply didn’t know what to do in church. After all, ritual behaviour needs to be learned, and if you’re not there, you won’t learn it. That meant that there was an unusual hubbub during the celebration—and the pastoral staff noticed that people were actually chatting with each other during Mass.

Equally important for a correct *ars celebrandi* is an attentiveness to the various kinds of language that the liturgy employs: words and music, gestures and silence, movement, the liturgical colours of the vestments. By its very nature the liturgy operates on different levels of communication which enable it to engage the whole human person. The simplicity of its gestures and the sobriety of its orderly sequence of signs communicate and inspire more than any contrived and inappropriate additions. Attentiveness and fidelity to the specific structure of the rite express both a recognition of the nature of Eucharist as a gift and, on the part of the minister, a docile openness to receiving this ineffable gift.

(Pope Benedict XVI,
Sacramentum Caritatis)

Our human nature is incarnate. We cannot express our thought unless we do so in words or actions. And at the same time as such expressions clothe our thoughts in perceptible form, they are making these thoughts more a part of us and of others who perceive them. An example helps us to see this more clearly. Because we respect God, we express this on entering the church by making a bow or genuflection. If we think about what we are doing, and try to do it well, this will in turn reinforce our attitude of respect for God. Others can benefit from seeing us, and in turn move toward deeper personal reverence. In a similar way, of course, the opposite is also true: sloppy actions betray and deepen our lack of conviction.

National Bulletin on Liturgy,
vol. 11, no. 63, 1978

The next year, the presider worked very hard at helping people know what to do without intruding on the liturgy: “Let us now be seated and listen quietly while God speaks to us in the Scriptures.”

“Let us now stand and sing *Alleluia* to joyfully greet Jesus, who speaks to us in the Gospel.” “Let us now pray quietly in our hearts, for we have received Jesus in Holy Communion.”

In a world where companies now hire consultants to teach their employees the etiquette and rituals of the business lunch or dinner, it’s not surprising that people need to learn how to behave in church. Those of us who’ve worked in ministry for a long time have become so used to knowing what is done in church that we might forget that those who are much younger, or who don’t frequent church, need to learn the etiquette and rituals of a liturgical celebration. In the past, most people used to learn that etiquette from their families. But today, when only about 25% of people come to church with any regularity, we need to recognize that 75% therefore, may need help with the most basic aspects of behaviour in church. How can we help?

First, let’s make sure that kids learn things right from the beginning. It’s easier not to have to unlearn things. So when that lively youngster comes running up to you, even if it’s not during Mass, gently correct the behaviour, and offer an age appropriate explanation. Arrange for a church tour so that children can learn the right names of objects in the church; you can find online an issue of *Catholic Update* <http://www.americancatholic.org/Newsletters/CU/ac0391.asp> that may be helpful. Both Gertrud Mueller Nelson’s *A Walk Through Our Church* (Paulist Press, 1998, ISBN: ISBN-10: 0809166488) and Fr. Michael Keane’s *What You Will See Inside a Catholic Church* (Skylight Paths Publishing, 2002, ISBN-10: 1893361543) are designed for youngsters. (Parents may learn, too!) Help children to understand what happens at different spots: here we read from God’s word; here people come to pray quietly. Teach them respect for both the object and for the activity that happens with it.

Second, don’t condemn people for not knowing what they should be doing; instead remind them gently what our common work is in this particular space at this time, and how it’s carried out. Just as you and I might not know what to do if we went to a synagogue or a mosque, and would appreciate the hospitable assistance of a member of the community, so we can offer the same assistance to members of our own community who might be less familiar with our practices than we would like them to be.

Third, let’s be patient. Emilie has learned to not swing on the railing around the immersion baptismal font, and I know that she’ll learn quickly not to run in the sanctuary. We may have to remind her a few more times, but once she’s mastered that piece, we’ll need to teach her still other behaviours —it goes with her age. And we learned that our people were much more attentive and behaved much more appropriately once we gave them some sense of what was expected of them and why. Helping people acquire proper church etiquette is simply another aspect of ministry in the contemporary Church.

MODELLING REVERENCE FOR CHILDREN

by Jennifer Hatt

Catechist at Our Lady of Lourdes Parish in Stellarton, Nova Scotia.

Thoughts on modeling reverence for children collected from parents and catechists:

- Teach children to marvel at the beauty in creation.
- Teach them that acts of kindness, love, charity and forgiveness, etc. are acts of reverence.
- Pay attention to environment; in the home and at the dinner table, etc.
- Early children will conform to parent's expectations. Reverence becomes a reflection of things they value.
- Develop and model appreciation for the world, its people, its beauty, mystery and the complexity.
- Children don't always know the story. Tell them the stories of Jesus; this will lead to respect, reverence and honour. We tend to model the externals i.e. bowing genuflecting and making the sign of the cross. These externals don't necessarily create reverence but they can help support it. Importance of engaging children into the story as we encourage an interior awareness of the power and the majesty of God and our dependence upon God.
- St. Thomas Aquinas writes: "True reverence is a reflection of interior reverence. It is not merely the outward appearance of piety or the position of the body at prayer. However, we try to strike a balance between encouraging new behavior and developing interior reverence." Our interior life influences how we present ourselves.
- Listen to children as they develop their own sacred stories of where they experience God's presence.
- Engage children in liturgy rather than expect them to be seen and not heard.
- Encourage liturgy for children that is sensory:
 - good music, chants, and repetitive lyrics that children can remember and join in with;
 - incense (being considerate of those who may have allergies) processions, bells, beautiful environment, lovely vestments, candles, holy water, etc.
- Develop rituals at home: bedtime prayers, blessings for the day, lighting baptismal candles on the birthdays, blessing the Christmas tree, placing Jesus in the crèche, meal time graces. They don't have to be long but done deliberately and with care. Model slow thoughtful movements.
- Encourage and take time for reflection; invite children's opinions and listen with interest.
- What we revere we protect and honour; always show respect for others.
- Reverence is a gift of the Spirit that can be easily damaged by cynicism and ridicule. Watch what you laugh at!

Do you have examples of modelling reverence for Children? Please share them with us at liturgy@ccb.ca

The responsorial psalm, which follows the first reading, is an integral part of the Liturgy of the Word. It is intended to foster meditation on the Word of God. Whenever possible it ought to be sung in a manner that respects its meditative quality.

*A Companion to the CBWIII:
Guidelines for Liturgical Music*

- Reverence fosters the fruits of the Spirit: love, joy, peace, kindness, patience, goodness, faithfulness, gentleness and self control.
- Lives are hectic. It may be more difficult to develop the virtue of reverence—we need to make time for silence. It is in the silence that we are able to recognize the presence of God whether it is in God’s word, God’s people, the Sacraments, God’s creation or the work of God’s people. Help children find a space for “quiet time.”

SILENTIUM

by Fr. Bill Burke

Director of the National Liturgy Office

“Sacred silence also, as part of the celebration, is to be observed at the designated times.¹ Its purpose, however, depends on the time it occurs in each part of the celebration. Thus within the Penitential Act and again after the invitation to pray, all recollect themselves; but at the conclusion of a reading or the Homily, all meditate briefly on what they have heard; then after Communion, they praise and pray to God in their hearts.

Even before the celebration itself, it is commendable that silence be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner.” (*GIRM*, 45)

The above is an excerpt from the *General Instruction of the Roman Missal*. One of the designated times is after the invitation to prayer in the Collect. “Next the priest invites the people to pray. All, together with the priest, observe a brief silence so that they may be conscious of the fact that they are in God’s presence and may formulate their petitions mentally. Then the priest says the prayer which is customarily known as the Collect and through which the character of the celebration is expressed.” (*GIRM*, 54)

This period of silence after the invitation is a very important element in the Collect prayer. A period of 30 seconds is not an unduly long period of time, but it could greatly contribute to establishing a reverential tone to this part of the Mass.

Again in no. 56, the *GIRM* emphasizes the importance of silence: “The Liturgy of the Word is to be celebrated in such a way as to promote meditation, and so any sort of haste that hinders recollection must clearly be avoided. During the Liturgy of the Word, it is also appropriate to include brief periods of silence, accommodated to the gathered assembly, in which, at the prompting of the Holy Spirit, the word of God may be grasped by the heart and a response through

¹ Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, December 4, 1963, no. 30; Sacred Congregation of Rites, Instruction *Musicam sacram*, On Music in the Liturgy, March 5, 1967, no. 17 [AAS 59 (1967), p. 305].

Today’s society tends to wrap us in a cocoon of sound and noise. More and more, Christians need to find moments of silence for reflection, prayer and listening.

prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the First and Second Reading, and lastly at the conclusion of the Homily.”²

The following is an excerpt from an article by Lawrence Freeman, OSB on silence in the Eucharist. The article is available on the CCCB’s Liturgy website in the Documents section.
<http://www.cccb.ca/site/content/category/39/156/1226>

“Silentium, however, is not an absence of noise but a state of mind and an attitude of consciousness turned towards others or to God. It is attention. When someone comes to see a priest or counselor to share a problem or grief, the priest knows that what he must above all give is his attention. There may not be a solution to the problem and most of our hopefully helpful words glide off the back of grief as failed platitudes. To listen deeply, to give oneself in the act of attention is in fact not to judge, or fix or condemn but to love. Seen this way there is indeed nothing so much like God as silence because God is love.”

The Eucharist and Silence by Laurence Freeman OSB.
Excerpts from Lecture at The School of Prayer,
Archdiocese of Melbourne, 20th April 2005 (Used with permission)

COMING TO A CHURCH NEAR YOU ROMAN MISSAL—PROGRESS REPORT

by Fr. Bill Burke

All of the consultations on the first draft translations are now completed and the Bishops’ comments have been forwarded to the ICEL commission in Washington. They in turn will rework the texts, taking the Bishops’ suggestions into consideration and they will then issue final draft translations for the Bishops to do a canonical vote (an official vote to accept or reject the translation). So far in Canada, the Bishops have already voted on two major segments of the Missal:

- Ordo Missae I containing the ordinary texts of every celebration of the Mass and the texts for Eucharistic Prayers I to IV
- The Proper of Seasons

The Bishops are currently voting on Ordo Missae II containing all the prefaces, the Solemn Blessings, the Prayers over the people, the two Eucharistic Prayers for Reconciliation and the four Eucharistic Prayers for Use in Masses for Various Needs. This vote will be completed by the end of June.

This will leave the following texts remaining for canonical vote:

- The Antiphons
- Common of Saints
- Proper of Saints
- Ritual Masses

² Cf. The Roman Missal, *Lectionary for Mass, editio typica altera*, 1981, Introduction, no. 28.

The Eucharist is thus constitutive of the Church's being and activity. This is why Christian antiquity used the same words, *Corpus Christi*, to designate Christ's body born of the Virgin Mary, his eucharistic body and his ecclesial body.

Pope Benedict XVI,
Sacramentum Caritatis

The purpose of music in the liturgy is to give glory to God and to sanctify God's faithful people.

The entire assembly is the primary minister of liturgical music. The principal role of the choir is to lead the song of the assembly. As servants of the Church's prayer, organists and other instrumentalists provide support for the song of the assembly.

- Masses for Various Needs and Intentions
- Eucharistic Prayers for Masses with Children
- Votive Masses and Masses for the Dead
- *General Instruction of the Roman Missal*

This seems like a lot left to do, but the remaining texts are considerably shorter and less complex than the ones already completed. The expectation (perhaps I should say the hope) is that all the canonical votes will be completed by the spring of 2009. At that time the Canadian Conference of Catholic Bishops will send all the texts to Rome to await *recognitio*.

The National Liturgy Office is busy about the work of preparing catechetical resources for the implementation of this new Roman Missal. We have put together a team of people from across Canada to develop these tools. The seven members of the National Council for Liturgy: Fr. John Hibbard (Ontario Region), Bernadette Gasslein (Western Region), Fr. Renato Pasinato (Western Region), Heather Reid (Ontario Region), Fr. Jim Richards (Atlantic Region), Fr. Danny McLennan, (Atlantic Region), Fr. Claude G. Thibault (Ontario Region).

In addition, we have invited delegates from all regions who have been chosen because of their varied competencies. They include people with backgrounds in catechetics, adult formation, liturgy, academic research, canon law and pedagogy. These delegates are: Fr. Brian Dunn, (London, ON), Carol Kuzmochka (Ottawa, ON), Mary L. MacInnis (Antigonish, NS), Dr. Christian McConnell (Toronto, ON), Mr. Don Moon (Prince Albert, SK), Fr. Con O'Mahony (Kitchener, ON), Fr. Ken Pearce (Toronto, ON), Dr. Myrtle Power (Ottawa, ON), and Dr. Mary Schaefer, (Halifax, NS).

These people have all been studying materials sent out by the National Liturgy Office and they will be gathering in Ottawa from May 11–14 for a marathon work session. It is our goal to produce a working draft of the resources that will then be fleshed out in the coming year. We also hope to be able to present a model of the resource at the national meeting of all diocesan directors of liturgy that is scheduled for November in Naramata, B.C. At the May session the group will work on three thematic approaches:

GROUP 1.

Co-chairs: Fr. Ken Pearce and Fr. Bill Burke: *GIRM* and *Ordo Missae*

- To prepare a schema of materials to show the changes in the celebration of the Mass that will happen with the implementation of the new *GIRM*.
- Materials to show and explain significant changes in translation of the Mass texts.
- How best to incorporate the above in printed material and DVD using a four part structure for Eucharist i.e.
 - Introductory Rites
 - Liturgy of the Word
 - Liturgy of the Eucharist
 - Dismissal

This would include not only what has changed, but why.

GROUP 2.

Chair: Fr. Con O'Mahony: Historical Background and Context

- To prepare teaching tools (again printed and DVD) to contextualize these new resources, specifically:
 - Vatican II's *Sacrosanctum Consilium* and its Mandate to reform all liturgical rites and books.
 - The "journey" of these specific texts (*GIRM*, *Ordo Missae* and *Lectioary*).
 - The broader context of the "Liturgical Movement" prior to Vatican II.
- Within this contextualization, to address issues (catechetical, historical and pastoral) that have been flashpoints of tension/ misunderstanding and to situate them in a broader historical context e.g.:
 - vernacular was considered at the Council of Trent— why and what happened.
 - The historical and dynamic nature of liturgy (as explained in the *GIRM*).
 - The "dialogue masses" of the 1950's.
 - What does it in fact mean to say Latin is a "sacred" language?.
 - Inculturation issues historically.

GROUP 3.

Chair: Bernadette Gasslein: Pastoral issues in implementation

- To prepare a set of tools dealing with the concept of "full participation" (using both *Sacramentum Caritatis* – the Post-Synodal Exhortation of Pope Benedict XVI –, and *Called to Participate*, Mark Searle's posthumous book). To prepare tools to address inculturation issues at all pastoral levels. This will include not only issues of inculturation among the various cultural groups in the Canadian Church, but also issues of inculturation for the mainstream.
- Issues that involve the process and the pitfalls of implementation, e.g.
 - Issues of non-compliance
 - The importance of "packaging"
 - Development of ability to "think with the mind of the church."

Ultimately, we want to produce printed material, DVD's, homily outlines etc that would be used for workshops, liturgy commissions, liturgy study days etc. There would be material geared to elementary and high school students, their teachers, the parish at large, presiders, musicians and liturgical ministers. Whatever the format (a two hour workshop for teachers or a two-day session for presiders) we want to have material that will address the above three "thematic" approaches and could be used as a whole or in segments.

This meeting and the work that will flow from it are very important. Please keep us in your prayers.

Summer Institute in Pastoral Liturgy

July 7-18, 2008
University of St.Paul
Ottawa

Courses for SIPL 2008

- Introduction to Liturgy (Murray Kroetsch)
- Sacrament of Reconciliation (Bill Burke)
- The Catechetical Foundations of Liturgical Renewal (Bernadette Gasslein)
- Liturgical Year (Joan Halmo)
- Sunday Eucharist (Susan Roll)
- What About Receiving Baptized Christians into Full Communion (Corbin Eddy)
- Synthesis Course for Graduates (Patty Fowler and Myrtle Power)

Summer Institute in Religious Education

July 7-18, 2008
University of St. Paul
Ottawa

Courses for SIPL, 2008

- Introduction to Liturgy (Murray Kroetsch)
- Accompanying Adult Faith: Vision and Pastoral Practice (Joanne Chafe)
- Foundations in Religious Education (Myrtle Power)
- Ethics and the Religious Educator (Gerry Kelly, Tim Kehoe)
- Catechesis: Processes and Resources (Maureen Dufour)
- Spirituality for Ministry (Dolores Hall)
- Synthesis Course for Graduates (Patty Fowler and Myrtle Power)

The deadline for registration for both SIPL and SIRE is June 27, 2008.

For more information, please contact the Faculty of Theology at Saint Paul University, 223 Main St., Ottawa, On K1S 1C4 or at 613-236-1393, Ext. 2247 or e-mail at theology@ustpaul.ca